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WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1897.

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INDEX

OF THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Africa. (See East Central, West Central, and Zulu Missions.) Lovedale Institution, 6; A novel Missionary Journey, 30; Rinderpest and South Africa, 71, 136, 174, 258; Blantyre, 116; American Methodist Missions in, 285; Chief Khama on the Drink Traffic, 285; Bishop Taylor's Industrial Mission in, 298; Among the Ngoni, 325; A King's Letter, 326; A Hero of the Dark Continent, 333; Congo Free State, 403; Death of Bishop Knight Bruce, 403; The Dwarfs, 403; King Mwanga Deposed, 429.

Africa, East Central, Mission. The New Recruits, 68; Reaching the Villages, 69; A Schoolhouse — Hopeful Converts, 197; The Church Organized, 198; From Mt. Silinda, 303; Rinderpest, 341; Work for Women, 511.

Africa, West Central, Mission. Item, 174; Medical Work — Native Superstition, 29; Death of the Sakanjimba Chief, 109; Villages of Bailundu, 110; Cato, of Bailundu, 125; Medical Work — An Interior Tribe, 152; Native Evangelists, 195, 393; Work at Kamundongo, 196; Christmas at Chisamba, 197; Chiefs in Sunday-school, 234; Doctor in, 263; Young Evangelists, 511.

Almanac, American Board, 290, 494.

American Bible Society, 219.

Annual Meeting, 380, 425, 494; Minutes of, 477.

Annual Survey, 432.

Articles. Simultaneous Meetings — A Plan of Campaign, 10; A German Governor-General's Report, 11; Congregationalism in Foreign Missions, 13; Indian Famine, 16; What Reduced Appropriations Mean at Constantinople, 51; Special Objects, 53; The Armenians, 55; Fourth Annual Convention of the Fuh-kien Societies of Christian Endeavor, 95; Administration of the American Board, 97; Some Results of Relief Work in Turkey, 99; A Successful Experiment in the Study of Missions, 102; First Convert in Peking, 137; Some Hopeful Signs in the Madura District, South India, 139; The Supreme Aim, 141; In Memoriam Mrs. Jennie E. Atwater and Mrs. Isabella R. Williams, 142; The Outlook in China, 143; Rev. Egbert S. Ellis, of Harpoot, 177; An Earnest Word to the Churches, 179; The Support and Mode of Living of Foreign Missionaries, 180; The Trials and Joys of the Foreign Missionary, 182; Missionaries and their Children, 185; A Famine Relief Camp in India, 187; Rev. Ira Fayette Pettibone, D.D., 221; Mrs. Isabella H. Bliss, of Constantinople, 222; Mr. J. R. Mott upon Mission Work in Japan, 224; Education in Japan, 227; How One Church Gives, 230; Medical Missions, 266; Medical Missionary Work under the American Board, 268; An Incalculable Loss, 270; Alumni of Anatolia College, 271; Kusaie — Micronesia, 304; A Two Weeks' Missionary Trip in Japan, 308; A Mission Hospital in India, 344; Anuradhapura, the Buried City of Ceylon, 345; A Mob in China, 348; Missionary Schools, 350; The Islands of the Pacific, 384; Banyan City Scientific Institute, 386; Rev. David H. Harris, 389; A Returning Missionary's Farewell, 389; Fifty Years of Central Turkey Mission — some Contrasts, 391; Annual Survey of the Work of the American Board, 1896–97, 432; Summary of the Report of the Treasurer of American Board for year ending August 31, 1897, 443; The Success of Christian Missions, 446; A Special Business Paper from the Prudential Committee, 452; Minutes of the Annual Meeting, 477; Where the Money Goes — What is done with $100 through the American Board, 500; The Orphans of Turkey, 501; Preparation of a Native Minister in North China, 504; Little Korea, 506; New Measures and New Men, 507.

Austrian Mission. Heroic Christians in Bohemia, 21; Bible in, 89; Bohemians in the United States, 130; Additions in Bohemia, 303.

Bibliographical. Martin's A Cycle of Cathay, or China, South and North, 30; Church Missionary Atlas, 31; Chamberlain's In the Tiger Jungle, 72; Davis' The Young Mandarin, 72; Bliss' Organization and Methods of Mission Work, 159; Rev. George Champion, Pioneer Missionary to the Zulus, 202; A Hero of the Dark Continent, Memoir of Dr. W. A. Scott, 202; Letters from the Scenes of the Recent Massacres in Armenia, 286; Sunday-school Teachers' Self-pronouncing Combination Bible, 287; Mott's Strategic Points in the World's Conquest, 327; David's Buddhism, its History and Literature, 366; Mitchell's Hinduism, Past and Present, 367; Stevens' Picturesque Hawaii, 367; Dennis' Christian Missions and Social Progress, 472; Gulick's The Growth of the Kingdom of God, 521; Peery's Gist of Japan, 521; Bliss' Concise History of Missions, 522.

Bible Societies, 258.

Bulgaria. (See European Turkey.) Armenians in, 130.

China. (See Foochow, South China, North China, and Shansi Missions.) Items, 174, 218, 284; Religious Quickening, 1; Gift from, 4; Persecuted Convert, 29; Railroad to Peking, 41; Recent Conferences in, 44; Western Learning in, 116; Outlook in, 143; Concerning Foot Binding, 156; Educational Work, 171; Consul's Testimony, 218; Extraordinary Growth, 246; A Medical Missionary's Trials, 261; Li Hung Chang on Education in, 325; A Mob in, 338, 348; Railway in, 340; Dr. Griffith John in Hunan, 362; Along the Grand Canal of, 373; Chinese Endeavorers, 428; Preparation of Native Ministry in, 504; A Remarkable Christian, 519.

Ceylon Mission. A new Church and Pastor, 24; Week of Prayer in, 129; Revival in the Training School, 242; Anuradhapura, the Buried City of, 345; Churches and Temples in Jaffna, 421; Notes from Jaffna, 467.
Church Missionary Society, 260.
Canadian Presbyterian Mission, 201.
Christian Endeavor Convention, 259, 297.
Conference of Foreign Mission Boards, 90.
Congregational Work, 7, 217.

Deaths, 116, 159, 523.
Debt, The, 426.
Donations, 33, 73, 117, 160, 203, 247, 288, 328, 368, 404, 468, 523.

Financial, 3, 43, 87, 131, 171, 215, 259, 299, 339, 379, 427, 495.
Foochow Mission. Union in Work, 25; Official Hostility, 63; Jubilee of, 85; Fourth Annual Convention of Fuh-kien Societies of Christian Endeavor, 95; The Ing Hok District, 104, 400; A Reaction — Persecution, 105; A Remarkable Awakening, 146; Demand for Chapels and Preachers, 146; The Scientific Institute, 147; A Home in the Ing Hok Mountains, 165; Reinforcements needed, 173; Jubilee Year at Foochow, 278; Growth at Shao-wu, 318; Theological Students, 358; Banyan City Scientific Institute, 386; A "First Degree" — Advance, 399; Cheering Items, 514.

Gifts, 218, 219, 257, 497, 498.

Illustrations. Victims of the Famine of 1877, 8; Rescued from the Famine of 1877, 9; After Dinner in India, 37; Decorating the Threshold, 38; Drawing Water, 40; Pastors and Evangelists of Harpoot Station in 1895, 48; Old Tower of the School of Edessa, Oorfa, 81; Old Armenian Church of Oorfa, 82; Six Children of Mr. Abouhaiatian, 83; Rev. Hagop Abouhaiatian, 84; Foochow Convention, 95; Mrs. Helen B. Olds, 93; Mrs. Fay's Kindergarten at Bailundu, 125; Mission House at Bailundu, 126; Foreign Settlement in West Africa, 127; Preacher Jung Lin, 137; Hwa Sang, Village where English Missionaries were Murdered, 165; Chinese at Mealtime, 167; Cooking a Meal, 168; Jennie Pond Atwater, Isabella Riggs Williams, 175; Egbert Smyth Ellis, 177; Mrs. Ireland's Kraal Girls at Amanzimtote, 209; Theological Students at Amanzimtote, 210; Kraal Girls' Home at Amanzimtote, 212; Missionary Schooner *Robert W. Logan*, 253; Church at Lukunor, 255; Orphanage Boys, 216; Rev. I. F. Pettibone, D.D., 221; Mrs. I. H. Bliss, 223; Conference of the South China Mission, 293; Mrs. Hager's Kindergarten at Hong Kong, 294; Christian Saltfish Dealer, 296; Girls' Boarding School, Marsovan, 301; Fruits and Vegetables of Kusaie, 304; View from Mr. Channon's House on Kusaie —School Buildings and Pupils' Houses, 306; Pupils of Gilbert Island Training School, 307; Scotch Mission Station at Blantyre, 334; A Slave Caravan in Central Africa, 335; Rescued Slaves in Central Africa, 336; New Hospital at Madura, 344; The Dagoba of Ruanweli, Ceylon, 346; Junction of the Grand Canal and Wei River, 373; Grain Boat on the Wei River, 374; Buddhist Temple at the Junction of the Canal and River, 375; An Hawaiian Heathen Temple, 384; The Kawaiahao Church, Honolulu, 385; Faculty of Banyan City Institute, 387; Orchestra of Institute, 388; Christian Church and Heathen Temple of Manepy, Jaffna, 422; Ganesa, 423; Interior of Batticotta Church, 424; Orphan Boys at Harpoot Shoemaking, 502; Orphan Girls at Harpoot, 503; Snake Charmers in India, 530; Missionary Camp in India, 532.
International Missionary Union, 176.
In Lands Afar, 428.
India. (See Madura and Marathi Missions.) Items, 215, 382, 383, 428, 431; Appropriations for, 1; Famine Sufferers, 8, 16, 44, 70, 87, 214, 324; Children in, 37; Dr. Barrows in, 49, 131, 380; Famine Relief, 86, 132, 214; Brahman Priests, 92; Revival in Sialkot, 113; Conversion of a Swami, 114; Blind Christian Moulvi, 114; New Hinduism in, 134; Dry Fields of, 134; Through Much Tribulation, 157; Relief for, 169; Vivekananda, 172, 300; A Famine Relief Camp in, 187; Gifts from Non-Christians, 218; Plague and Famine, 264, 299; Politics in, 302; Curious Superstition, 324; Sketch of Missions in, 337; A Pastor in, 341; Rains in, 343; A Mission Hospital in, 344; Converts, 365; Revolt in, 378; Salvation Army in, 380; Christian Endeavor in, 380; Earthquake in, 381; Irrigation in, 382; The Plague, 498; The Present Outlook, 519; Mission to Lepers, 520.

Japan. Items, 176, 341; Good News from, 4; Fukien Soshi or Evang. Magazine, 6; Greatly Encouraged, 17; Tidal Wave — Impressive Meetings, 18; Tsuyama and Vicinity, 19; A Visit to the Hokkaido, 66; Urakawa, 67; Immanuel, 67; Demand for Missionaries in, 92; Work for the Island of Kyushu, 108; Work at Niigata, 149; Mr. Mott in, 169; A Striking Incident, 195; Missionary Concert on, 213; Protestant Missionary Work in, 220; Mr. J. R. Mott upon Mission Work in, 224; Education in, 227; Preaching with the Lantern, 244; Kumamoto — The Student Class, 280; Naniwa Church, 280; Two Weeks' Missionary Trip, 308; Fourteenth Annual Meeting of the International Missionary Union, 311; Work on Shikoku, 360; Kyushu and Kochi, 360; Superstition in, 378; Evangelical Preaching in, 381; Annual Meeting of the Mission, 402; The Hokkaido, 516.

Korea, 157, 506.

Madagascar, 28, 115, 201; Murder of French Missionaries, 365.
Madura Mission. Items, 340, 430; Ignorance and Indifference, 23; New Congregations, 62; Hopeful Signs in, 139; Pleasant Incidents, 155; The Pasumalai Seminary, 193; Trials and Joys of the Foreign Missionary, 182; Evangelistic Work, 241; Christian Endeavor Societies in, 302; Native Agents, 317; A Spiritual Quickening, 342; An Itineracy, 356; Caste and Jesuitism, 357; Village Congregations, 466; Christian Endeavor Convention and Parade, 513; High School Students, 514.
Map. Mortlock Islands, 254.
Manchuria. A Widespread Awakening, 363.
Marathi Mission. Item, 431; Appropriations for, 1; Famine at Sirur, 9; Plague in Bombay, 134, 355; *Dnyanodaya*, 135, 297; Famine and Plague, 154, 342, 465; Quickened Religious Life, 192; Memorial Well, 214; A Segregation Camp, 278; The Work of the Year, 354; A New Church, 355; Among the Poor, 398; Incidents of the Famine, 430; Methods of Relief Work, 512.
Marriages, 159, 523.
Medical Missions, 268.
Mexican Mission. Changes in, 86; Memorial Church in Parral, 93; A Vacation Trip, 509; The Indians — Batopilas, 509.

Micronesian Mission. Gilbert and Marshall Islands, 46; News from Ponape, 135; The New Station, 150; A Chief's Welcome, 150; More Bibles, 170; Kusaie — Girls' Schools, 231; Marshall Islands, 232, 382; Gilbert Islands, 233; Work in Ruk Archipelago, 233; Among the Mortlock Islands, 253; Marvelous Story, 260; Mortlock Group — Remarkable Growth, 280; An Efficient Woman, 282; Namaluk, 282; Etal — A Revolution, 282; Mor — A Modern Ezra, 283; Kusaie, 304; The Roman Catholics, 462; From Ruk, 497.
Missionary Concert Programs, 10, 32, 72, 117, 159, 203, 247, 288, 328, 368.
Morning Star, 173, 219, 299, 368, 377.

North American Indians. The Chief of the Kitkatlas, 364; The Eskimo, 517; The Indians of British Columbia, 518.
New Hebrides, 115, 521; Wreck of the *Dayspring*, 176.
North China Mission. A Great Convention, 25; At Tung-cho — The Political Outlook, 27; A Hopeful Out-station, 107; New Chapels, 108; First Convert in Peking, 137; Exceptional Opportunities, 147; Towards Self-support, 148; In Peking, 149; Interesting Cases, 193; A Plea for Aid, 358; A Hospital at Kalgan, 359; Tientsin — The Street Chapel, 401; From Lin Ching, 401; Chinese Preachers, 431; The "Child's Stealing Fever," 460; Native Pastors Ordained, 461; Out-stations of Pang-Chuang, 462; A Promising Outlook at Pang-Chuang, 515; A Native Ministry, 504.
Notes for the Month, 32, 72, 116, 159, 203, 247, 287, 328, 368, 404, 468, 522.

Persia, A Haman in, 340; Revivals in, 341.
Polynesia. Niue or Savage Island, 115; Marquesas Islands, 158; Gift from Fiji, 262; Good News from Fiji, 285.
Prudential Committee, Statement from, 337.

Red Cross Association, 94.
Russia. The Stundists, 286.

Samoa. Malua Institution, 219.
Shansi Mission. Isolation, 45; A Notable Convert, 64; Still Steadfast — Multiplied Persecutions, 65; Additions — A Buddhist Priest, 194; Religious Interest in Taiku, 194; Medical Work, 243; A Station Class — Self-support, 243; Memorial of Mrs. J. P. Atwater, 300; The Liman Hospital — A Sermon to the Patients, 319, 359; Progress at Fen-cho-fu, 359.
South China Mission. In the Interior, 27; Openings at Hong Kong, 64; A Country Tour, 106; A Red-Letter Day, 106; Inquirers at Hoi In, 107; A Congregational Association, 242; Scenes in, 293; Pak Sha Village, 458; Out-station Work, 514.
Simultaneous Meetings, 3, 10.
Spanish Mission. Zaragoza, 361; Died in the Faith, 361; Christian Endeavor Societies, 463; The Institute for Girls, 463; Bible-woman of Zaragoza, 464; The Colporters, 464.
Syria, Antioch, 217.

Tabular View, 50.
Tenth Legion, 214.
Theological Seminaries, Missions in, 262.
Trans-Siberian Railway, 298.
Turkey. (See Missions in European, Western, Central, and Eastern Turkey.) Items, 5, 130, 217, 219, 258, 261, 263, 265, 340, 427; American Rights in, 2, 41; The Schools in, 5, 493; "The Glory of Islam," 7; Orphans in, 9, 301; Spiritual Progress in, 174; Ramazan, 176; A Notable Gift, 219; Delays in, 343; Bible Lands Aid Society, 343; Orphans of, 501.
Turkey, European, Mission. Item, 342; A Good Work in, 216; From Salonica, 234; New Life at Out-stations, 235; Bulgarian Evangelical Society, 352.
Turkey, Western, Mission. Among Greeks and Turks, 21; Hasskeuy, 47, 264; Gurun, 47; Orphanage at Bebek, 91; Zille, 111; Zille and Marsovan, 112; Work for Orphans, 112; Spiritual Fruit at Marsovan, 134; The Supreme Aim, 141; Dere Keoy — A Greek Community, 153; Kastamouni, 173; Ordoo — A Victorious Church, 188; Fatsa — A Sturdy Band, 188; Out-station of Cesarea, 190; Trebizond, 265; An Incalculable Loss, 270; Alumni of Anatolia College, 271; Gurun, 273; Anatolia College and Girls' School, 301; A Memorable Visit — Sharkushla, 313; A Mountain Village, 314; Annual Meeting, 396; Prosperous Schools, 397; Out-stations of Marsovan, 464; A Brave Confessor, 473; Touring — Crowded Schools, 512.
Turkey, Central, Mission. The Outlook — Hospital Work, 22; Children of Oorfa Pastor, 88; Protestant Ordination at Oorfa, 89; Revival at Zeitoon, 113; Cheer at Aintab, 133; Vigorous Work at Marash, 135; Preaching to Gregorians — Missionary Zeal, 191; Orphanage at Oorfa, 216; Severek and Adiaman, 236; Other Out-stations, 237; Items from the Stations, 274; Hadjin — Gift of a Church, 274; Aintab and Kessab, 275; A Glaring Contrast, 300; Ordination at Aintab, 377; Fifty Years of Mission — Some Contrasts, 391; Hospital at Aintab, 398.
Turkey, Eastern, Mission. Three Stricken Cities, 59; Martyred Preacher in, 80; Lord Kinnaird on Evangelical Work in, 88; Orphans at Van, 90; Sick and Hungry in, 91; Some Results of Relief Work in, 99; Desolation and Want, 113; The Stress in, 132; Mardin Pastor free, 133; Relief for, 133; Palu, 153; Rev. Egbert S. Ellis, of Harpoot, 177; Religious Awakenings, 191; Three Villages, 237; Hooiloo and Perchenj, 238; Governing Principles, 239; Baiboort — A Vartabed's Thanks, 240; Diarbekir, 275; Eager Listeners, 277; Relief and Orphanage Work at Van, 277; Revival at Choonkoosh, 315; A Busy Sunday, 316; The Present Force, 353; Spiritual Work — Payments by the People, 353; The Situation at Van, 354.

Week of Prayer, 13.

Young People, For. Children in India, 37; A Martyred Preacher in Turkey, 80; Cato, of Bailundu, 125; A Home in the Ing Hok Mountains of China, 165; Some Zulu Kraal Girls, 209; Among the Mortlock Islands, 253; Scenes in South China, 293; A Hero of the Dark Continent, 333; Along the Grand Canal of China, 373; Churches and Temples in Jaffna, Ceylon, 421; A Brave Confessor, 473; A Snake-bitten Hindu's Gratitude, 529.

Zulu Mission. Item, 343; Interest at Inanda, 110; A Widespread Revival, 152, 258, 272; Special Interest — Boys' School at Amanzimtote, 198; Cheer at Umzumbe, 199; Some Zulu Kraal Girls, 209; The Wonderful Revival, 320; An Indescribable Scene, 321; The Revival at Umzumbe, 322; The Amanzimtote Seminary, 323; Progress of the Revival, 351; Church at Lindley, 394; Remarkable Work at Mapumulo and Umvoti, 395; Zulu Chiefs, 429.

INDEX OF NAMES.

[The names of those not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in italics.]

Abbott, Justin E., 87, 135, 264, 297, 342, 355.
Abouhaitian, Hagop, 84.
Aiken, E. E., 401.
Albrecht, George E., 523.
Allchin, George, 92, 244.
Allen, Herbert M., 43, 133.
Ament, William S., 26, 27, 129, 137, 287.
Ament, M. A., 287.
Anderson, Dr. J. A., 261.
Andrews, Pres., 493.
Ashdown, Charles R., 287, 468.
Atkinson, J. L., 176, 300, 360.
Atwater, Ernest A., 45, 175, 194, 243.
Atwater, Jennie P., 94, 142, 175, 300.
Atwood, Ireneus J., 45, 359.

Baird, J. W., 352, 404.
Baird, Ellen R., 404.
Baldwin, Theodore A., 5, 397.
Barnum, H. N., 502, 503.
Barnum, H. S., 265, 328.
Barnum, Helen P., 328.
Barrows, J. H., 49, 85, 131, 172, 217, 265, 355, 380, 425.
Barton, Clara, 94.
Barton, James L., 432.
Bates, Eula G., 274.
Bates, Francis W., 32.
Bates, Laura H., 32.
Beach, H. P., 89, 102.
Beard, Willard L., 25, 278, 358, 399, 514.
Berry, Dr. John C., 266.
Bishop, Isabella Bird, 338.
Bissell, Alice T., 32.
Bissell, H. G., 32, 341, 382.
Bissell, M. E., 356.
Blatchford, E. W., 426.
Bliss, Isabella H., 172, 203, 222.
Blodget, Henry, 129, 143.
Boynton, N., 43, 380.
Bray, Isaiah, 299.
Bridgman, Clara D., 468.
Bridgman, Frederick B., 468.
Bridgman, Laura B., 198.
Browne, J. K., 59, 153, 191, 237, 277, 315, 353.
Brown, Emily M., 116, 203.
Bruce, H. J., 154.
Bruce, Hepzibeth P., 288.
Bulbulian, H. C., 377.
Bunker, Frederick R., 209, 320.
Burpee, E. R., 297.
Bush, Caroline E., 275.

Carey, William, 380.
Cary, Otis, 66.
Carrington, Thomas S., 404.
Carrington, Phebe W., 404.
Case, Lucy E., 280.
Chambers, Cornelia P., 468.
Chambers, Effie M., 216, 274, 340.
Chambers, W. N., 240.
Chambers, Robert, 396.
Chamberlain, Jacob, 529.
Chandler, John S., 37, 139, 337, 378, 523.
Chandler, H. S., 523.
Channon, Irving M., 247, 304.
Channon, Mary L., 247.
Chester, Edward, M.D., 466.
Chittenden, C. E., 428.
Christie, T. D., 258, 428.
Clapp, D. H., 175.
Clark, Albert W., 89, 303.
Clark, Cyrus W., 404, 523.
Clark, F. E., 85, 259, 297, 380, 425.
Clark, Harriet M., 404.
Clark, Hattie, 468.
Clarke, James F., 130, 352.
Clarke, M. B., 382, 404, 430.
Cobb, Henry E., 49.
Coillard, M., 71, 174, 343.
Colby, Abbie M., 404.
Cole, R. M., 133, 503.
Conde, Daniel T., 159.
Cooke, C. M., 377.
Cowles, A. B., 323.
Cozad, Gertrude, 404, 523.
Crawford, L. S., 91, 265, 523.
Creegan, Charles C., 339.
Cull, Phœbe L., 47, 264.
Curr, Isabella H., 203.
Currie, Amy J., 152.
Currie, Walter T., 234, 393, 499, 511.
Curtis, Lydia V., 72.
Curtis, William W., 66, 72, 195.

Daniels, Charles H., 337.
Daniels, Mary B., 523.
Daughaday, Adelaide, 116, 159, 203.
Davis, Francis W., 4, 287.
Davis, Lydia C., 287.
Davis, Jerome D., 17, 361.
DeForest, John H., 17, 18, 195, 308, 381.
DeForest, Sarah E., 185.
Dennis, James S., 427.
Dewey, Seraphina S., 328.
Dewey, W. C., 328.
Dickie, Jane, 468.
Dorward, F. A., 116.

Eaton, James D., 86.
Edwards, Mary K., 272.
Ellis, Egbert S., 113, 159, 177.
Elmer, Theodore A., 247.
Elwood, Willis P., 23, 241.
Ely, Charlotte E., 404.
Ely, Mary A. C., 404.
Evans, Jane G., 381.
Ewing, Charles E., 26, 107, 149.
Ewing, George H., 431.

Fairbank, Edward, 430.
Fairbank, Samuel B., 214, 355.
Farnsworth, Wilson A., 55, 221, 311, 389, 404, 523.
Farnsworth, C. E., 404, 523.
Fay, William E., 110.
Foreman, Lucile, 275.
Fowle, Caroline P , 32.
Fowle, James L., 190, 258, 313.
Fraser, Katherine B., 130, 216, 342, 468.
Fukuzawa, Mr., 378.
Fuller, Americus, 22, 174, 340.

Gage, Frances C., 112, 315.
Gardner, George M., 129, 146, 318.
Garland, Capt. G. F., 47, 377.
Garretson, Elsie M., 213.
Gates, C. F., 494.
Gates, Frances A., 468.
Gates, L. S., 8, 468.
Gates, Mary E., 32.
Gilson, H. J., 32, 68, 197, 511.
Gleason, Martha J., 47.
Goddard, D., 95, 104, 129, 165, 400.
Goodenough, H. D., 272.
Gordon, M. L., 94, 109.
Greene, D. C., 6, 287.
Greene, Mary J., 287.
Greene, Joseph K., 132.
Grout, Charlotte B., 42.
Griswold, Fanny E., 287.
Griswold, Florence E., 264.
Gulick, Cara M., 404.
Gulick, Sidney L., 404, 521.
Gulick, William H., 361, 463.
Gulick, Julia A. E. 280.

Hager, C. R., 27, 64, 106, 159, 242, 293, 515.
Hager, Marie V. R., 159.
Hall, J. M. W., 425, 452.
Hall, W. L., M.D., 64, 243, 319, 359.
Hamlin, Cyrus, 91, 222, 312, 473.
Harding, Charles, 355, 498.
Harding, Mary B., 468.
Harris, D. H., 389, 404.
Harris, J. Rendel, 130, 286.
Hartwell, Charles, 85.
Haskell, Edward B., 234.
Hastings, R. C., 467.
Hazen, Hervey C., 62.
Herrick, Abbie S., 247.
Herrick, George F., 173, 507.
Hess, Meda, 135.
Hitchcock, A. N., 213.
Holbrook, M. A., 72.
Holton, Edward P., 155.
Hoppin, Jessie R., 377.
House, James H., 235.
Howe, A. L., 287, 368.
Howland, M. E. K., 32, 523.
Howland, Susan R., 32.
Howland, S. W., 32, 345, 419, 523.
Hubbard, Albert W., 136, 301, 342.
Hubbard, George H., 63.
Hume, Edward S., 430.
Hume, Robert A., 136.
Hyde, Susan C., 523.

Ireland, R. O., 523.
Irwin, Mary H., 203.

James, D. Willis, 426.
Jeffery, C. M., 523.
Jeffery, F. E., 523.
Jernigan, T R., 218.
John, Griffith, 362, 519.
Johnson, Stephen, 85.

Jones, Anna B., 368.
Jones, John P., 23, 172, 193, 264, 317, 356.
Jones, Nancy, 523.

Kane, Emma, 377.
Khama, 258.
Kingman, Henry, 27, 41.
Kincaid, William, 116, 129.
Kinnaird, Lord, 88.
Kinney, Rose M., 288.
Kinnear, H. N., 468.
Kinnear, Ellen J., 468.

Lamson, Charles M., 426.
Larkin, Ralph B., 32.
Larkin, Mary E., 32.
Lathrop, Edwin, 159.
Laurie, Thomas, 496.
Lawson, H. M., 287.
Lawson, Dedie S., 287.
Lee, Clara H., 428.
Li Hung Chang, 6, 325.
Logan, Beulah, 299.
Loomis, Henry, 157.
Lyon, D. Willard, 1, 25.

Macallum, F. W., 113, 191, 274.
Marsh, George D., 180, 468.
Marsh, Ursula C., 468.
Martin, J. C., 274.
McCallum, Emily, 21.
McCandlish, Cora, 468, 523.
McNaughton, J. P., 427.
Mellen, Laura M., 272.
Mellinger, Ida, 259,
Melville, Margaret, 197.
Miller, Isabel, 404.
Millard, Anna L., 92, 398.
Mills, Minnie B., 404, 523.
Miner, Luella, 368.
Morrill, Mary S., 288.
Mott, John R., 1, 25, 45, 92, 109, 169, 171, 224, 264, 380, 425.
Moody, D. L., 303.
Murray, Andrew, 200.
Mwanga, King, 429.
Murdock, Virginia, 499.

Nanpei, Henry, 135.
Nason, Cora A., 112.
Nelson, C. A., 458.
Newell, Horatio B., 404.
Newell, Mrs. J. C., 404.
Noble, Willis C., 358.
Noyes, William H., 247.
Noyes, Inez C., 247.

Olds, Helen B., 93.
Olds, Helen C., 523.
Olds, O. C., 523.
Olcott, Colonel, 172.
Olin, Jennie, 299, 377.

Palmer, A. A., 231.
Parmelee, Julia F., 368, 468.
Parmelee, M. P., 270, 368, 468.
Parsons, Catherine, 368.
Paton, John G., 176.
Pease, E. M., M.D., 382.
Peck, Celia F., 288.
Pedley, H., 149, 368.
Peet, Lyman P., 147, 287, 386, 523.
Peet, W. W., 259.
Perkins, Henry P., 193, 460.
Perkins, James C., 182, 404.
Perkins, C. J., 404.
Perry, H. T., 47, 261, 273.
Pettee, James H., 213, 506.
Pettee, Belle W., 287.
Pettibone, I. Fayette, 172, 203, 221.
Phelps, Fidelia, 110.
Pitkin, Horace T., 328.
Pixley, S. C., 152, 272, 394.
Pohl, Ilse C., 21.
Pond, C. N., 300.
Porter, Henry D., 461.
Porter, John S., 21, 247.
Porter, Lizzie L., 247.
Price, Francis M., 150, 233, 260, 281, 497.
Price, Martha E., 351.
Price, Charles W., 404, 523.
Price, Eva J., 404, 523.

Raynolds, George C., 43, 90, 277, 354.
Raynolds, Martha W., 43.
Read, Frank W., 20, 69.
Rife, C. F., 46, 170, 232, 462.
Riggs, Edward, 188, 314, 464.
Roberts, James H., 175, 213.
Ropes, Prof. C. J. H., 297.
Rowland, George M., 32, 92, 516.
Rowland, H. A., 32, 92.

Sanders, C. S., 89, 236, 275, 300.
Schneider, Mrs. Benjamin, 391.
Shattuck, Corinna, 88, 89, 216, 260.
Sheffield, D. Z., 1, 378, 504.
Sheldon, Marion E., 397.
Sibley, Minnie C., 512.
Smith, Arthur H., 32, 108, 147, 338, 348, 515.
Smith, James, 16, 32, 134, 159, 187, 431.
Smith, Maud, 159.
Smith, Judson, 425, 432, 446.
Smith, Thomas S., 24, 242.
Stanford, A. W., 227, 468.
Stanford, Jane H., 468.
Stanley, Charles A., 148.
Stanley, Mary E., 247, 368.
Stapleton, R. S., 523.

Stewart Nina C., 287.
Stillson, Alice F., 322.
Storrs, Richard S., 5, 380, 426.
Stover, W. M., 328, 522.
Swartz, E. Pauline, 32.
Swift, Eva M., 317.

Taylor, Bishop, 298.
Taylor, Wallace, 523.
Thom, D. M. B., 133.
Thompson, J. B., 404, 523.
Thompson, W. L., 341.
Tracy, Charles C., 134.
Trowbridge, Elizabeth M., 22, 398.
Tucker, Bishop, 199.

Van Allen, Frank, 218, 344.
Vaughan, Charles S., 357.
Vivekananda, 172, 300.

Wagner, Edward R., 401.
Wagner, Myrtie H., 373.
Wainwright, M. E., 404.
Wallace, Genevieve T., 468.
Wallace, W. W., 328, 468, 513.
Walker, William, 46.
Walkup, Alfred C., 46, 233.
Waples, Frank A., 132, 359.
Washburn, President, 218.
Washburn, George T., 368.
Washburn, E. E., 368.
Weavers, Mr., 272.
Webster, M. M., 328, 522.
Wellman, F. C., 20, 152, 196, 263.
Wheeler, Everett P., 41.
White, George E., 111, 141, 153, 263, 271.
White, Schuyler S., 19, 360.
Whitman, Marcus, 494.
Willard, Charlotte R., 512.
Wilcox, William C., 395.
Willcox, Gertrude M , 116, 203.
Wilder, George A., 198.
Williams, Isabella B., 94, 142, 175.
Williams, Mark, 194.
Wilson, Louise E., 231.
Winsor, Mary C., 382, 430, 465.
Winsor, Richard, 9, 192, 278, 382, 430.
Woodside, Emma D., 468.
Woodside, Thomas W., 20, 109, 468.
Wright, A. C., 509.
Wyckoff, Gertrude, 26, 288.
Wyckoff, Grace, 288.

Zumbro, William, 340.

THE
MISSIONARY HERALD.

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Religious Quickening in China.

The letters from the Foochow and North China missions, printed on subsequent pages, indicate a deep religious interest, resulting, so far as human agencies are concerned, from the Conference of Christian Workers, held in connection with the labors of Messrs. Mott and Lyon, of the Student Volunteer Movement, and the Young Men's Christian Association. The presence of the Holy Spirit was manifest in many assemblies, and Dr. Sheffield confirms what is reported in the letters alluded to concerning the quickening of the spiritual life of the missionaries and the native laborers. Dr. Sheffield adds with much force: "I feel deeply that the extraordinary success in all our lines of Christian activity is conditioned on keeping the inner man strong in the divine strength. We missionaries do too much work and take too little time to fit ourselves for our work."

Appropriations for India.

In the latter part of October the Marathi Mission was in session at Ahmednagar, and the following urgent resolution was passed and forwarded to the Prudential Committee: "Whereas the latter rains have failed in Western India, and also in a large part of the rest of the country, and whereas even now prices of grain have increased from 200 to 300 per cent and are likely to rise higher, and whereas a very severe famine confronts us, which will make it most difficult for our agents and ourselves to live even on full allowances, and which will compel us to do a great deal for others, we most earnestly request the Prudential Committee to make appropriations for our mission for 1897, if possible, *in full*, according to the estimates sent last May, even before any famine was anticipated."

The appropriations for the mission had been made prior to the receipt of this resolution, and we are sorry to say that the Committee did not deem itself warranted in granting all the estimates received from any of the missions, so that the appropriations for the general work of the Marathi Mission were less by $6,750 than the amount asked for, beside the ten per cent reduction in the salaries of the missionaries. And now comes this request, which is certainly a most reasonable one, and the trying circumstances under which our brethren are placed seem to render it imperative that the appropriations should be increased. Yet it will be seen that the record of the Board's receipts for the first three months of its year shows a decrease over the corresponding months of last year. And what can the Committee do? They can do only what the churches give them the means for doing. What will the churches do?

The American Board Almanac.

"The best yet" is the verdict of many friends who have seen the American Board Almanac for 1897. It is attractive in form and packed with matter which will interest and instruct all lovers of missions. We wish it might be in every Christian family.

American Rights in Turkey.

It is a notable fact that President Cleveland's recent message to Congress begins with and gives much space to affairs in Turkey. His characterization of the shocking features of the situation in that land is clear and vigorous, and he expresses his belief that "the present sombre prospect will not long be permitted to offend the sight of Christendom." We wish we could share his expectation. The European Powers (though it seems hardly proper in this connection to speak of them as *Powers*) have witnessed this prospect with apparent composure for two years, and it is difficult to see what new features are likely to be added to it which might stir to action. The President recognizes the rightfulness of the claim for indemnity for the property destroyed at Harpoot and Marash, and he still proposes to press for "prompt settlement." It is certainly a matter for gratitude that no missionaries have been slaughtered, and we are glad to learn that further pressure will be brought to bear to secure reimbursement for their losses. But it should be remembered that our missionaries are not in Turkey for the purpose of saving their lives or to regain property. They are there for a higher object, one for which they are ready to lay down their lives, if need be, though it is an object which some men find it difficult to comprehend. What they ask is not that a door may be kept open for their escape in safety, but that being loyal citizens, engaged in a lawful calling, having well-recognized rights under treaties, they may be allowed to remain in safety and prosecute their work. An American merchant engaged in legitimate business in Shanghai or Yokohama or Smyrna may claim the sheltering arm of our government in remaining where he is to prosecute his business. The business of the missionary is not less sacred or less worthy of protection than is trading in teas or carpets.

The American Board as an Education Society.

Many who read Dr. Hitchcock's able article on another page, on "Congregationalism and Foreign Missions," will doubtless be surprised at the statement there made, that the combined roll of students in all the Congregational schools, colleges, and academies in the United States would not equal the number of pupils now gathered in the mission schools of the American Board. On challenging the statement, Dr. Hitchcock has furnished us figures which more than justify the assertion he has made. Adding to the enrolled students in thirty-nine American colleges which are regarded as Congregational all the scholars under the care of the American Missionary Association in the South and of the Education Society, including the New West, as well as the students of the seven Congregational theological seminaries, there are not more than 30,000, possibly not more than 28,000. How many pupils there are in Congregational academies we do not know, but it would require 250 of them, with an average of 100 pupils in each, to add to the above to bring the total up to the number now under instruction in the schools of the American Board. But this is only one branch of the Board's work, yet this branch is seen to be a vast Education Society.

The Receipts.

CERTAIN facts that came to the ears of the apostle Paul concerning the Christians in Galatia led him to exclaim in his letter to them, "For I stand in doubt of you!" This phrase comes to mind on looking over the report of the Board's receipts for November and for the first quarter of the financial year. A decrease of over $25,000, compared with the first three months of 1895–1896, especially in view of the fact that those three months showed a decrease of nearly $21,000 compared with the corresponding period of 1894–1895, is certainly a serious matter. We are perplexed, greatly perplexed. Has there been any failure on the part of the Board's officials in presenting the case to the churches? Are wrong methods employed? Or has there been on the part of the churches and individual Christians a change of view? Are they weary of this work, or hopeless about it? The times have been hard, indeed, but as we witness the lavish expenditure on every side, we cannot attribute to this cause altogether the large falling of receipts. Are the needs of the pagan world understood as formerly? Is the adequacy of the gospel to meet these needs appreciated? Has there been any waning in love to Christ, or in loyalty to him in his world-wide purpose of redemption? Has there been any failure in prayer? We raise questions which we cannot answer. We stand in doubt. Only of this are we sure; that there is wrong somewhere. May God help us all to inquire, in deep humility and with much prayer, as to our several relations to this, his work! The following are the figures, which should be pondered prayerfully: —

	November, 1895.	November, 1896.
Regular donations	$26,705.18	$17,288.26
Donations for special objects	6,694.13	5,898.84
Legacies	11,796.24	2,551.22
Total	$45,195.55	$25,738.32

	3 mos. last year.	3 mos. this year.
Regular donations	$79,292.93	$67,984.64
Donations for special objects	9,465.99	10,005.08
Legacies	20,589.79	5,586.30
Total	$109,348.71	$83,576.02

Decrease in regular donations, $11,308.29; *increase* in special donations, $539.09; *decrease* in legacies, $15,003.49; *total decrease* in three months, $25,772.69.

Simultaneous Meetings.

WE ask the special attention of pastors and others to the call printed on another page of this magazine for Simultaneous Meetings in the interests of foreign missions. Would it not be an animating sight if all the churches of our land should unite, on the week named, in services of prayer and consecration for this work which Christ has given his people to do? Should Christians approach these services in a befitting spirit, there would certainly be found much occasion for humiliation and confession in view of the fact that there has been such sluggishness in undertaking and prosecuting an enterprise which towers above all other enterprises for which man can labor. Our Lord and Master, who gave his life for the world, regards this work of bringing the world into subjection to himself as infinitely more important than any of the grand schemes of politics or commerce which occupy so much of time and thought. Cannot Christians give one week to special consideration and prayer concerning this mighty and blessed undertaking of redeeming the world?

Bible Lesson Pictures.

ONCE more we ask for secondhand copies of the Providence Bible Lesson Pictures, or any other sets of pictures illustrating scenes from the Scriptures. There is great call for these in our mission fields, and copies that have been used in any previous year will serve an excellent purpose if forwarded to the Mission Rooms at Boston. There is no danger of sending too many of such helps for illustrating the Bible.

Good News from Japan.

Do not fail to read the communications from Drs. Davis and DeForest among the "Letters from the Missions." The faith of our brethren that the sun of the Japan Mission was not about to set has certainly been justified, since events have proved that the great mass of the Japanese are still ready to listen to the gospel message and will welcome the missionaries of the Cross. Quite in the line of what Drs. Davis and DeForest have written is a communication from Dr. Gordon, reporting a recent visit within the provinces of Tamba, Tango, Tajima, Inaba, and Hoki, a district more than 150 miles long, with a population of 1,000,000 souls. With the exception of the western extremity of this district and the work of three Japanese evangelists, the sole Protestant occupants of the field are connected with the American Board. The Japan Home Missionary Society does not enter this district. Dr. Gordon testifies to the fact that the missionary can get a hearing, for in the twenty-three times he spoke during this trip the number of his hearers averaged over fifty. He was impressed with the general friendliness of the country people as well as by the ability and fidelity of the evangelists who are now the spiritual leaders of their people. There is a deepening conviction that nothing but the gospel will meet the needs of the people, and the evangelists connected with the mission seem to be reconsecrating themselves to their work.

Notes on the International Lessons.

THERE is constant call from several of our missions for copies of Peloubet's Notes, or any other Notes, on the International Sunday-school Lessons. The volumes for 1895 or 1896, or any preceding year, will be gratefully received at our Missionary Rooms and forwarded to English-reading pastors and preachers in all parts of the world.

A Gift from China.

WHILE famines are prevailing in Turkey and in India, our attention has been recalled to the terrible famine which devastated China some twenty years ago. At that time millions died of want, especially in the interior provinces. A recent letter from Mr. Davis, of Jen Ts'un, Shansi, speaks of some reminders of that terrible disaster that are now to be seen near them. In a village near Fen-cho-fu there still stand a large number of trees dead and entirely stripped of bark. The inhabitants of the village, after exhausting all ordinary supplies of food, stripped these trees and ground the bark, subsequently dying of starvation, leaving not a single survivor to own the lands or the houses. There is much good land in that vicinity to which no one lays claim, the owners and all their relatives having perished, and villages are still standing without a single inhabitant. Mr. Davis says that to the few Christians at Jen Ts'un who retain the traditions of this famine, he stated the case of the sufferers in Turkey, and they instantly made a contribution to be sent to these Armenians; one person giving one fifth of a month's wages, others an eighth, and another a tenth. This surely indicates a good spirit among the Chinese.

A Reporter's Error.

We are glad to be informed that it was an error in attributing to the Secretary of State of our government a statement that British and French and Italian monks and priests had been killed in Turkey, and their churches burned and houses pillaged. No information of such occurrences had reached us, and we were confident that there was some mistake about it. It seems that it was the mistake of a reporter.

The Schools in Turkey.

We continue to have reports of the prosperity of the mission schools in Turkey, especially those in the larger towns. Mr. Baldwin, of Brousa, speaks of the graduation exercises in their station school, at which the Armenian bishop and the head teachers of the Gregorian schools, together with representative men from the Armenian community and the Turkish superintendent of public instruction, were present in the midst of an audience of some 250. Miss Shattuck reports on November 10 that the Sabbath-school in Oorfa numbered 1,100.

Dr. Storrs' Jubilee.

The celebration of the fiftieth year of the pastorate of Rev. Dr. R. S. Storrs over the Church of the Pilgrims, in Brooklyn, has been one of the notable events of the past month. In the chorus of congratulations and praise which has resounded on every side, every friend of the American Board has joined with the utmost heartiness. We make no attempt to compare in value the varied services which Dr. Storrs has rendered to the church and the world. It is enough for us to say that his services in connection with his presidency of the American Board have been conspicuous and invaluable, and have won for him the profound gratitude of all our churches and of all friends of missions. Long may he be spared to serve the church and the world as pastor, as president, and in all other ways.

To Careless Correspondents.

One of our missionaries in China writes complainingly, and yet in the very best of tempers, concerning some thoughtless and ignorant acts of correspondents in the United States. This missionary says: "Every mail brings letters with insufficient postage. A letter of ordinary weight [one *half ounce*, not one ounce, as in the United States] requires a five-cent stamp. It often happens that it is overweight, and the missionary has to redeem it by paying twenty cents." Some instances which this good brother relates would be naturally most provoking, yet he seems to bear them patiently, and only desires that attention should be called to the thoughtless acts. Often letters have only a two-cent stamp upon them, and there is a charge of eight or ten times this amount upon them to be paid at the other end. Sometimes correspondents enclose some printed matter or a large circular, and forget that, if sealed, it must have letter postage. Our correspondent mentions several cases of this kind. A letter from one good friend who wrote three full sheets, on one side of thick office paper, cost the missionary thirty-two cents to get it from the office. These are only specimen cases. The lessons for correspondents in this country are: (1) Be sure that you pay full postage on all mail matter sent abroad. Otherwise a heavy tax is imposed on the missionary. (2) In these days of self-sealing envelopes, be sure that you do not send second-class matter in envelopes that when passing through moist and heated climates will become sealed and so require letter postage.

Confucius and Christ.

THAT was a striking confession made by the Chinese viceroy, Li Hung Chang, in his reply to the address made him in New York by the representatives of Protestant missionary societies laboring in China, when he said: "As man is composed of soul, intellect, and body, I highly appreciate that your eminent boards, in your arduous and much esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery, of which even our great Confucius had no knowledge." What an immense chasm there is between Christ and Confucius! The viceroy admitted that the latter had no knowledge of man's soul. He knew nothing of its origin, its nature, or its destiny, and treated only of man's intellect and his body. But Christ, while caring for the whole of man, dwelt far more upon his soul than upon his intellect and body. Man's soul comes from God. He is its Father and has made it in his own image. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Man may know God and may come to him in fellowship and in prayer, and Jesus Christ has said, "Come unto me and ye shall find rest unto your souls." It is because Confucius and his followers in China have no knowledge of these truths that those to whom Christ has revealed them should preach his gospel to the needy millions of that vast empire.

A Japanese Magazine.

THERE lies before us the third number of the *Fukien Soshi*, or *The Evangelical Magazine*, a monthly periodical devoted to the interests of Biblical science and Christian life, issued under the care of the mission of the American Board in Japan, Rev. Dr. D. C. Greene being the editor-in-chief. We are sorry that we cannot read its comely pages, but we can understand its frontispiece, which is a good picture of Mr. Gladstone in his library. The table of contents, in English, enumerates articles by a number of well-known divines in America and Europe. One object of the magazine is to reproduce articles of value to be found in Europe and America, chiefly in the line of defence of evangelical truth and the development of the spiritual life. Much is hoped for from this publication in that it will give to the Japanese some of the best thought of the day upon Christian themes.

The Lovedale Institution.

A PLEASING illustration of the wide influence of the Lovedale Institution in South Africa is seen in the ordination at Lovedale, in August last, of one of the students, Mr. Dambuza. This man was born in Natal, of Christian parents, and has been trained at Lovedale for nine years and now has accepted an invitation given him by a portion of the Bamangwato tribe, who have settled in Matebeleland, near Tati. Tati is over 1,000 miles north of Lovedale, and the people who have called this minister have undertaken to support him. Africa must raise up her own evangelists, and the primal duty of all missionary societies in that continent is to aid in the preparation of men and women who shall carry the gospel to the tribes of the interior. Institutions more or less like Lovedale, in which mind and heart and hands of the pupils are trained, ought to be planted in all sections of Africa. It is a hopeful fact that the British East Africa Company secured the services of Dr. Stewart in the organization of an institution near Mombasa, similar to the one he has so successfully conducted at Lovedale.

Congregational Work.

PLEASE bear in mind that the office of the new paper, *Congregational Work*, is 23 Bible House, New York City, to which place all communications respecting the business of the paper should be addressed. The necessity of this notice arises from the fact that several communications designed for *Congregational Work* have been addressed to the office of the American Board in Boston. If any of our missionaries abroad, or our friends in the United States, wish to write concerning *editorial* matter in the foreign missionary pages of *Congregational Work*, they may address the Editorial Secretary of the American Board at the Congregational House, Boston.

"The Glory of Islam."

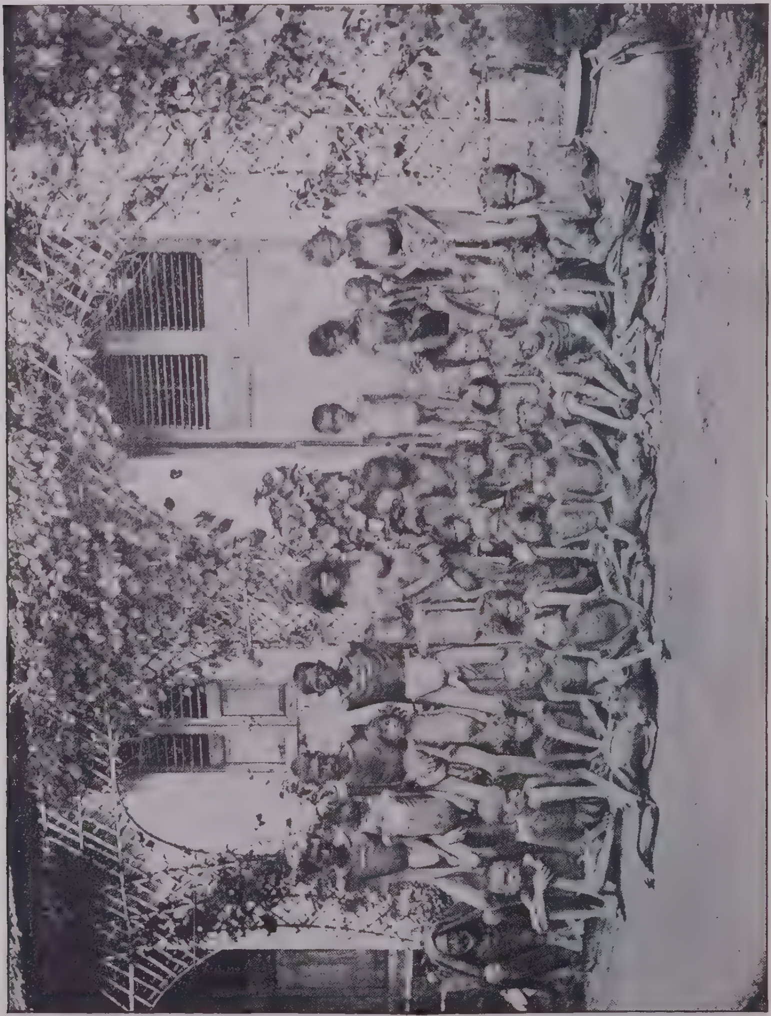
THE following extract is taken from an article published in a Turkish newspaper of Angora, November 9, and illustrates the sentiments of Moslems and the character of the news given in their papers. The article, which is entitled "The Glory of Islam," has been republished in several papers of the Turkish empire: "Praise God, the sun of Islam is shedding its rays upon every place in the world. Islam, with a success which is unparalleled and with a speed which is astounding, is attracting and taking to itself the whole world. Brethren in the faith are daily increasing in number. Islam is so holy and so lofty that its followers cannot venture to describe its loftiness or to characterize its holiness. Islam is the source of happiness and content to its followers in a way which no other religion in the world can find, to bring its followers into paths of prosperity and happinesss. To-day even those who oppose Islam are forced to admit that the laws and requirements of Islam are the highest philosophy. Very many people in Europe and America, who occupy themselves with searching out the truths of religion, have changed their theories concerning Islam, and very many of the newer students, as a result of profound studies in Islam, seeing that the things said against that pure religion are simple slanders, have published works for the purpose of refuting the slanders and bringing out the truth. While the missionaries sent out into all the world have no success worth mentioning, careful statistics show that the number of those in India and Africa and America who, of their own accord, are accepting Islam is perfectly amazing. The means and measures used by foreign nations to spread their religion are not used, and no self-denial for this end is practised by Mohammedans. The success of the true religion is due simply to the necessity of its lofty truths. Since the solid truths of Islam have begun to gain ground in this way, very many people among the nationalities of the East, and among civilized nations, have openly come forward and announced their acceptance of Islam."

The Occasion for this Glorying.

THE particular occasion for the foregoing glorification of Islam was the recent conversion to that faith of the former Protestant preacher at Angora. This man was dismissed from the service some six years since, but he held on to his office and claimed as his own property the chapel premises, which stood in his name. Not long since, the Turkish court rendered a decision adverse to this man's claim and he was ejected from the premises. He has appealed against this verdict, and his motives in now becoming a Mohammedan are well understood. There is something grotesque in the glorying over the conversion of such a man as this.

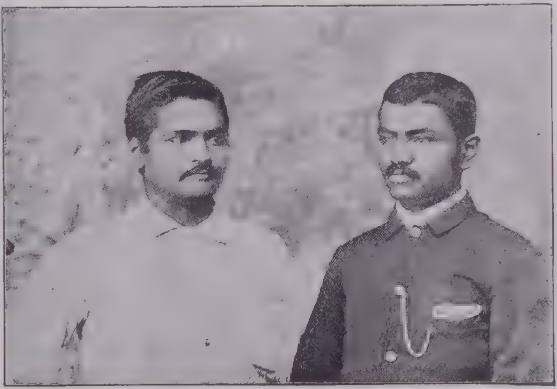
Famine Sufferers in India.

We have hesitated not a little before deciding to use the photo-engraving given on this page. On the one hand, it may be said that a scene so sad and harrowing ought not to be reproduced; but, on the other hand, it presents to the eye a condition of affairs that exists to-day in numberless places in India; and Christian men and women ought not to shut their eyes to facts simply because they are sad. The photograph from which this plate was engraved was taken in the yard of the mission premises in Sholapur in 1877, and Rev. Mr. Gates, in sending it to us, says, "It may help to realize what the missionaries will see in many places there in the next few months." Doubtless the famine of 1877 was more widespread than that at present prevailing in India, and, moreover, the means of communication now are such that



VICTIMS OF THE FAMINE OF 1877.

provisions can be transported to the destitute regions. The relief work established by government will go far toward preventing such an enormous catastrophe as that of twenty years ago, when nearly one tenth as many persons died of starvation as are now living in the United States. Yet help is greatly needed, especially in the care of the children. Mr. Gates reports that three cents a day will feed and clothe one of these little ones. Many of the orphans that were rescued by the missionaries in 1877 and trained in Christian ways have proved most efficient workers in the service of Christ. The photo-engraving on this page shows two of them, taken about two years ago, when they had finished their studies in the high school. It will pay to save such children as these.


RESCUED FROM THE FAMINE OF 1877.

The Famine at Sirur.

Since the preceding paragraphs in reference to the famine in India were written, a letter has arrived from Mr. Winsor, of Sirur, under date of November 12, in which he says that the native Christians are flocking to their bungalow, and that they are dealing out to them a rupee's worth of grain at a time, and that there is just enough left for the boys for one day more. The only hope for saving these boys and girls is the doubling of the grant made for the two schools, one for boys and one for girls, giving $200 to each school for the year, instead of $100. What a boon this added grant would be!

Orphans in Turkey.

It is a great gratification to witness the readiness with which money is furnished for prosecuting the schemes for orphan relief in Turkey. It is a form of charity which appeals most strongly to the instincts of young and old. We trust that the streams of benevolence will continue to flow in this direction. While we say this, we also call attention to the fact that such gifts for relief ought not to draw from contributions for the regular missionary work. For, be it remembered, that should the missionary work fail of support, the orphanages and other forms of relief could not be efficiently cared for. Moreover, the gifts for the maintenance of Christian preachers and churches and schools accomplish a double purpose. They provide most effectually for the temporal support of those who are most needy. Scholars kept in school, or a preacher supported in his work, have their temporal needs supplied in the best possible way, while at the same time they are doing Christian work.

WHAT THE BIBLE SAYS ABOUT MISSIONS.

(*Suggestions for the Missionary Concert of January.*)

1. The Eden promise of Christ's final victory over the evil one. Gen. 3 : 15.
2. The promise to Abraham that in his seed should all nations be blessed. Gen. 12 : 3; Gen. 22 : 18; Gal. 3 : 8; Acts 3 : 25.
3. Promises to David that the heathen and the uttermost parts of the earth shall be given to his Son. Ps. 2 : 7, 8; Ps. 72 : 11–17, and the Missionary Psalm, 67.
4. The prophecies of Messiah's universal reign. Isa. 9 : 6, 7; Isa. 11 : 10; 60 : 3–5 and 9, 10; Dan. 7 : 13, 14, 27; Zech. 14 : 9.
5. The parting command of Christ to disciple all nations. Matt. 28 : 18–20; Acts 1 : 8.
6. The obedience and successes of the early church. Acts 8 : 4; 10 : 45; 13 : 2–4 and 47–49; Acts 19 : 10.
7. The universal need and adaptability of the gospel. Rom. 1 : 16, 23; Rom. 3 : 20–24; Rom. 10 : 12–15; Eph. 3 : 5–9.
8. The final triumph. Rev. 5 : 6–10, 13; Rev. 7 : 9, 10; 21 : 1–5; 1 Cor. 15 : 24, 25.

SIMULTANEOUS MEETINGS — A PLAN OF CAMPAIGN.

The obligation to evangelize the world rests not alone upon any set of individuals or any branch of the Christian Church. It is universal. Every man is a debtor to every other man who knows not the gospel. Every church in fealty to its Lord is bound to proclaim to the utmost limit of its ability Christ's offer of redeeming grace. One reason why this gospel has not had wider proclamation has been the lack of unity of effort, of concentration of thought upon the Great Commission. All churches and all Christians should unite in this effort.

It is with this thought in mind that representatives of a large number of denominational foreign missionary societies in the United States and Canada have united in a call for a series of simultaneous meetings during the week beginning January 10, 1897, in the hope of bringing together Christians of every name for prolonged and earnest consideration of the claims of the unevangelized world. The plan has been heartily approved by the Officers and Prudential Committee of the American Board, and the call prepared by a Committee, which has its centre in New York, together with a proposed Plan of Campaign, has been addressed to pastors and churches in North America. We commend the matter to the earnest attention of these pastors and churches, trusting that the Spirit of God will so rest upon the disciples of Christ of every name that they will take upon their hearts anew the force of the divine command, and that the constraining power of love to Christ and a deeper sympathy with lost men, may so inspire them that there shall be a united forward movement for the bringing of the world under the dominion of our Master.

We hear from New York that that city has been divided into seven districts, and a "district rally" has been arranged for in each for Thursday evening, January 14. We hope to hear of similar arrangements in other cities, and we specially hope that sermons on missions will be heard from multitudes of pulpits on Sabbath, January 10. The following is the appeal sent out by the Committee of the several foreign missionary societies, together with their Plan of Campaign:—

Beloved Brethren, — The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still enwraps nearly two thirds of the population of the globe.

The "marching orders" of the Church are explicit and imperative. "Go." There is no suggestion of limitation. "Into all the world." The terms are universal. "Preach the Gospel to the whole creation." Any narrower conception of the mission of the Church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the men and the means. Her responsibility has, therefore, proportionately increased. Yet, on fields long occupied and white unto harvest, the supply of laborers is utterly inadequate. The established work is crippled. Reinforcements are needed. Advance is impossible until gifts are enlarged, while the Church at home is suffering from the very "heresy of inaction."

In the hope of quickening the Church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of missions, we issue this appeal, and as the representatives of the Foreign Mission Boards in the United States and Canada, we suggest the inclosed Plan of Campaign.

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a missionary pastor there will be a missionary church. The plan contemplates *united* action. It seeks a *concentration* of Christian thought on the theme of paramount importance. It aims to secure the *cumulative force* of a *series* of meetings. To insure the attainment of these ends we ask your prayerful and hearty coöperation.

PLAN OF CAMPAIGN.

1. *A Sermon on Missions* from every evangelical pulpit on *Sabbath, January* 10, 1897.

The Evangelical Alliance has designated this day on its program for the Week of Prayer for preaching upon the *Great Commission*. Matt. 28: 18–20.

2. *A Mid-week Prayer-meeting for Missions.* It is earnestly desired that the prayer-meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. *District Missionary Rallies.* In the larger cities on Thursday evening, January 14. For this meeting let the city be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.

4. *An Interdenominational Mass Meeting* in the interest of missions. We suggest that on Friday evening, January 15, unless some other evening be better suited to local convenience, an Interdenominational Mass Meeting be held in the largest hall or church in every town in the United States and Canada. In arranging for this meeting, do not wait for some one else to move, but confer at once with brother pastors, and select the most efficient laymen in your city or town to serve with you on a Committee of Arrangements. Be sure also to enlist your Young People's Societies in this movement, placing as much responsibility upon them as you think advisable.

A GERMAN GOVERNOR–GENERAL'S REPORT.

Through the kindness of the Secretary of State and the United States Minister at Berlin, we have received from the German Foreign Office a copy of a report made by Dr. Irmer, Governor-General (Landeshauptmann) for the district of the Marshall Islands, in which he speaks of a tour he had made through the Marshall group, touching also at Kusaie. The report is contained in the *Deutches Kolonialblatt*, an official document issued in March last. It is gratifying to read, in the memorandum from the German Foreign Office conveying this report to us, a statement that "the relations between the State management of the Marshall Islands and the American mission are satisfactory." It will be remembered that a few years since these relations were not satisfactory, but a better understanding has been secured between the present officials, the native Christians, and the missionaries, and recent news from the Marshall group indicates that the work in those islands is prospering as never before. We will not give the Governor-General's account of the various islands which he describes, since he touches upon many matters of no special concern to us. Incidentally he refers more than once to the good work the missionaries are doing. In his account of Mejit he alludes to certain disturbances which had occurred at that island, owing to the want of energy on the part of the chief, but he adds: "The disturbances, however, are now quiet, and I hope the complaints from Mejit have come to an end. I was very glad to hear from all quarters that the missionary has constantly used every means to harmonize the difficulties, and even in the church has not failed to exhort the people to yield obedience to the imperial administration and to the chief."

But Dr. Irmer's account of what he witnessed at Kusaie is most interesting to us. It should be remembered in reading what he says of the "extensive structures," that he is contrasting them with the low-roofed dwellings of the Micronesians, and not with the buildings of civilized lands. We quote in full his account of Kusaie: —

"His Majesty's ship Falke came to anchor in the larger east harbor (Chabroll Harbor). But for its tropical vegetation, this harbor, with its abrupt mountains and verdant valleys, makes quite the impression of an Italian lake. I hardly know a place that surpasses Kusaie in picturesque charm and natural beauty. The natives show a far higher grade of cultivation than those of Ponape and Jaluit. This may well be ascribed to the influence of the American mission.

"The extensive structures of this mission are situated in a bay of the west harbor (Coquille Harbor). The entrance to this harbor is too narrow for large vessels, and in order to reach the place we were obliged to make an excursion of some five hours, partly along the reef, and partly by canoes through the broad and highly picturesque mangrove swamps. Although the whole west side of the island is fringed with a broad band of these dangerous swamps, fevers are comparatively rare. To be sure, the Europeans living there avoid the marshy regions as much as possible.

"The location of the mission, with its many neat buildings scattered along the slopes of the verdant hills, is very pleasant. Upon the first ridge stand the dwelling of the leader of the mission, Dr. Rife, and the farm buildings. Several neatly kept paths of stone and sand lead up to the ridge. Higher up are the lodgings of the boys, and on the summit the house for the female teachers and the girls. Behind all rise, ragged and steep, the wooded peaks of the interior of the island. On the other side of the bay, halfway up the mountain, is the mission for the Gilbert Islands. All these buildings are connected together by telephone, and one is surprised at their convenient, substantial, and yet airy construction and the attractive neatness of their interior arrangements, as well as of the grassy slopes and shrubbery around them. The arrangement of the rooms and sleeping apartments is excellent, and I understand now how it is that our Kanaken [native preachers and teachers], even after years of absence, look back to these scenes of their youthful training as to a paradise, and show their gratitude for these pleasant recollections by strong attachment to the mission. To all the rest is to be added the abundance of fruit trees and luxuries of which we know nothing in Jaluit, such as clear spring water, fresh milk, and fresh butter.

"In short, it must be acknowledged that, with the help of the magnificent natural advantages of Kusaie, the leaders of the mission have done everything to make the stay of their pupils with them and their education pleasant. The instruction, too, is given in an earnest, judicious manner, and the female teachers especially made a most favorable impression by their strict and yet friendly demeanor toward the girls. The neat dresses of the pupils, their unconstrained joyousness, and their healthy appearance show that careful attention is paid to their physical well-being."

CONGREGATIONALISM IN FOREIGN MISSIONS.

BY REV. A. N. HITCHCOCK, PH.D., CHICAGO.

Back of all formal principles and material expressions Congregationalism discloses an essential genius or dominating spirit. This is, first of all, the spirit of *loyalty to Christ*. Macaulay says the Independents "held that a national church, governed by any central authority whatever, pope, patriarch, king, bishop, or synod, was an unscriptural institution, and that every congregation of believers was under Christ a sovereign society." This loyalty to Christ is *direct* and *intense;* direct as being without ecclesiastical mediation, and intense as accepting every doctrine and every duty imposed by his supreme authority. Now beyond doubt, this spirit of our body is vitally related to the evangelization of the world. It receives without question the last solemn commandment of our Lord wherein, in the most absolute and unqualified manner, he bids his disciples "preach the gospel to the whole creation," and proclaim "repentance and remission of sins in his name among all nations."

The spirit of Congregationalism is likewise that of *liberty;* of loyalty first, and liberty afterwards. There is danger when the order is reversed. Loyalty to Christ describes the circle within which liberty finds its course. Our fathers sought such liberty, and we have loved it ever since. It is the liberty of faith and worship, of doctrine and method. "Acts of uniformity" are just as distasteful to us now as in the days of the English Puritans. In ways which cannot even be outlined here, this spirit, as related to foreign missions, has found and will find large expression. There are those, for example, who maintain that the close corporate organization of some of our missionary and educational boards is uncongregational; and yet perhaps that very spirit of liberty which is fundamental to Congregationalism allows the selection of such forms as it deems most practicable for the time.

It is to be added that the true Congregational spirit from which foreign missions take their impulse is not only that of loyalty to Christ and then of liberty, but also of *love*. The thirteenth chapter of first Corinthians is near neighbor to the great commission. Christ died for the world because he loved it, and they who would help him save it must catch the fervor of his love. The tongues of angels and of men are as sounding brass unless love be the message. And prophecy and knowledge are void unless love be the inspiring theme. This spirit of love, which finds its root in loyalty to Christ, will not only go out in lively sympathy for the lost in pagan lands, but, viewing the work of evangelization as essentially one, to whomsoever it may be committed, it will welcome to its fellowship, and so far as possible to its coöperation, all toilers in the great field. It is a matter of history that at the beginning of the modern missionary period the desire was strong to leave behind the minor questions that had caused division in the church of our Lord. The London Missionary Society, which is our British Congregational Society, was at first sustained by all the evangelical denominations, just as was the American Board, organized in this country fifteen years later.

It is inconceivable that the spirit of free, loving loyalty to Christ should appear in the world, embodied in a group of independent churches, without the speedy inauguration of a great missionary movement. And this is precisely what is seen in history. The simple New Testament churches of apostolic times glowed with the zeal of self-propagation, and sent forth their missionary evangelists far and near. A mediæval ecclesiasticism was unfavorable to a pure evangelism. The Pilgrims were the modern pioneers in foreign missions. A reason assigned for their removal from Holland was that they might extend the Redeemer's kingdom in lands where Christ was not named. John Robinson, who remained pastor at Leyden, wrote to the Plymouth Colony, urging the conversion of the Indians. As early as 1621 the work was begun. The charters of both Plymouth and Massachusetts colonies commended the conversion of the savages as the principal end to be sought. In 1643 Thomas Mayhew and John Eliot began work among the Indians. Other missionaries joined them and their work prospered. The century following would doubtless have witnessed a steady enlargement of this missionary movement but for theological controversies, conflicts with the Indians, and the war of the Revolution, which so engaged the thought of the people that both spiritual life and missionary zeal relapsed together. Toward the close of the eighteenth century a reaction came, and the great missionary period of modern times dawned on the world. The London Missionary Society, at first undenominational but later, like our American Board, left mainly to the control of Congregationalists, was formed in 1795. Its missionaries, among whom we cherish such honored names as Moffat and Morrison and Williams and Turner, have gone to every quarter of the globe. Through their self-denying and often perilous labors China and India and Madagascar and Africa and islands almost without number have received the light of the cross. The record for 1895 showed 416 missionaries, 2,557 stations and out-stations, 9,412 native laborers, 96,295 communicants, and $733,000 turned into its treasury.

In 1810, fifteen years after the organization of the London society, came the birth year of the American Board. From the first the spirit of the Pilgrims has largely controlled its councils and inspired its labors. It has drawn to its support a multitude of the ablest men and women of our time. Statesmen, judges, financiers, scholars, educators, orators, and philanthropists have been wont to join in its deliberations. Spanning the opening and closing decades of the nineteenth century, it has stood in vital relation with all the great movements of this eventful cycle. Its missions have been planted around the world. Upon some of its missionaries the sun always shines. In fifty languages, thirty of which its own missionaries have first reduced to writing, it has printed more than 2,000,000,000 pages of Christian literature. Fifteen tribes of American Indians have received the gospel at its hands. Oregon and the great Northwest were saved to the Union through its honored hero, Marcus Whitman. Palestine, Syria, Greece, Cyprus, Siam, and the Gaboon have been occupied and then transferred to other societies. Now its twenty important missions comprise more than 1,200 stations and out-stations in Japan, China, India, the Turkish empire, Austria, Spain, Africa, Mexico, the Sandwich Islands, and Micronesia; 135,000 converts have been gathered into its churches, of whom 43,000 are living. Its hospitals, dispensaries, and relief service minister to many thousands of sufferers every year. More than 1,000 schools and colleges, all of them distinctively Christian, enroll 52,000 pupils. We shall do well to remember, by way of comparison, that if all the colleges, schools, and academies in the United States that have ever been called Congregational were to combine their roll of attendance, it would not equal the army of youth now gathered in the schools of the American Board alone. Its larger colleges maintain a creditable standard. Instead of encouraging students to come to America for education, the uniform policy is maintained that it is far wiser to plant permanent centres of light in the very lands to be evangelized. In all this vast and diverse enterprise it is significant that Congregationalism reproduces itself. The churches are essentially self-governing, Christ is the acknowledged Head over all, and the zeal of a self-propagating faith converts pagans into Christians, and Christians into missionaries.

And what about the future? The true spirit of Congregationalism, already conspicuous in its history, needs emphatic reassertion and larger application. The one great purpose for which the church exists should henceforth be closely identified with all its working elements. When we talk about our denominational missionary problem, we must not forget that it includes not less than 100,000,000 of the pagan world. That is our share. How can we shift this mighty responsibility? Who will relieve us of it? It is clear that unless we fall behind as a denomination, we must face this obligation and gauge our plans to the high and broad level of its accomplishment. When pastors are installed let us ask this question, "Brethren, do you believe that the evangelization of the whole world is the final end of your ministry?" And when churches are recognized let us ask the same question. Let us put it into our articles of faith, into our covenants, and into all the constitutions of our associations. Here is described the normal sphere and the appointed function of the entire church in all its membership, and all its machinery, and all its associate life.

Then, if I mistake not, the call of the future is that the strange disproportion now existing between expenditures for ourselves and expenditures for the salvation of the pagan world shall be speedily corrected. Who would say that if one half of our gifts of money and of men were, in the true spirit of our Pilgrim faith, devoted to the work abroad, it would be too much? Why, the field of that work is not a simple half, but is larger and broader by hundreds of millions of our fellow-men! But the gifts are not a half, nor a fifth, nor a tenth! Only one dollar out of *nineteen* given by Congregationalists for religious and charitable work goes for the reaping of those whitened fields, and only one ordained minister out of twenty-nine! Not less here, but more yonder. It is the *disproportion* that rebukes us and delays the chariot of the King. It is time, in a word, for a new exaltation of the Son of God. Give him his rightful place in church and creed, in politics and business, in social and private life, and all things else assume their fit proportions. He is the risen Lord, the Redeemer, the Head of the church, the Author and Finisher of our faith, the Master of our possessions, the Captain of our salvation, the Light of the world. The whole round earth waits and longs for the day of his full supremacy. Let his voice be heard and obeyed, and the mutterings of discontent, the strifes of wealth and toil, the wars of nations and of men will cease. Loyalty to him in all things, with the freedom and love of the Spirit, is the gospel that the groaning world waits for. The stars in heaven shine for it. The very winds of God blow for it. The haunts of sin and suffering over all the world sigh for its coming.

THE INDIAN FAMINE.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

The Viceroy of India has telegraphed to the Secretary of State for India in London that 72,000,000 of people in India must perish of famine unless they are assisted to a greater or lesser degree until the next crop is ripe. The present famine is essentially a famine among the poor. The 40,000,000 all over India who in *good* times live on *one meal a day*, the 80,000,000 who go to bed hungry every night of their lives, these are now famine-stricken. In the years 1877–78 it was computed that 5,000,000 died of starvation, all in one district. In earlier years still larger numbers perished, but while there was famine in one district there was abundance a few hundred miles away. The cost of transportation rendered it impossible to supply the famishing, and the fatalism of heathenism kept the perishing from making an effort to reach the provinces where there was plenty!

Circumstances have changed since 1878. The government has pushed on the construction of railways, canals, and great public roads, until at the present time every hamlet in India is in touch with the outside world, and prices in the remotest village have gone up 200 and 300 per cent. The poor, no matter where they live, are starving now. In former famines the rich and poor alike in the stricken districts perished. Now those who have always been hungry are dying. Owing to the rise in the price of grain, those who had formerly only a cent a day, or less, to live upon, require two to three cents. As a matter of fact they have less than before, for scarcity has caused the well-to-do to dismiss every laborer that they could in order to economize during the hard times.

The government is fully alive to the situation, and preparations to meet it were made many years ago. Immediately after the famine of 1877–78 the government ordered its engineers in every section of India to make careful surveys, and prepare plans, and complete estimates for large public works, such as feeder lines of railway, public roads, canals, wells for irrigation, etc. Ten years ago a large cabinet full of such plans and speculations was shown the writer in the engineer's office at Ahmednagar. At the same time £500,000 a year was ordered to be laid aside from the revenue for the purpose of a "Famine Relief Fund," with which to carry out these public works when famine should unhappily come. £27,000,000 have now been voted for such public works, and hundreds of thousands of the starving poor throughout the length and breadth of India are already employed. In the Central Provinces alone 100,000 wells for irrigation have been dug and enormous quantities of carrot seed distributed for immediate planting. Carrots will mature quicker than anything else and are easily grown. They can be irrigated by the newly dug wells, and countless lives will be saved by *living on carrots.*

The present is a time when appeals for help should meet with a ready response from the Christian public of America. Many of the keenest sufferers are native Christians. These belong to the humblest classes in India, and high prices have brought upon them the greatest distress. Money should be given, not to feed the poor so much as to provide employment. The missions of the American Board need several new buildings for their schools. These should be taken in hand at once, so that the native Christians can get employment and thus support their families during these terrible days of privation and distress.

Letters from the Missions.

Japan Mission.

"GREATLY ENCOURAGED."

DR. DAVIS, of Kyoto, sends the following cheering account of an extensive visit in many churches at the north. Dr. DeForest writes of this visit of Dr. Davis as having produced a great impression wherever he went, both among the natives and missionaries. Dr. Davis writes: —

"I have just returned from a 1,500-mile tour in Sendai and in the provinces of Aidzu and Echigo. I was gone thirty-two days, spoke thirty-two times, lived for the most part in Japanese hotels upon Japanese food, sleeping often only three or four hours a night, and yet I come back happy, well, and not very tired, and I expect to start for Kochi next week, where Mr. Osada, president of the Home Missionary Society, wants me to spend ten or twelve days.

"I am greatly encouraged by this tour. I find Sendai, which I visited for the first time, a most charming place, and I am greatly impressed with the largeness of the field and the opportunity there in all that region. Dr. DeForest alone of our mission is there now, and I hope that he will hold on. The evidence is everywhere of the faithful work Miss Bradshaw has done there.

"I was charmed with Aidzu, a unique field, a great rich valley thirty miles long and ten miles wide, surrounded by mountains, and the people everywhere ready to listen. Pastor Kanoko is at the head of a church of fifty living members, earnest, of strong faith and consistent life, keeping the Sabbath, firm in their temperance principles, and the work spreading from Wakamatsu as a centre to the other towns and villages in the province. Mr. Yamaguchi, who graduated from our vernacular Theological Department last summer, has just gone there, and he is a man of like faith. Mrs. Foulk is also there, engaged in woman's work. Mr. Shimozone, who has labored there, is now sick in the hospital. Besides these and one Presbyterian evangelist, there are no laborers in this field, which is white, ready to the harvest. Oh, how they did plead that a missionary could be sent to them! I spoke fourteen times during ten days, in seven different places, in three of which it was the first Christian service ever held, and I never saw more eager listeners.

"From Aidzu I crossed over the mountains into Echigo. I spent twelve days in Echigo, speaking fifteen times, including a general meeting, held in Niigata, of all the evangelists and other Christians in the province. Although there are many among the Christians whose love has waxed cold, and the Sabbath is not well kept, there are encouraging signs here. It only needs patience, faith, and zeal to reap a harvest in Echigo.

"Returning to Yokohama, seven former students of the Doshisha gave me a supper there, and later I spoke to the Christians in Pastor Hori's church in the evening, and then took the night train for Kyötö.

"To sum up my impressions from this tour: —

"(1) Japan is more ready for the gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before since Japan was opened.

"(2) The era of doubt and rationalistic discussion has passed its zenith. Many of the pastors and workers, and most of the Christians who have held on to their faith, realize their need of a positive faith and are hungering for spiritual food.

"(3) Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

"(4) The great lack of workers. That great rich Aidzu valley, with its 300 square miles of villages, has no missionary and only three Japanese evangelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight or ten Japanese workers, all told.

"(5) Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait."

THE TIDAL WAVE. — IMPRESSIVE MEETINGS.

Dr. DeForest did not accompany Dr. Davis on the trip above described, since he was on the committee of relief for the sufferers by the great tidal wave. He writes: —

"We spent eight days along the coast. What an awful desolation that was! There were whole villages where not a house is left, and where two thirds of the people were swept off in a moment. We received from the governor's office a letter of introduction to the headmen of the desolated region, and he gave us letters to all the heads of the smitten villages. Thus introduced we were everywhere welcomed."

Aside from distributing relief, religious meetings were held, in connection with Mr. Jones of the Baptist mission, which were very tender and helpful to the people. Later on Dr. DeForest visited Samuna, of which he writes: —

"For four days we have been holding meetings night and day, mainly the best kind of meetings, with a dozen or twenty inquirers at once. It is like the olden days again, when the early churches of Japan were formed in this same way. It is the very best kind of work, where we get on to the floor around the *hibachi*, with a bowl of chestnuts, or a dish of sweet potatoes to aid conversation, and then go right into the decisive power of Christianity. There are several candidates for baptism here, and it is planned to receive them some time in December."

TSUYAMA AND VICINITY.

Under date of October 19, Mr. White writes from Tsuyama in a most hopeful strain: —

"I have just returned from a most delightful and encouraging preaching tour of twelve days to some of the surrounding towns, the farthest thirty, the nearest ten miles distant. Mr. Takahashi, the evangelist of the church, accompanied me, and we held public meetings in seven different places, which were well attended by attentive audiences. In some of these towns there are one or two Christians, in some none at all, but everywhere we found the people very ready and even desirous to hear about Christianity. Some of these towns I visited last year, but in others it was the first time a Christian meeting had ever been held. Everywhere we stopped there were some to come to our room desiring to converse about Christian truth."

After referring to stops at two or three places where conversations were held with young men, particularly some who had been baptized as Roman Catholics but were not satisfied with that faith, Mr. White speaks of the reception of an invitation from ten of the principal men of a village, mostly earnest Shintoists, to come and tell them about the Christian religion. Of this place Mr. White writes: —

"We met with a most cordial reception; four or five men were in our room all the afternoon to talk with us about the doctrines of Christianity; about 100 attended the meeting in the evening, including teachers, village officials, indeed, all the principal men of the place. There were quite a number of children present, and Mr. Takahashi began with a talk to them, followed by a long sermon. I spoke next, and when I finished it was ten o'clock, but some of them had not yet heard enough and called for more, so Mr. Takahashi gave another talk of thirty minutes, between twenty and thirty remaining to hear this. The people there knew nothing of Christianity before, but had many mistaken ideas about its teachings which we were thus enabled to clear up and prepare the way for a fuller reception of the truth later.

"Our next meeting was held at Yu no Go, a village where there is a mineral spring, it being the first time here, too, that a Christian meeting had ever been held; but, unlike the preceding place, the people here had no special religion, though there is a Shinto shrine in the village. Here we hired quite a large hall, above the spring, in which we spoke to about 100, among them several teachers and village officials, a fourth of the audience perhaps being temporarily there for the sake of the baths. The school-teachers walked more than a mile to attend the meeting. The next town visited was also a new place, and our meeting was very similar to the last."

A MOUNTAIN VILLAGE.

"Our tour ended with a visit to a mountain village where there are twelve or thirteen Christians. The only way of getting there is by walking, as the road is impassable for vehicles, so I left my bicycle at the foot of the mountain, and we proceeded to climb up a pretty steep ascent for over half a mile, after which we had a walk over the hills of two miles. One naturally wonders how Christianity ever found its way to this remote village among the mountains, the nearest church, that in Tsuyama, being fifteen miles distant. The story is very interesting, but I can only say here that several years ago a young man of one of the families heard something of Christianity in Okayama, and on returning carried the seed which has ripened into this fruit. Although his relatives first opposed, they finally accepted Christianity. They all bear the same name, though there are five families.

"We reached there just before noon, and after dinner had a meeting with the Christians. In the evening we held a public meeting, which was well attended. The audience consisted for the most part of farmers, though there were two school-teachers present. The next morning before leaving we had another meeting with the Christians, for they like to make the most of such opportunities, since outsiders are seldom present with them in their meetings, and they never have the privilege of attending service elsewhere.

"As I have been riding about the country on this trip, the fields of rice stretching away in all directions, just ready for the sickle, have seemed to me to fitly represent the spiritual harvest which seems waiting to be gathered in, and the laborers are so few. There are eighteen or twenty of these towns and villages within reach of Tsuyama. Heretofore it has been impossible to visit these towns more than once or twice a year, which is hardly better than not at all; but from now on we shall plan so that, between us, all of them can be visited once a month; and from this trip we are led to expect encouraging results in the near future. It is worthy of remark that everywhere there were some school-teachers in attendance upon our meetings. This would seem to indicate a decided and encouraging change in public opinion, since it was generally understood, until within a short time, that school-teachers were to have nothing to do with religion; and they not only acquiesced in this thought themselves, but quite generally used their influence over the students against religion, even opposing those religiously inclined."

Of Tsuyama city itself Mr. White gives a good report. The attendance at the meetings during the last eight weeks has been good, and many have come to the city from the surrounding country to hear the message of life. He adds: "The openings for work are innumerable, and it is a constant source of regret that we cannot embrace all the opportunities which present themselves."

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West Central African Mission.

MEDICAL WORK. — NATIVE SUPERSTITION.

A LETTER from Dr. Wellman, dated September 18, shortly after his arrival at Kamundongo, says that he has been most agreeably surprised in the appearance of the country, finding it much more picturesque than he had imagined, so that they enjoyed every day of their journey from the coast to their station. He is also greatly gratified at the opening for medical work. Every afternoon he gives two hours to office work and has treated in one day as many as thirty-six patients.

Mr. Woodside, of Sakanjimba, reports an incident which illustrates the moral and spiritual ideas of the people. An old man who had been very friendly, and quite a regular attendant on Sunday services, recently died. This man had frequently said, "Your words are good. We do accept them," etc. Mr. Woodside writes: —

"After he died they sent to me to ask if I would give them a box in which to bury the old man. I said, 'Yes.' So I joined a couple of boxes and when it was ready I sent for the men of the village to come. His oldest son and a number of others came, about a dozen in all.

"I then spoke of the friendliness of the old man, of his coming to the services, and of his saying that he accepted the words, so I had called them to say that it seemed to me that it would be fitting that at his burial they should dispense with their fetich business and just bury him quietly. They said it could not be. Would they not get sick? Would not the old man come back and eat them if they did so? I argued the matter with them; I think I allayed their fears somewhat, as far as their personal safety was concerned, but they said it would bring fines on them from relatives from a distance. I scarcely expected when I asked them that they would consent, knowing how fearful this people are, and yet I thought it would be a good time to test them and also to teach them our views on this subject. I found some of the younger ones, young men not twenty years old, most outspoken in opposition to it."

Mr. Read writes from Sakanjimba, September 25: —

"Since last writing I have spent my Sundays at three villages. Notwithstanding that this is a very busy season with the natives, getting the corn in from their fields, the attendance has been good, both of old and young. I have done a good deal of visiting, and had many personal conversations upon the gospel with the old men. One pleasing feature seems to be developing, and which I hope will continue to do so, and that is, that after addressing a company upon some gospel theme the men will gather around me and ply me with questions upon what has been said, and upon other things, all of which I strive to turn to the best account. It gives me also an opportunity to question them in turn upon what I have taught them, and evoke from them replies which inform me whether or not they have rightly grasped the truth spoken; and if not, then I am able to state and enforce it more clearly."

Austrian Mission.

HEROIC CHRISTIANS IN BOHEMIA.

Mr. Porter sends the following striking incidents: —

"1. *A pastoral call.* The family, consisting of father, mother, and daughter ten years old, live in one room in a cellar. The wife adds glove-making to her household duties, to help eke out an existence. Her husband persecutes her not a little for her faith. She shows us her Bible blackened by the fire into which her enraged husband has twice thrown it. She still continues faithful to her God; and the dark cellar home is lighted up by a light not of this world. I read for our mutual encouragement Paul's words, "Eye hath not seen, nor ear heard," etc.

"2. Last Sunday in B—— we examined and received into the church a young lady who, two years ago, while a guest in the city, came to the services out of curiosity. The Holy Spirit wrought upon her heart, and she continued to come even after she had returned to her home, some three hours' walk distant. The bitterest persecution, even beating at the hands of her father and brother, did not avail to turn her from her new joy. She was sent to relatives far removed from any gospel service. But after a time she returned home, only to be more faithful to her Saviour. Her steadfast faith and patient endurance of most trying persecution add new lustre to the text from which I preached at the communion service, 'For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.'

"3. In a small and remote Bohemian village the village blacksmith's daughter, employed as a servant in Prague, where she has learned to love Jesus, is spending a few weeks at home. She is the only Christian for miles around. Her Sundays are used in reading the Bible and helpful books to the family, and such of her girl friends as happen in. When they refuse to longer listen, and engage in low, immoral conversation, she betakes herself to the garden for prayer and meditation, or goes to some of her former acquaintances to break unto them the bread of life. One Sunday the villagers gathered for a dance and drinking bout at the inn near her father's home. All entreaties of family and friends cannot induce this faithful follower of Jesus to join them in these sinful festivities. At last, when all else failed, the boys, her former schoolmates, came in a body to take her by force to the dancing hall. With difficulty she succeeded in extricating herself from their rude hands. The long hours of the night she spent in the carefully fastened house alone.

"Thus you get an idea of the fortitude and bravery required to live the Christ life here."

Western Turkey Mission.

AMONG GREEKS AND TURKS.

Miss McCallum reports from Smyrna the successful opening of the Girls' School, notwithstanding reports had been circulated that the bishop was using his influence against the school. One hundred and sixty pupils are enrolled — quite an unprecedented number. Most of the pupils are Armenians, but thirty-five of them are Jewesses.

Miss Pohl gives the following interesting account of people among whom she spent her vacation: —

"For many reasons I stayed with other members of our station, quite near Smyrna, in one of the little suburbs. I took a room in a Greek family, who mean to do well and live for God and their religion, but how sad is their ignorance! Faithfully morning and night the incense was lighted and brought before each one of the many pictures of saints. In August the Greek Church orders a severe fasting for fifteen days, when they are allowed to eat almost nothing. Water-soup and bread and olives are the daily *menu*, with fruit for the dessert. Faithfully the family kept this fasting, spending every day long hours in prayer. I could not help loving them and pitying them with all my heart. They live in constant fear lest they anger one of the saints, and death seems the worst evil that can befall them. Two months I stayed with them. Oh, that I might have taught them of my loving Saviour!

"To-day is the feast of the Cross, a very great Greek holiday. I am again staying in a Greek house, but, thank God, in one where the Saviour is Alpha and Omega. The dear sister in Christ told me this morning, when we saw a great many people going towards the sea, that they go to see the cross being thrown into the sea by the archbishop. After that a great many men plunge into the sea to regain the cross, but she said many times a deathly fight will ensue under the water, and many a life be taken by those who are ambitious to gain the honor of the day. The one who comes from the water with the cross is made the hero during the rest of the day and night, when wine-drinking and dancing are indulged in. In this way the Greek Church celebrates the remembrance of the cross on which our Saviour bled and died.

"Three weeks I spent in the family of one of our pupils in a city a little beyond Ephesus, and many things of the lives of Turks and Greeks I have seen there which are of great interest. I will only mention a visit to a village of Yuruks, who are Turks, but live a nomadic life and have large herds of sheep and cattle. As they knew that we would come to see them, they had washed and put on their best clothes, and they really looked as picturesque as could be. How kindly they received us! I know if I could but have talked to them they would have listened to the old, old story with willing ears. In each hut there were four to five wives to one husband, many of the wives not being older than fourteen or fifteen years."

Central Turkey Mission.

THE OUTLOOK. — HOSPITAL WORK.

President Fuller, of Aintab, wrote October 28: —

"Everything here is quiet, even to stagnation; everybody is waiting and wondering with a kind of sickly horror of what may happen any day; on the whole, hope predominates, but it seems like a dream of paradise to imagine a condition when one could eat his bread and lie down at night in security. It does not seem to me a good omen that our request for permission to send fifty widows and orphans to Cyprus has been refused. We shall urge it further. The poor things are sadly disappointed.

"It now looks from this point of view as if the old Gregorian Church would be nearly broken up. They are everywhere in this region turning to us with the utmost confidence, and ask our advice most freely, while many individuals are receiving the truths relating to personal salvation with eagerness."

Miss Trowbridge, after reporting her summer vacation, writes of their return to Aintab: —

"The hospital was opened soon after our arrival, and we have already had thirty-one patients, a good proportion of them, if not a majority, being Moslems. Several of these Moslems are Koords, and I could not wish for pleasanter, more manageable patients. It seems strange to look along the rows of beds and note the faces of the men, and remember the events of the past year, and see in what entire friendliness these men all live together when once a common need draws them toward one another. There are a number of children with us now. One is a very gentle, attractive girl from Oorfa, whose arm was badly injured in the massacre of last winter. She is a dear, helpful little soul, and I was especially pleased the other day to see the kind and loving way in which she was waiting on a tiny Moslem boy, who had been operated upon and was fretting for his mother. She petted and talked to him like an older sister, without apparently any thought of a difference. It might have been a lesson to many of her own people if they could only have been there to see.

"As many of the Armenian physicians in this part of the country have left for England or the United States, we shall probably have more hospital patients than usual this winter, but I hope that the work will lighten a little before long, for just now there is so much to do in every part of hospital work that only the most important things can be done; and even so, every one is very tired."

Madura Mission.

IGNORANCE AND INDIFFERENCE.

MR. ELWOOD, writing from Palani, October 8, says: —

"After coming down from Kodeikanal I went off on an itineracy with several of my men, into a part of the station where there has not been any preaching for several years. The country was anything but pleasing, not at all the tropical paradise that many think this land to be; prickly pears higher than one's head, thorns and other kinds of useless shrubs abounded, and there was hardly one scene that was pleasing to the eye. The people were in keeping with their country; they were dirty, thriftless, idolatrous, and ignorant to an extreme. In some hamlets that we visited there was not one individual who could read, and we could neither sell nor give away tracts and handbills. Many of the people had not seen a white man before, and the women and children could not be persuaded to come near even when I began to show the lantern pictures. Before we left their village they had learned that I had no intention of doing them any harm. The headmen of the villages where we camped were kind and did all they could for our comfort; they were especially helpful in getting the people together for the evening preaching with the lantern. One man was particularly zealous, and a crowd of seven or eight hundred came together and listened with very good attention. The wind became so heavy after we had been out a week that I did not dare risk the tent any longer, so we all returned home. The people listened well, but they showed no interest beyond that."

THE TAMIL EVANGELIST.

Mr. Elwood also refers to meetings held in September, at Madura, under the direction of Mr. David, the Tamil evangelist. He took with him to this service thirteen boys from Palani, who were greatly blessed spiritually, and who on their return began most hearty engagement in Christian work. Of this man Dr. Jones writes from Pasumalai: —

"The presence and work of Mr. V. D. David, the Tamil evangelist, during the latter part of the week was a very great attraction to all the natives, and proved a rich blessing to many. He is the first native convert in India, if I am not mistaken, who has developed into an evangelist and has struck out on independent lines. While some of his teachings and methods of work do not commend themselves to all Christians, certainly he is a success and is greatly used by God in bringing not a few into the new life of Christ and in quickening into new hopes and energy very many of our lukewarm and lifeless Christians. He is doubtless a man of much ability, of deep faith, and of rousing convictions. He is also possessed of remarkable physical endurance, being able to hold forth with a lustiness and a continued persistence that are phenomenal. He pursues revivalist methods and is too emotional and noisy to please some. But I am confident that his coming has been a blessing to the many, and an eye opener to all as to what might come to pass in our field and in this country, if only a few were to follow in his footsteps and were possessed with the same consuming spirit for the salvation of souls. Of one thing I am sure, namely, that his work and meetings were the great feature of our annual meeting this year, and this meeting has been one of the very best, to my knowledge, in the history of the mission. I shall expect to meet with its results even in the remotest parts of our field and among all classes of our Christians. The response of the young in this series of meetings has been a marked feature; and I believe that we are on the eve of great things for our young. And I am equally confident that any new life among them must mean a larger life among the older members, too."

Writing at a later date, October 19, Dr. Jones refers again to this evangelist: —

"I am very glad to be able to report that the spiritual results of our September meeting seem to me greater now than they did when I last wrote. My monthly meeting with my agents at Tirumangalam showed to me conclusively that the pastors, catechists, and teachers of that station are stirred as I have never seen them before. Many of them are new and truly converted men; and it was a delightful experience for me to lead them in those meetings. I hear that other stations are similarly affected. This means to us a large blessing to help us in the face of our financial difficulties, and is the counter blessing of the Lord. Another fact is of interest, namely, that these men attribute their new life and enthusiasm to the instrumentality of Mr. David the evangelist. It is a real comfort to find even one native of whom this can be said."

Ceylon Mission.

A NEW CHURCH AND PASTOR.

Mr. Smith, of Tillipally, wrote under date of October 12: —

"Since I last wrote you, we have had the pleasure of seeing the Christians of the village of Nunavil, a village near to Chavagacherry, organized into a separate church of forty-seven members. On the same occasion the new meeting-house in that village was dedicated, and in the evening of the same day the pastor-elect of the new church was ordained to the ministry and installed as its pastor. It was an occasion of great interest to me, as I have been working to accomplish the equipment and organization of this new centre of Christian life and influence. The meeting-house and the parsonage are both admirable. The pupils in masonry of the Industrial School went over one vacation and spent three weeks in building up the brick walls of the parsonage; the door and window frames of both church and parsonage were made here in the Industrial School, and also the doors and windows for the same. The new pastor and his wife are both among my most beloved and valued helpers and friends. The church starts with an unusually large membership for a new church, and it is already paying all but five rupees of its pastor's salary.

"This is the second colony sent out from Chavagacherry church within eighteen months or so, the first being the Varany church. The pastor-elect of the Varany church is also a very able and faithful man whose labors God has greatly honored and blessed. The church are heartily united in him and will have none other for their pastor, but his ordination has been deferred by the ecclesiastical body, because the pastor of the present church and another leading pastor are unwilling to welcome this candidate.

"The Annual Convocation of our eighteen churches was held here at Tillipally this year on the eighth of October, the great day of your own Annual Meeting at home. Our church, which is not one of the largest, was packed full, and there must have been 500 at the earlier and principal session, while over 300 communicants stopped to attend the union communion service which constitutes the second session of the convocation. The special feature of the day was Dr. Scott's address, his first formal public address in Tamil, and he did very well."

The *Morning Star*, a paper published in Jaffna, says that Nunavil is nine miles from Jaffna, and less than two miles from Chavagacherry. Thirty-three years ago not a Christian could be found in the Nunavil district. About that time a young man received as a gift a New Testament, and was subsequently sought out by two Christians of Chavagacherry. A year later this young man was admitted to the Chavagacherry church, and he is now a medical officer under government. From this small beginning the work has grown to its present dimensions.

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Foochow Mission.

UNION IN WORK.

Mr. Beard, of Foochow City, reports the services held in October under the direction of Mr. John R. Mott, of the Student Volunteer Movement, and Mr. D. Willard Lyon, secretary for China of the Young Men's Christian Association. Meetings were held during three days and were of great interest and power.

"A tent was arranged," says Mr. Beard, "which would seat over 1,000. These brethren met the young men in the different educational institutions separately, and spoke at six mass meetings in the tent. Attending the conference were 51 preachers, 150 teachers, 570 students, and 429 other Christian workers. A Young Men's Christian Association was organized in every institution visited, — five, — which makes six Young Men's Christian Associations for Foochow. Upwards of 100 expressed a desire for a deeper spiritual life. Some of these acknowledged Christ for the first time; some pledged themselves to enter the Christian ministry. A wonderful interest in the study of the Bible was aroused. The missionaries, I think, are alive to the advantages for China of a National Young Men's Christian Association. I am sure that the seed sown during the past three days will bring forth a harvest of 30, 60, or 100 fold in the years to come. The church in Foochow will feel the influence of these days for a long time.

"A union communion service was held, and the oldest pastor present, our Rev. Mr. Ding, officiated, with the help of one pastor from each of the other two missions. In the course of his remarks Mr. Ding said that during his more than thirty years of service he had never seen the sight that made him rejoice as on that occasion, the three missions sitting together at the Lord's table. The audience numbered about 700. It was estimated that 550 people partook of the sacrament. Some of the missionaries have realized for some time that the union between the three societies here in Foochow was not as close as it ought to be, and a committee was appointed to devise some means, if possible, whereby the Chinese of the three missions might be brought into closer relations. That communion service will long be remembered as the time when the top board was taken off the denominational fence, and the Christians of the different societies touched shoulders as they sat at the Lord's table. God grant that not a year shall pass from this time on when this scene shall not be repeated with increased numbers!

"The harvest all over the field is white. The few reapers are wearing themselves out in their endeavor to gather the grain as it falls on all sides. Our mission numbered twenty-seven when we arrived. There are eighteen here now. The work is fully twice as large; and the only way to stop working is to run away. Eight new members have just come to cheer the Methodist Episcopal mission. The Church Missionary Society are welcoming recruits this year. How long is the Master going to keep us waiting?"

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North China Mission.

A GREAT CONVENTION.

Most of the recent letters from this mission refer to the unusual interest awakened by a "Conference of Christian Workers," held in Peking in September, in which many of the missionaries took part. The presence of Mr. Mott, of the Student Volunteer Movement, and of

Bishop Joyce, of the Methodist Board, added greatly to the value of the sessions. Under date of October 8, Mr. C. E. Ewing writes from Peking: —

"I am very thankful that I can say that at the North Chapel, where my work is, there is manifest a deepened spiritual life. I am trying to bring God's message to them in such a way that this feeling may continue and grow. The helper there is quite spiritually-minded, and preaches and leads in a very helpful way. I have made an arrangement with him that we shall preach on alternate Sundays; also at the Sunday-school I am to take the study with the men, while he leads the school-boys. As yet, my preaching is rather halting, and I fear not easily apprehended; but I think the people get something from it, and I myself am much blessed and benefited by all such service that I can render. My progress in the language has not been such that I can yet converse freely; but when I stand up to preach, especially in the street chapel, God seems to give me more of skill and fluency in speaking than at other times.

"We have all been blessed, missionaries, native helpers, and church members, by the Conference of Christian Workers, held at the Methodist Mission, from September 12 to September 17. Mr. Mott, of the Intercollegiate Young Men's Christian Association and the Student Volunteer Movement, was present, and his addresses were very helpful, both to the missionaries and to the Chinese who heard them translated. Bishop Joyce, of the Methodist church, was also an inspiring speaker. The consecration, earnestness, and spirituality of these men made an impression on all who saw or heard them. Mr. Mott emphasized the importance of private prayer and devotional study of the Bible; and many were led to make new and earnest resolves for a closer communion with God and a more ready listening to his voice of teaching. Bishop Joyce is on fire with a zeal for reconsecration of Christians and winning of the unsaved. After the close of the conference the Methodists had their annual meeting, and in connection with these meetings, under the lead of the bishop, there was a refreshing revival in the Methodist church. The conference gathered missionaries from all parts of this province, together with several from other provinces; and I trust that the influences going out from these meetings may be felt in every station of our mission, as well as in other missions."

Mr. Ament also writes from Peking, October 8: —

"The work here was never more thrilling than at the present time. The open doors and yearning hearts among the people are becoming apparent. The Conference of Christian Workers was a season of great spiritual refreshment, and our hearts were fed and strengthened. I did not realize how dry and thirsty I was till Mr. Mott and Bishop Joyce set out the table of the Lord before me. My church members have shared in the blessing as well, and the wheels run smoothly and lovingly as we work together.

"In view of the constantly open doors we shall continue to ask for as much as ever, or even more, and the help from the Chinese will go into the new work. In fact it is wonderful the amount of work accomplished by our mission with the small sums of money expended."

In her description of the convention, Miss Gertrude Wyckoff, of Pang-Chuang, writes: —

"The morning meetings were in Chinese, for both Chinese and foreigners; in the afternoon and evening were separate meetings. The place of meeting was in the fine new chapel of the Methodist Mission, not entirely completed yet. The building will seat over 1,000, and cost $10,000. It was grand to see that great audience of 550 *in China* (when the attendance of both races was complete), only ninety-four of whom were missionaries, and ten Christian people not missionaries. The Chinese attendance was very largely composed of students, helpers, and quite intelligent Christians. All felt that the good received by the Chinese must be a lasting one, as it revealed to them a life the hidden source of which was not in form and routine, but in contact with the living Christ, and instruction from the Word to *individuals*. One very earnest helper said: 'I thought myself upon the hilltops of God's promises and grace, but as I heard the address on "The Study of the Bible for *my* Spiritual Needs" I find I am worse than on the plains; yes, I am starving and ready to die.'"

AT TUNG-CHO. — THE POLITICAL OUTLOOK.

Mr. Kingman on returning to his home writes: —

"It is a great joy to be once more at Tung-cho. The college building is an achievement for undisguised pride, and the new compound is a worthy setting for it. And as for the body of students, and especially the native helpers and teachers centring here — the fruit of the school — it is a sight to make one more glad and hopeful than almost any other result of mission work of which I know. I wish that those could see it and feel its force who ignorantly speak of higher educational work as though it represented work done at the expense of direct evangelistic labor; and that they could compare these men with the old class of helpers that we used to have, and who were guiltless of a prolonged Christian training."

Mr. Ament writes: —

"Peking is plunged into the very pit of political monotony at the present time. The Russian Minister returns to St. Petersburg with his banners flying, having secured his country's influence for the future. Reform is a word not spoken now in the higher circles. The railroad is in Chinese hands and is going on at their usual rate of progress. The Dragon shakes his tail in the Peiho River, and they must suspend operations on the bridge for some weeks. The so-called reform club has entirely subsided into Government school, with no students and no instructors, but the government pays 10,000 taels a month to support this man of straw. Secondhand foreign rifles are bought at ruinous rates. Twelve thousand guns came to the city a few days ago and are dumped into a godown to rust. To my mind, our great political necessity is an edict of toleration, making it possible for officials to be Christians without losing their rank. Christianity is tolerated among the people, but not among people of rank. The first duty of every officer of the government is to worship the god of war on the first and fifteenth of each month. Any delinquency here would be followed by condign punishment. Mohammedans do as the heathen, but no Christian could consent to worship a dead man."

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South China Mission.

IN THE INTERIOR.

DR. HAGER writes of a journey in which he was enabled to see the work advancing at almost every station. Ten adults and two children were baptized and 150 patients were treated. Some incidents of this journey we give from Dr. Hager's letter: —

"At San Ning city I had the pleasure of baptizing two men and one child. One of the former was the chapel keeper of the San Ning chapel. Again and again had I urged him to accept of the salvation offered by Christ, but he always replied in the sententious way of the Chinese, 'I do not yet know the truth.' He is a poor, crippled, asthmatic, hump-backed man, and to all my entreaties to become a Christian he usually replied, 'After a while.' On this occasion, however, his entire appearance was changed, his face beamed with a new purpose, and he requested me to baptize him. He then told me the following story of his conversion: —

"'My wife was sick at home and I went to ask the preacher to come to my house and see whether he could not do something for her. He came and while there prayed for my wife. After he had gone my wife asked me why I did not believe this good religion. I could not give her a reasonable answer, and so she scolded me for not accepting a religion of such good words. She had heard the prayer of my cousin, and it made a deep impression upon her, so that she thought it was strange that any one could refuse to believe the good doctrine. The earnestness on the part of my wife led me at once to become a Christian, and so I want you to baptize me. I don't know much, but then I believe that Jesus will save me, and I believe in him only for my salvation and hope of redemption.'

"The same day this man went home after receiving the sacred rite, and when he entered his mother's apartments he found her hanging herself. Life was not yet extinct, and he quickly cut her down and thus saved her life. The next day, when his own wife and child were consecrated to God, he said that if he had not become a Christian his mother would not now be living. He firmly believes that God saved her from the dreadful death.

"Our Sunday congregation at San Ning city numbered about fifty, while some forty persons partook of the communion. The congregation at Cheung Sha Tong was at least sixty, and the communicants about fifty. I never administered the communion to so many Chinese Christians at once, and most of these belong to our Hoi Ping church.

"We had a most interesting meeting with the women of the Sam Kap region. The Christian woman, wife of a Portland Chinese Christian, has suffered much abuse from the villagers, and the last time I was there stones were thrown at the house and I, as well as the Chinese Christians, was vilified. The matter was reported to the authorities, and the leading men of the village were compelled to sign a document promising to protect us and our converts, so that the Christian family living here are now in comparative peace. One woman from the village was baptized. Every Sunday this Christian woman gathers a number of women around her and instructs them in the truth. She receives no pay for her services, but is exceedingly zealous for her Master."

Notes from the Wide Field.

MADAGASCAR.

THERE have been many discouraging reports from this island since the French occupation. It has almost seemed as if the good work accomplished by the London Missionary Society would come to naught. Yet it was to have been expected that the transference of authority to the French Resident would be accompanied by many disturbances, and that when the occupation was completely established better order would prevail. It is therefore specially refreshing to find good news in a letter from Rev. W. E. Cousins, dated October 6, in which he says: —

"The French soldiers, after having occupied the Memorial Church since October 1 of last year, left it on Monday, and on Tuesday morning we resumed full possession of our church. I was pleased to find how small was the damage done to the building by the occupation, and how carefully both the church itself and its churchyard had been swept and cleansed by the soldiers before they left. The services to-day have been of a most joyous character, and it was pleasant to look at the bright and happy faces of the people. To them it is evidently an immense relief to have the church entirely to themselves again, and not to find it half full of baggage and the churchyard full of soldiers talking and laughing all service time. We had an excellent congregation this morning, the body of the church being well filled. Our service was almost like that usual at the opening of a new church. Mr. Thorne, Mr. Wills, and I took part, and we were assisted by Rainimanga, the pastor, and our old friend Rainandriamampàndry, formerly a pastor there, and now a lieutenant of the Prime Minister. We also had some help from Ratsimiseta, one of the chief judges. Besides these we had present another judge and the Chief Commissioner of Police. As I looked at these friends, it seemed to me that in their appointment by the French authorities we have a clear proof that the principle of religious equality will be strictly observed, and that, as in the past, so in days to come, men of Protestant faith and training will hold high positions of authority in the land."

CHINA.

A PERSECUTED CONVERT. — The following story told by the veteran missionary, Rev. George Owen, of Peking, in the *Chronicle* of the London Missionary Society, illustrates the character of many of the converts in China and the arguments and methods by which their kindred and neighbors seek to keep these converts from the confession of their faith. The story is somewhat long, but it is very interesting.

"I was anticipating Sunday," writes Mr. Owen, "with more than usual pleasure, as there were to be seven baptisms. But disappointment was in store, for only six of the candidates appeared. Chang Shun did not come. All wondered why, but none knew. He had been a candidate for two years, had a good knowledge of Christianity, had often openly confessed his faith in Christ, and publicly exhorted others to believe. What had happened? He had told us that his friends were strongly opposed to his becoming a Christian, and that he had not informed them of his approaching baptism. Had his friends over-persuaded him? Or had his courage failed him at last? We were not kept long in doubt. Monday afternoon he sent us a letter. It read as follows: 'Just before my baptism, which was to take place on the twenty-sixth, I met an old friend, Jung Ho, who made inquiries regarding my intentions. I grew very excited, and spoke warmly of entering the church. He wondered at my enthusiasm, and urged five reasons against my becoming a Christian. "First, the emperor is not a Christian. You are a Manchu and live on his bounty, and it would be forgetting on which side your bread is buttered to become a Christian. Secondly, Christians are not allowed to burn paper money or offer sacrifice to their ancestors, and thus they not only destroy human relationships but violate the customs of their forefathers. Thirdly, your venerable mother is strongly opposed to your becoming a Christian, and to oppose her would not only be unfilial but a breach of public morals. Fourthly, not one of your ancestors and not one of your friends but would hate such a step on your part. Not one of your family has ever been a Christian; your becoming one will be a disgrace to your ancestry, and even your wife will revile you. Fifthly, your baptism will no doubt please foreigners, but your own countrymen will hate you, your ancestors will hate you, and all your relations and friends will hate you. For these five reasons I urge you not to be baptized."

"'As I listened I became utterly stupefied; but suddenly light broke in upon me, and I felt thoroughly ashamed of myself.'

"We read this letter with a good deal of doubt and wonder. The reasons given are so commonplace, and he himself when speaking in the street chapel had exposed their fallacy, what could be the real explanation? We had no clew to guide us, so could only pray and wait. A few days afterwards whispers reached us that the letter was a forgery, and that Chang Shun remained steadfast. In about ten days he himself appeared and told me his story. It was this: Two days before he was to have been baptized he told a friend, whom he supposed to be well affected towards Christianity, of his baptism. That friend told his elder brother. On Saturday this brother invited him to his house to consult him about some business. It was late when the business was over, so he was urged to stay the night. Next morning when he rose to dress he had no clothes. Everything except his undergarments had disappeared. He made inquiries about them. They had been pawned to meet a pressing debt and would soon be redeemed. Meanwhile would he not have some breakfast? He suspected a trick, but was not quite sure. Breakfast over, he begged for his clothes, saying he had a pressing engagement. Oh, yes, his clothes! They should be redeemed at once. But morning wore to afternoon, and afternoon to evening, still no clothes were forthcoming. Monday passed and he was still a prisoner. On Tuesday his brother suddenly said, 'You need not think any more of entering the church; I have written them a letter in your name which makes that forever impossible. Here is a copy with their reply; read them.' The reading was distressing work. 'I wondered what you would all think of me. But I said nothing. Feeling giddy and ill, I lay down on a mat in the court for about two hours in silence. I could not speak, I could only mourn and pray.' Still they kept him prisoner, and it was some days before he was allowed to leave the house.

"When he had finished his story he said, 'Will you baptize me next Sunday?' I said, 'Yes, with joy.' We then prayed together, and the following Sunday he was baptized."

AFRICA.

A NOVEL MISSIONARY JOURNEY. — Mr. Wilkes, of the Congo Balolo Mission, sends to the "Regions Beyond" an interesting account of a visit to Ngombe, a place not far from his station, Ikau. A messenger came from a Ngombe town saying that the chief wanted to see Mr. Wilkes. The messenger begged him to remain where he was till he had called the chief. After about two hours a young man appeared, saying that his father was coming, and in a few minutes the chief and a number of his sons arrived. The chief asked Mr. Wilkes to come to his town and stay for two or three days. Mr. Wilkes replied, "You have too much water in your road; I cannot walk through it to-night." But the chief was importunate. "You see my sons," he said, "you see their shoulders; they are strong and will carry you." "Oh, yes," said the sons, "we will carry you." So Mr. Wilkes agreed to go. What followed we give in his own words: —

"My few belongings were seized and shouldered, and away we went. After going a few paces we came to water, and I mounted the back of a big fellow, and for the next hour or two had one of the most novel if not one of the pleasantest rides that has ever fallen to my lot. There was no path; the Ngombes don't make any, lest strangers should find their towns. We just went winding in and out wherever there was a slight opening. Sometimes one of my legs would come in contact with a tree; then if I tried to look after my legs, my head got entangled among the creepers, or a branch would give me a cut across the face. 'How much farther is it?' I kept asking from time to time. The answer was always the same, 'Not far now.' I don't know how often I vowed never to take another such ride. At last we drew near the town, but before entering they called a halt and told me to put my coat on so that I might look a bit smart. I was very hot, but did as I was bidden. Then the order of march was arranged, and we started off in single file."

After arriving at the chief's quarters, the hut that had been prepared for Mr. Wilkes was shown him, and soon about 200 people were seated in a semicircle and the old chief delivered an address of welcome. Then Mr. Wilkes told the "old, old story," and the meeting adjourned that those who lived at a distance might go to their homes. The next morning early there were about 500 persons present to hear further preaching of the gospel. Presents were then made the missionary, and after being cordially invited to return again, he commenced his eight hours' tramp to reach the river, on which he embarked for home.

Miscellany.

BIBLIOGRAPHICAL.

A Cycle of Cathay, or China South and North. With personal reminiscences. By W. A. P. Martin, D.D., LL.D., President Emeritus of the Imperial Tungwen College. With illustrations and map. Fleming H. Revell Co., New York, Chicago, and Toronto, 1896. Price, $2.00.

This is a notable addition to the number of volumes by means of which those who have not lived in China will be enabled to comprehend something of its marvelous life. President Martin is known as a scholar of large attainments, a keen observer, who has devoted forty-five years of his life chiefly to educational work in China. In *A Cycle of Cathay* he does not give a history of China, but describes with a ready pen such scenes as he has witnessed both in northern and southern portions of the empire, dwelling particularly upon the social and political life of the people. His long life and close relations with people of all classes of the empire, civil and military, enable him to give a large number of personal incidents which are of great interest. We are glad to become acquainted with a number of notable mandarins and others to whom Dr. Martin introduces us. Indeed, the whole volume is as fascinating as a tale.

While this volume is not distinctively a missionary book, it has an interesting and valuable chapter on "The Missionary Question." Referring to the work both of Roman Catholics and of Protestants, Dr. Martin gives his testimony as to what has been accomplished by missions. He gives this testimony as an outsider, having no connection with any missionary society. Having watched the work of Christian missions for forty-five years, and having such special opportunities for observation, he claims, as we think rightly, that he can give an unbiased judgment. The following is his statement: —

"I can testify that they have made progress. There is, indeed, no better testimony to that fact than the increased activity of the opposition. I hold that the results achieved afford good ground for expecting more brilliant results in the near future. Much of the work done has been of such a nature that its effect is not visible on the surface. When works were going on which resulted in the removal of those dangerous rocks called Hell Gate from one of the entrances to New York harbor, a careless observer might have reported that there was nothing to show in proportion to the expenditure of public funds. Yet, deep down in the water, the roots of the rocks were being honeycombed with drill holes, and when the hour came, after long years of preparation, a spark from a battery sent the whole mass high in the air.

"There are, however, visible results in full proportion to the means employed. The one or two hundreds of converts whom I found in connection with Protestant churches at my arrival in 1850, have expanded to fifty-five or sixty thousand in 1895. This, the lowest estimate, compared with the thirty-five thousand in 1890 (obtained by a sort of census), will give the rate of increase. The churches, or organized companies of believers, are not far from a thousand. Some hundreds of these are supplied with native pastors, while the number of evangelists, who have a roving commission to plant the gospel in new fields, is greatly on the increase. Mission schools, some of which take rank as colleges, are raising up large numbers of young men well equipped for this work. Numbers of students from mission schools have been drafted into the new university at Tientsin, and the demand for such is certain to extend. Here, then, is an agency from which there is more to hope than from an excessive multiplication of the foreign element. Foreign missionaries in large numbers will, it is true, be needed for a long time, and they will find ample scope for their energies in the work of education and superintendence. There is no danger of too many entering the field if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men and women are out of place in China. In addition to other qualifications, they require to be strong in faith and full of the Holy Ghost.

"If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of mission fields is the empire of China."

The Church Missionary Atlas. Containing an account of the various countries in which the Church Missionary Society labors, and of its missionary operations. London, Church Missionary Society, Salisbury Square, 1896. Price, 15 shillings.

This is the eighth edition of what has long been a standard atlas in missionary circles. It is an octavo of 240 pages, 9½ x 6½ inches, with thirty-two colored maps, a large portion of them so large as to require folding, and printed on the best of paper. Perfection is to be attributed to few things on earth, yet this atlas strikes us as a near approach to it. Though it does not profess to be anything more than a Church Missionary Atlas, its text refers to the operations of other societies, and the maps mark by distinguishing letters the principal sections in which the missionary work of other societies is prosecuted. There are general notes on Protestant missions, a chapter on population, races, and languages of the world, and a brief geographical and historical account of each nation in which missions are carried on. This atlas has been prepared under the care of the able editorial secretary of the Church Missionary Society, with the aid of distinguished writers like Dr. Cust, Professor A. H. Keane, Miss C. E. Gordon Cumming, and others. To Staniford's well-known geographical establishment is due much of the elegance of the maps.

The work must have cost immense labor on the part of many persons, and it is worthy of the noble society which it represents and of the great cause of missions. The cost of producing such an atlas could only be borne by a society as large as the Church Missionary Society of Great Britain. We covet an atlas like this to present the work of our American Board. May there be such an expansion in the number and spirit of its supporters that the preparation of a similar work will be warranted!

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." See also pages 10 and 11.

For the sufferers by famine and plague in India and Turkey. See pages 16 and 8, 9.

ARRIVALS ABROAD.

September 10. At Mt. Silinda, East Africa, Rev. Francis W. Bates and wife, and Miss H. J. Gilson.
October 15. At Jaffna, Ceylon, Rev. and Mrs. Samuel W. Howland, D.D., and Miss Susan R. Howland.
October 26. At Bombay, Rev. and Mrs. H. G. Bissell.
October 28. At Kobe, Rev. and Mrs. George M. Rowland and Miss E. Pauline Swartz.
October 30. At Mardin, Eastern Turkey, Rev. and Mrs. Ralph B. Larkin.

ARRIVALS IN THE UNITED STATES.

November —. At New York, Mrs. Mary E. Gates, of Harpoot, Eastern Turkey.
November 12. At New York, Mrs. Caroline P. Fowle, of Cesarea, Western Turkey.

DEPARTURES.

December 9. From New York, Rev. James Smith and wife returning to the Marathi Mission.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897: —

January.	What the Bible says about Missions.
February.	Turkey.
March.	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
April.	China.
May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Home Department — Annual Meeting.
December.	Work of Women's Boards.

Donations Received in November.

MAINE.

Brewer, 1st Cong. ch. and so.	9 45	
Brunswick, 1st Cong. ch. and so.	56 96	
Cornish, Cong. ch. and so.	5 05	
Deer Isle, 1st Cong. ch. and so.	3 05	
Limerick, Cong. ch. and so.	5 24	
Machias, Centre-st. Cong. ch. and so.	10 69	
Otisfield, Rev. David Coburn,	20 00	
Portland, Williston Cong. ch. and so.	51 23	
Saco, J. F. Stearns,	5 00	
Togus, James Garvin,	5 00	
Yarmouth, 1st Parish Ch.	40 00	—211 67
Legacies. — Bangor, Nehemiah Kittredge, by John L. Crosby, interest,		8 75
		220 42

NEW HAMPSHIRE.

Bedford, Friend,	15 00	
Francestown, Cong. ch. and so.	5 00	
Goffstown, Cong. ch. and so.	5 00	
Hampton, Cong. ch. and so.	7 34	
Mason, Cong. ch. and so.	10 25	
Milford, 1st Cong. ch. and so.	8 00	
North Hampton, Cong. ch. and so.	26 00	
Orford, Cong. ch. and so., for Japan,	11 00	
Warner, Friends, for work in Turkey,	4 00	—91 59
Legacies. — Exeter, Mrs. Anna W. Chadwick, add'l,		27 30
		118 89

VERMONT.

Bradford, Cong. ch. and so.	23 00	
Brattleboro, Centre Cong. ch. and so., m. c.	10 00	
Charlotte, Cong. ch. and so.	13 10	
Derby, Cong. ch. and so.	5 57	
Granby, Cong. ch. and so.	2 26	
Holland, Cong. ch. and so.	4 71	
Jeffersonville, 2d ch. in Cambridge,	6 70	
Ludlow, Cong. ch. and so.	10 50	
Manchester, Cong. ch. and so.	3 85	
Newport, 1st Cong. ch. and so.	16 58	
North Craftsbury, Cong. ch. and so.	8 00	
Randolph, 1st Cong. ch. and so.	13 81	
St. Johnsbury, South Cong. ch. and so.	129 95	
Westminster West, Cong. Sab. sch. and Y. P. S. C. E., for Scudder Memorial Fund,	24 00	—272 03
Legacies. — Vergennes, Jeremiah Bingham, by Ira Bingham,		10 00
		282 03

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	12 20	
Auburn, Cong. ch. and so.	50 69	
Ayer, 1st Cong. ch. and so.	10 20	
Belchertown, Cong. ch. and so.	34 00	
Boston, So. Evan. ch. (West Roxbury), 65.20; Boylston ch. (Jamaica Plain), 56.63; 2d ch. (Dorchester), 25; Trinity ch. (Neponset), 1.50; Mrs. A. A. Winsor (Neponset), 6; Rev. A. P. Logan, 1,	155 33	
Brockton, Waldo Cong. ch. and so.	10 73	
Buckland, Cong. ch. and so.	27 30	
Canton, Cong. ch. and so.	231 28	
Chelsea, Central Cong. ch. and so., 102.63; Mrs. Anna S. Butler, 25,	127 63	
Chesterfield, Cong. ch. and so.	6 51	
Chicopee Falls, 2d Cong. ch. and so.	37 80	
Dalton, 1st Cong. ch. and so., to const. Mrs. Minnie E. Davison and Reuben C. Pierce, H. M.	200 00	
Dennis, Union Cong. ch. and so.	8 10	
Easton, Cong. ch. and so.	26 00	
Everett, 1st Cong. ch. and so.	82 00	
Fall River, Central Cong. ch. and so.	721 60	
Florence, Y. P. S. C. E. for "Forward Movement,"	5 00	
Georgetown, 1st Cong. ch. and so.	11 13	
Gt. Barrington, 1st Cong. ch. and so.	55 75	
Groveland, Cong. ch. and so.	29 00	
Holbrook, Winthrop Cong. ch. and so.	12 00	
Holyoke, 2d Cong. ch. and so. (of which 150 for Scudder Memorial Fund),	244 97	
Indian Orchard, Cong. ch. and so.	37 08	
Ipswich, 1st Cong. ch. and so., 40; A friend, 10,	50 00	
Lawrence, Trinity Cong. ch. and so.	46 02	
Leicester, 1st Cong. ch. and so.	25 00	
Marlboro, Union Cong. ch. and so.	185 00	
Middleboro, Thomas P. Carleton, for Turkey,	1 00	
Millis, Church of Christ,	7 00	
Monson, Cong. ch. and so.	23 40	
Newburyport, Miss Mary E. Plummer, for India, 15; Thanksgiving Offering, 10,	25 00	
Newton, Y. P. S. C. E. of North Evan. ch., for "Forward Movement,"	4 40	
Norton, Trin. Cong. ch. and so.	103 81	
Rochester, Emma F. Leonard,	3 00	
Rockport, 1st Cong. ch. and so., 5.62; "Z. A. A.," 5,	10 62	
Royalston, 1st Cong. ch. and so.	4 65	
Salem, Tabernacle Cong. ch. and so., m. c.	21 81	
Southampton, Cong. ch. and so.	28 34	
South Weymouth, Union Cong. ch. and so.	75 00	
Springfield, Alice H. Southworth, 50; Park Y. P. S. C. E., for "Forward Movement," 10,	60 00	
Sturbridge, 1st Cong. ch. and so., to const. Rev. A. M. Rice, H. M.	60 24	
Sunderland, Cong. ch. and so.	75 92	
Sutton, Worcester South Conference,	31 20	
Turners Falls, 1st Cong. ch. and so.	23 25	
Ware, East Cong. ch. and so. 518.81; 1st Cong. ch. and so., 31,	549 81	
Watertown, Phillips Cong. ch. and so.	123 00	
West Boylston, 1st Cong. ch. and so.	7 25	
Westfield, 1st Cong. ch. and so.	156 16	
West Medford, Cong. ch. and so.	46 00	
West Medway, 3d Cong. ch. and so.	14 25	
West Newbury, 1st Cong. ch. and so.	7 00	
West Somerville, Day-st. Cong. ch. and so.	5 00	
Wilmington, Cong. ch. and so.	14 60	
Windsor, Cong. ch. and so.	5 00	
Wollaston, Cong. ch. and so.	130 58	
Worcester, Plymouth Cong. ch. and so. (of which 3 from Mrs. F. W. Foye), 394.46; Union Cong. ch. and so., 178.40,	572 86	
Worthington, Cong. ch. and so., add'l,	86	
——, A friend,	1 00	—4,634 33
Legacies. — Boston, Justin S. Ambrose, by A. S. Lovett, Ex'r, add'l,	302 00	
Groveland, Eliz. A. Kimball, by George E. Hills, Ex'r,	50 00	
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee,	20 00	
Northfield, Elisha Alexander, by E. E. Lyman, Trustee,	494 25	—866 25
		5,500 58

RHODE ISLAND.

Tiverton, Cong. ch. and so.		30 00

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	6 72	
Canton Centre, Cong. ch. and so.	5.03	
Centerbrook and Ivoryton, Cong. ch. and so.	17 00	
Colebrook, Cong. ch. and so.	16 04	
Columbia, Cong. ch. and so.	61 86	
Deep River, Y. P. S. C. E., for native preacher, Madura,	30 00	
Derby, 1st Cong. ch. and so.	33 42	

Glastonbury, 1st Cong. ch. and so.	50 00	
Guilford, 1st Cong. ch. and so.	30 00	
Hadlyme, R. E. Hungerford,	5 00	
Hartford, 1st Cong. ch., Caroline E. Day,	50 00	
Huntington, Cong. ch. and so.	28 00	
Kent, 1st Cong. ch. and so.	20 71	
Mansfield, 1st Cong. ch. and so.	35 75	
Meriden, 1st Cong. ch. and so.	48 92	
Middletown, 1st Cong. ch. and so.	21 90	
Mt. Carmel, Cong. ch. and so.	20 49	
New Haven, 1st Cong. ch. and so., 739.26; United Cong. ch. and so., 510; Ch. of the Redeemer, 429.67; Grand-ave. Cong. ch. and so., 200; Humphrey-st. Cong. ch. and so., 102.55,	1,981 48	
New London, 1st ch. of Christ,	13 47	
New Milford, 1st Cong. ch. and so.,	201 05	
North Branford, Cong. ch. and so.	28 28	
North Madison, 1st Cong. ch. and so.	28 00	
Norwalk, Jun. C. E. S. of 1st Cong. ch., for "Forward Movement,"	2 00	
Norwich, 1st Cong. ch. and so., to const. ARON W. DICKEY, H. M.	175 00	
Plantsville, Cong. ch. and so.	45 99	
Portland, 1st Cong. ch. and so.	10 00	
Ridgebury, Cong. ch. and so.	14 00	
Round Hill, Cong. ch. and so.	7 00	
Salisbury, Cong. ch. and so.	113 94	
Simsbury, Cong. ch. and so.	16 84	
Somers, Cong. ch. and so.	16 03	
Sound Beach, Cong. ch. and so.	25 00	
South Norwalk, Cong. ch. and so. (of which 100 for "Forward Movement"),	208 25	
Suffield, 1st Cong. ch. and so.	14 16	
Waterbury, 2d Cong. ch. and so., 587.51; 1st Cong. ch. and so., 62.80,	650 31	
Watertown, Cong. ch. and so.	55 00	
Windsor, 1st Cong. ch. and so.	47 00	
Woodstock, 1st Cong. ch. and so.	14 16	4,147 80
Legacies. — Manchester, Amos L. Spencer, by A. H. Skinner, Ex'r,		700 00
		4,847 80

Bridgeport, in August *Herald*, 20, acknowledged, Palmer, Mass., should have been West End Cong. ch.

NEW YORK.

Baiting Hollow, Cong. ch.	1 87	
Bridgewater, Cong. ch.	19 55	
Brooklyn, Tompkins-ave. Cong. ch., 1,000; do., Y. P. S. C. E., for support Rev. H. M. Allen, "Forward Movement," 100; Ch. of the Pilgrims, 525; South Cong. ch. (of which 25 from Sab. sch., for native preacher, Madura), 119.76; Bushwick-ave. Sab. sch., for "Forward Movement," 10; Rochester-ave. Cong. ch., 6.41,	1,761 17	
Chateaugay, Joseph Shaw,	5 00	
Clifton Springs, Two friends,	10 00	
De Peyster, Cong. ch.	1 75	
East Rockaway, Bethany Cong. ch.	20 00	
Gaines, Cong. ch., for missionaries in Armenia,	10 00	
Greene, 1st Cong. ch.	21 00	
Hamilton, Cong. ch.	18 00	
Homer, Cong. ch.	15 25	
Massena, Cong. ch.	5 00	
McGrawville, H. H. Corey,	1 00	
Munnsville, "Birthday Offerings," for "Forward Movement," 2.61; W. T. Webber, 1,	3 61	
New York, Broadway Tab. Cong. ch., 1,257.66; Pilgrim Cong. ch., 44.25,	1,301 91	
Norwood, Cong. ch.	19 20	
Olean, 1st Cong. ch.	4 72	
Paris, Cong. ch.	6 25	
Port Chester, Cong. ch.	6 25	
Poughkeepsie, 1st Cong. ch., to const. Rev. W. HERMAN HOPKINS, H. M.	90 00	
Syracuse, Danforth Cong. ch. and Sab. sch., for "For ward Movement,"	26 85	
Wadham's Mills, Cong. ch.	10 00	
West Brook, Cong. ch.	3 00	
Woodhaven, 1st Cong. ch.	25 15	3,386 53

NEW JERSEY.

East Orange, 1st Cong. ch., to const., with other dona., CHARLES B. CLARK, H. M.	46 18	
Newark, Kate S. Hamilton,	3 00	
Orange, Cong. ch.	155 32	204 50

PENNSYLVANIA.

Allegheny, Helen Hossler, for Armenia,	1 50	
Braddock, 1st Cong. ch.	1 62	
Lander, M. E. Cowles,	5 00	
Philadelphia, Central Cong. ch., H. B. Wyeth, to const. Mrs. DAISY R. WYETH, H. M.	100 00	
Ridgway, 1st Cong. ch.	72 07	
Scranton, Plymouth Cong. Sab. sch., for "Forward Movement,"	7 60	
Spring Creek, Cong. ch.	2 96	
West Spring Creek, Ladies' Miss. Union,	1 00	191 75
Legacies. — Pittsburgh, Ellen Price Jones, by Wm. Lewis, Ex'r, bal. (99.20 prev. rec'd),		438 92
		630 67

DISTRICT OF COLUMBIA.

Legacies. — Washington, John B. Taylor, by Edward H. Breckenridge, Ex'r,		500 00

NORTH CAROLINA.

Tryon, Cong. ch.		17 01

FLORIDA.

Interlachen, Cong. ch.		2 15

MISSOURI.

Kansas City, 1st Cong. ch.	10 00	
St. Louis, Swedish Cong. ch.	2 00	12 00

OHIO.

Amherst, Cong. ch.	6 25	
Bellevue, 1st Cong. ch.	25 00	
Berlin Heights, Y. P. S. C. E., for "Forward Movement,"	10 00	
Brownhelm, Cong. ch.	6 00	
Chatham, Cong. ch.	12 00	
Cleveland, Pilgrim Cong. ch., 90; Bethlehem Cong. ch., 29.63; Irving-st. Cong. ch., toward support Rev. W. E. Fay, 25; Olivet Cong. ch., toward support Rev. W. E. Fay, 2.09,	146 72	
Jefferson, Cong. ch.	9 50	
Kent, 1st Cong. ch., Interest on a legacy,	60 00	
North Amherst, Cong. ch.	9 68	
North Monroeville, Cong. ch.	10 00	
Oberlin, 2d Cong. ch., 123.17; Dudley Allen, to const. Rev. ALBERT T. SWING, H. M., 100,	223 17	518 32

ILLINOIS.

Atlas, Cong. ch.	1 04	
Bowmanville, Cong. ch.	21 56	
Bunker Hill, Mrs. S. K. Sewell, for Debt,	5 00	
Canton, Cong. ch.	19 94	
Chicago, Union Park Cong. ch. (of which m. c., 10.59), 122.74; Plymouth Cong. ch., 84.45; Rev. Henry Willard, 25; Rev. John Williams, 10,	242 19	
De Kalb, Cong. ch.	38 00	
Evanston, 1st Cong. ch.	178 49	
Fox River, Fox River Assoc., for native helper, Turkey,	16 38	
Geneva, C. H. Beers,	100 00	
Mendon, Cong. ch.	27 00	

Moline, 1st Cong. ch., 66.40; 2d Cong. ch., 9,	75 40	
Oak Park, 1st Cong. ch.	119 48	
Ottawa, Cong. ch.	83 00	
Peoria, Rev. A. A. Stevens,	3 00	
Poplar Grove, Cong. ch.	25 20	
Quincy, 1st Union Cong. ch.	91 00	
Somonauk, Cong. ch.	9 80	
Summer Hill, Cong. ch., 5.18; Woman's Miss. Soc., 10,	15 18	
Wayne, Cong. ch.	4 40	1,076 06

MICHIGAN.

Greeneville, 1st Cong. ch.	23 88	
Hancock, 1st Cong. ch.	61 00	
Imlay City, 1st Cong. ch.	13 00	
Muskegon, 1st Cong. ch.	33 00	
Port Huron, 1st Cong. ch.	59 68	
St. John's, 1st Cong. ch.	13 03	203 59

WISCONSIN.

Darlington, John Bray, for the Debt,	25 00	
Hartford, Cong. ch.	53 00	
Madison, 1st Cong. ch.	56 64	
Menasha, Y. P. S. C. E., for "Forward Movement,"	7 75	
Milwaukee, Grand-ave. Cong. ch., for the Debt,	5 00	
Rosendale, 1st Cong. ch.	11 00	158 39

IOWA.

Cedar Falls, Cong. ch.	81 75	
Charles City, Cong. ch.	50 43	
Chester Centre, Cong ch.	96	
Clay, Cong. ch.	8 00	
Creston, 1st Cong. ch.	37 22	
Genoa Bluff, Cong. ch.	4 79	
Green Island, Cong. ch.	8 00	
Independence, Rev. W. S. Potwin, for missionaries in Armenia,	5 00	
Iowa City, Cong. ch.	60 96	
Muscatine, Pilgrim Cong. ch.	10 00	
Newton, 1st Cong. ch.	16 50	
Osage, Cong. ch.	71 86	
Preston, Cong. ch.	10 35	
Rock Rapids, Cong. ch.	5 00	
Salem, Cong. ch.	4 40	
Waterloo, Rev. M. K. Cross,	20 00	395 22

MINNESOTA.

Minneapolis, Plymouth Cong. ch.		118 71

KANSAS.

Antrim, Lutheria and Lenna Gibbs,	2 00	
Wabaunsee, 1st Cong. ch.	75	
Wakarusa Valley, Cong. ch.	3 18	5 93

NEBRASKA.

Camp Creek, Cong. ch.	9 00	
Hallam, German Cong. ch.	3 40	
Lincoln, Plymouth Cong. ch.	15 86	28 26

CALIFORNIA.

Etiwanda, Cong. ch.	6 35	
San Diego, S. P. Jones,	25 00	
San Rafael, 1st Cong. ch.	2 50	33 85

OREGON.

Albany, Rev. W. V. McGee,	60	
Eugene, Rev. Raymond Brooks,	5 00	
Portland, German Cong. ch., for work in Armenia,	15 50	
Salem, 1st Cong. ch.	9 51	
Sheridan, 1st Cong. ch.	2 95	33 56

COLORADO.

Grand Junction, 1st Cong. ch.	8 05	
Montrose, 1st Cong. ch.	18 20	26 25

WASHINGTON.

Seattle, Plymouth Cong. ch., 69, Taylor Cong. ch., 2.65,		71 65

NORTH DAKOTA.

Amenia, Cong. ch.	8 00	
Gnadenfeld, German Cong. ch.	25 00	
Kulm, Cong. ch.	13 00	46 00

SOUTH DAKOTA.

Eureka, Rev. Henry Hetzler and wife,	5 00	
Meckling, Cong. ch.	2 50	7 50

MONTANA.

Helena, 1st Cong. ch.		15 00

DOMINION OF CANADA.

Montreal, American Presb. ch.		650 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Reading, Major Papillon,		24 25

MISSION SCHOOL ENTERPRISE.

MAINE.— Bangor, Hammond-st. Y. P. S. C. E., 14.02, and Jun. C. E. S., 1.18, for Van; Presque Isle, Y. P. S. C. E., 3.50; So. Berwick, Cong. Sab. sch., 4.50,	23 20
MASSACHUSETTS. — Acton, Cong. Sab. sch., 7; Boston, Y. P. S. C. E., Trinity ch. (Neponset), 5; Georgetown, 1st Cong. Sab. sch., 5; Hadley, 1st Cong. Y. P. S. C. E., 9.50; Nantucket, Edna L. Wilcox, student aid, India, 4; Pittsfield, South Y. P. S. C. E., Two-cents-a-week, 12.55; Sharon, Y. P. S. C. E., 6; Sunderland, Cong. Sab. sch., 25; Wellesley Hills, Infant Dept. of Cong. Sab. sch., for Turkey, 3; West Somerville, Day-st., Y. P. S. C. E., 1.04; Worcester, Union Cong. ch., Prim. Dept., 5, and Jun. C. E. S., 1.60,	84 69
CONNECTICUT. — Bridgeport, South Cong. ch., Bible school for Theol. student, Zulu, 30; do., Japan, 30; do., Ceylon, 25; Hartford, Boys' Club, 1.70; New Haven, Humphrey-st. Cong. Sab. sch., 7.63; New Milford, Y. P. S. C. E., 11.10,	105 43
NEW YORK. — Altmar, Y. P. S. C. E., 60c.; Blooming Grove, Cong. Sab. sch., 15; Deansboro, Jun. C. E. S., for Japan, 2.15; New York, Olivet Sab. sch., 50; do., Christ Sab. sch., 11.25,	79 00
PENNSYLVANIA. — Braddock, 1st Cong. Sab. sch.	2 77
MISSOURI. — Kidder, Jun. C. E. S.	1 37
OHIO.—Cleveland, Hough-ave. Y. P. S. C. E., 3.33; do., Bethelem English Y. P. S. C. E., 1.25; do., Bohemian Y. P. S. C. E., 1.55,	6 13
ILLINOIS.— Glencoe, Y. P. S. C. E., 14; Rollo, Y. P. S. C. E., 2.25; Somonauk, Y. P. S. C. E., 4.24,	20 49
MICHIGAN.— Imlay City, 1st Y. P. S. C. E.	3 00
WISCONSIN.— Waupun, Cong. Sab. sch.	10 00
IOWA.— Chester Centre, Y. P. S. C. E., 5; Dubuque, 1st Cong. Sab. sch., 4.29; Long Creek, Y. P. S. C. E., 5.25; Muscatine, 1st Cong. Sab. sch., 5.71; Osage, Cong. Sab. sch., 10,	30 25
KANSAS.— Wakefield, Cong. Sab. sch.	6 00
NEBRASKA.— Verdon, Cong. ch.	5 00
	377 33

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Boston, Walnut-ave. Sab. sch.	3 00
CONNECTICUT. — Bridgeport, South Cong. ch. Bible School for Theol. Student, Marshall Islands, care of Dr. Pease, 20; Hartford, Warburton Chapel Sab. sch., 19.83,	39 83
NEW YORK. — Buffalo, 1st Cong. ch., support Mrs. Logan, 200; Newburgh Prim. Dept., Pilgrim Cong. Sab. sch., 10,	210 00
IOWA. — Toledo, Jun. C. E. S.	1 00
	253 83

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Maywood, Y. P. S. C. E., 5.; St. Charles, Y. P. S. C. E., 12.50,	17 50
IOWA. — Victor, Y. P. S. C. E.	7 50
	25 00

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

OHIO. — Painesville, 1st Y. P. S. C. E.	4 20
ILLINOIS. — Paxton, Y. P. S. C. E.	5 00
WISCONSIN. — Durand, Ladies' Miss. Soc.	5 00
MINNESOTA. — Fairmont, Y. P. S. C. E.	2 00
KANSAS. — Tonganoxie, Y. P. S. C. E.	2 00
	18 20

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Canterbury, Mission circle, for use of Miss M. M. Patrick, 5; Newmarket, Y. P. S. C. E., for pupil, care Rev. E. S. Hume, 20,	25 00
VERMONT. — Danville, A friend, for Okayama Orphanage, 5; Derby, Jun. C. E. S., for work of Miss A. H. Bushee, 1.50; St. Albans, Mrs. Warner's Sab. sch. class and Mrs. C. H. Stevens, for scholarship, Yozgat, 5; Wilmington, Y. P. S. C. E., for work care of Rev. H. K. Wingate, 5.50,	17 00
MASSACHUSETTS. — Amesbury, Main-st. Cong. Sab. sch., for teacher, Ceylon, 25; Auburndale, Extra-cent-a-day Band, for kraal girls, care of Mrs. O. R. Ireland, 20; and for musical instruments, care of Rev. J. H. Pettee, 15; Boston, *The Congregationalist's* Armenian Orphan Fund, 4,021.64; Mt. Vernon Chinese Sab. sch., for native helpers, 65; Y. P. S. C. E. of Shawmut Cong. ch., for work of Miss E. C. Wheeler, 10; Boxford, 1st Cong. Sab. sch., for use of Rev. E. Fairbank, 35; Brockton, Bridgewater Local Union of C. E., for use of Miss M. L. Daniels, 7.55; Concord, Alice Kersting and friends, for use of Mrs. E. P. Holton, 1.75; Dalton, Mrs. Parker's Sab. sch. class, for pupil, care of Rev. C. C. Tracy, 30; Dedham, M. C. B., for Armenian Christians or their families, 50; Framingham, John H. Temple, "In memory of M. B. T.," for orphans, care of Miss Corinna Shattuck, 25; Greenfield, Mrs. Loomis, for Girls' School, Yozgat, 5; Leominster, Y. P. S. C. E., for student, Madura, 16.90; Lexington, M. E. and A. Hamlin, for work, care of Mrs. L. O. Lee, 15; Leverett, Jun. C. E. S., for use of Mrs. E. R. Montgomery, 4; Newton, Eleanor H. Nickels, for pupil, Yozgat, 15; Somerville, Franklin-st. Sab. sch., for pupil, care of Rev. E. G. Tewksbury, 15; Westfield, Mrs. J. A. B. Greenough, for school work, care of Mrs. E. D. Harding, 25; West Springfield, E. D. B., for use of Miss Laura Farnham, 10; do., A. D. B., for North China College, 1; ———, A friend, for use of Rev. W. P. Elwood, 5,	4,417 84
CONNECTICUT. — Bridgeport, Park-st. Cong. Sab. sch., for student aid, Bardezag, 5; do., Y. P. S. C. E. of Park-st ch., for kindergarten, Yozgat, 5; Green's Farms, Mrs. C. B. Taylor, for use of Rev. W. P. Elwood, 5; Hartford, Asylum Hill Cong. ch., 165, and Mrs. Geo. Roberts, 10, for orphans, care Rev. G. C. Raynolds; do., 1st Cong. Sab. sch., Miss Smith's class, for kindergarten, Yozgat, 5; Middlebury, Y. P. S. C. E., for pupil, care Miss A. F. Stillson, 15; New London, Sab. sch. of First Church of Christ, for use Rev. C. A. Nelson, 11.38; Stamford, 1st Cong. Y. P. S. C. E., for Bible-reader, India, 11.25,	232 63
NEW YORK. — Angola, Miss A. H. Ames, for work, care Rev. J. E. Walker, 5; Clayville, Cong. ch., for work, care Rev. W. H. Noyes, 10; East Bloomfield, Mrs. E. S. Goodwin, for work, care Rev. W. P. Sprague, 5; New York, North Y. P. S. C. E., for native helper, Madura, 40; do., Friends, for Armenian Orphans, Mardin, 40; do., Forest-ave. Cong. Sab. sch., for pupil, Palani, 15; do., Jas. P. Holder and S. B. McIlvaine, for Testaments, Bardezag, 10; Rochester, Mrs. Caroline C. Stevens, for native agency, Turkey, 40; do., Mrs. G. W. Davison, for pupil, care Rev. J. H. Pettee, 20,	185 00
NEW JERSEY. — Bloomfield, through Rev. W. S. Dodd, for work, care Rev. J. L. Fowle, 58.40; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, Madura, 12.50; Haddonfield, J. D. Lynde, for native agency, Turkey, 50,	120 90
PENNSYLVANIA. — Lincolnville, Mrs. H. M. Northam, for use of Mrs. Dwight Goddard, 5; Pittsburgh, A friend, for native agencies, East Turkey, 300; Sewickley, Mrs. C. F. and Miss Lucy Bittinger, for work, care Rev. L. O. Lee, 10,	315 00
NORTH CAROLINA. — Kings Mountain, Lillian S. Cathcart, for native helper, care Rev. D. Z. Sheffield,	70 00
INDIANA. — Indianapolis, Mrs. M. A. Clarke and family, for work, care Rev. G. E. White,	12 00
ILLINOIS. — Chicago, collected by Rev. D. A. Richardson, for students, Harpoot College, 200; do., University Cong. ch., for native agencies, Turkey, 10.27; West Chicago, 1st Cong. ch., for work, care Rev. C. R. Hager, 25,	235 27
MICHIGAN. — Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 20; Three Oaks, Cong. Sab. sch., for work, Arabkir, 26.50,	46 50
COLORADO. — Colorado Springs, 1st Cong. Y. P. S. C. E., for use of Miss C. Shattuck,	20 00
CALIFORNIA. — Oakland, "In memory of Aurora King," by Rev. F. B. Perkins, for use of Rev. J. E. Tracy, 10; San Francisco, Friend, for Armenian Orphans, 5; Santa Cruz, George Ford, for pupil, care Mrs. M. E. Bissell, 30,	45 00
CANADA. — Montreal, American Presb. Sab. sch., for use of Rev. J. F. Clarke,	25 00
SS. MAJESTIC. — Passengers, per Mrs. J. L. Fowle, for Armenian Orphans,	6 70

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For use of Mrs. L. O. Lee,	10 00	
For girl at Trebizond,	50 00	60 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, *Treasurer.*

For work, care Miss Mary T. Noyes,	15 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, *Treasurer.*

For native preacher, East Turkey,	50 00
	5,898 84

Donations received in November,	23,187 10
Legacies received in November,	2,551 22
	25,738.32

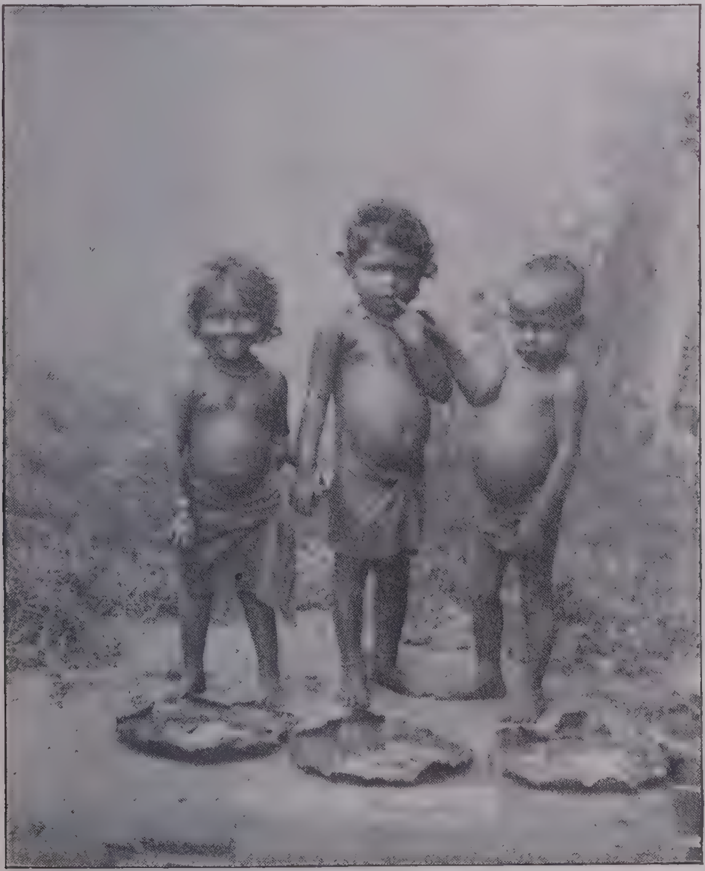
Total from September 1 to November 30, 1896: Donations, $77,989.72; Legacies, $5,586.30=$83,576.02.

For Young People.

CHILDREN IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

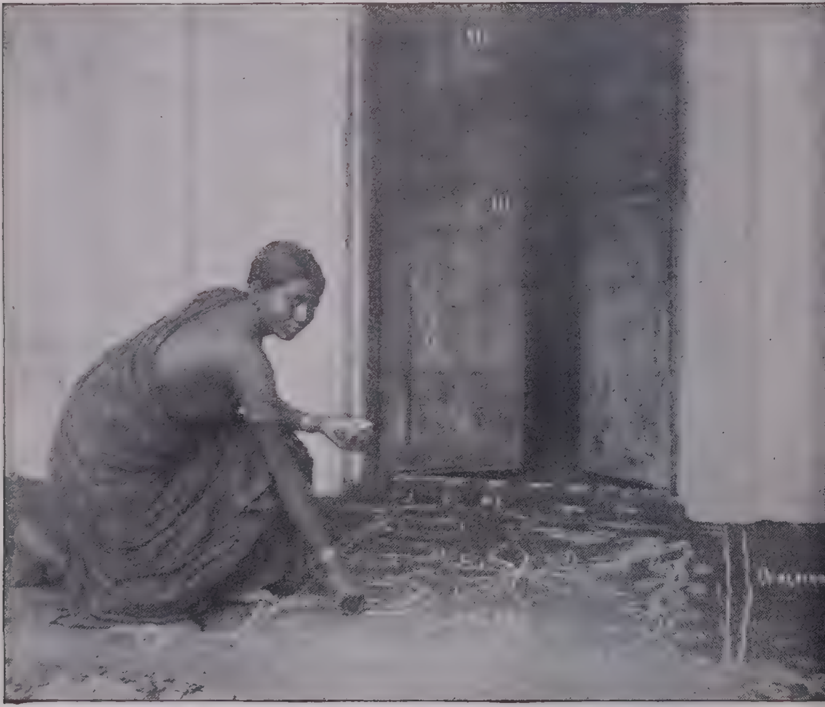
The picture of the three children shows that children in India enjoy a good meal as well as those in any other land. These two little girls and one boy have been eating off plates made of banyan leaves pinned together by straws. Their food is rice with a little curry made pungent by red peppers. They have used their hands to eat with, and now all that remains for them to clear the table is to wash their hands and throw away the leafy plates where dogs will come and lick up the remains of food. The clothing they wear, a single cloth apiece and



AFTER DINNER IN INDIA.

necklaces and bracelets for the girls, is the usual outfit of the majority of suc small children, if, indeed, they wear anything at all. Some kind ladies i America once sent out for such little boys as this one a quantity of butterfl neckties to be buttoned at the neck. As children grow older the girls are occupied more and more in the houses, and the boys in the fields.

The young woman in the picture below has swept the space in front of th door in the street, and with great dexterity made all sorts of geometrical figure by dropping white ashes between her thumb and forefinger. These front-doo decorations are made in connection with festivals in honor of their idols, an little girls learn to make them wonderfully well. When she has finished this th young woman will go to the well, with earthen or brass vessels, to bring wate for cooking and bathing purposes, and often several girls will go together fo company and for assistance in raising the heavy water jars to their heads. Sometimes one girl will carry two, and even three, pots of water on her head, one o top of the other. Certain castes have the custom of carrying the water jar o the hip instead of the head.



DECORATING THE THRESHOLD.

Another operation that requires much practice and skill is that of pounding the grain to be cooked. This is done in a solid mortar of wood or stone, by long wooden pestle raised and brought down on end on the grain in the smal hollow of the mortar. As the grain is driven out around the edge it is brough back by the hand of an assistant, or the bare foot of the one pounding. Two girls standing on opposite sides will pound alternately and avoid interference with each other's pestle most adroitly. One of the earliest amusements of little girls is pounding a little heap of sand with a smooth stick, as the older ones pound grain.

Boys have to do more outdoor work, following usually the occupations of their fathers. The third picture shows how much of the water is drawn out of wells. They have no pumps, so they plant a stout post in the ground near the well and place a long well-sweep across the top so that one end can be drawn down over the well. To this end a long bamboo pole is fastened, and by it a large wide bucket is lowered into the well and drawn up full of water. The man who works the bucket stands on two stone slabs projecting from the side of the well near the top. To help him bring up the weight of water in the bucket one man mounts to the middle of the well-sweep and, when the bucket end is down, walks to the other end to carry that down by his weight and thus bring the bucket up. This requires much steadiness and practice in balancing one's self on the sweep as it seesaws back and forth. It is usually learned in boyhood, and it is a common sight to see three or four men and boys rapidly moving back and forth on a well-sweep, and thus drawing out the water that flows along many channels to irrigate the fields of young grain. The moisture near the well encourages the growth of shrubs and trees, and many a well, like the one shown on the next page, has a cluster of oleander bushes and cocoanut trees by its side.

Many boys are too poor to have the chance to learn this kind of work, and get a living by watching the grazing cattle. The cattle and buffaloes of a village are committed to them in the morning, and they drive them about over the fields wherever there is pasture until the evening, when they are brought back in herds to their owners.

One of the great games of the country is to turn loose excited bulls and oxen with cloths on their horns, and then try to pull off the cloths; and these cowboys often amuse themselves by seizing the tail of some frisky young animal and chasing it over the fields.

These children learn much evil from their superstitious and ignorant parents, but they are capable of learning that which is good and true.

One little boy in a heathen family attended a mission school and, with his secular lessons, learned the stories of the Bible and many of its beautiful verses. As he grew older he felt that the idols worshiped by his parents and all his people were not gods and could not save his soul. Several other young men felt just as he did, his younger brother among them, and finally they decided to become Christians. Immediately their friends began to persecute them so much that all went back except this young man and his brother. These two were faithful to Jesus and refused to go back to their heathen ways. So they were turned out of their home and went to a training school to become teachers. There they were baptized and admitted to the Christian Church. Since then they have both become teachers, and the older one is now a valued and useful instructor in the theological school. He has a happy Christian home to live in, with furniture and books to make him comfortable and contented. But his father and mother live in a low house that looks more like a hut with mud walls and thatched roof, where cows and buffaloes go in at the front door and occupy one side of the square, while the family have their small rooms on the opposite side. For the house is a square enclosure open in the middle. The floors are bare except where they spread mats to sleep on at night. Sometimes in the hottest weather they sleep outside in the street on the bare ground.

The difference between this teacher in his civilized home and his relatives in their heathen houses is what Christ has done for him in his outward life. In his heart Christ has done a great deal more by giving him the blessed Spirit to teach him the truth and make him hate all sin and love God and his fellow-men. His heathen relatives, on the other hand, not knowing the true Saviour, are full of fear about the anger of the gods they worship, and know nothing of the peace and joy of trusting in Jesus.

DRAWING WATER.

THE

MISSIONARY HERALD.

Vol. XCIII. — FEBRUARY, 1897. — No. II.

The Letters from the Missions.

Our readers must not overlook the letters from the missions given in this number. Many of them are of unusual interest. The letter of Rev. Mr. Browne, describing the desolate condition together with the hopeful spiritual outlook in three cities of Eastern Turkey, will deeply move the hearts of all who read it. The fresh accounts from India and China and Japan, and the notable story of native evangelistic work in West Africa, make the record of the month a most interesting and inspiring one. The letter of Mr. Hazen, of the Madura Mission, reveals the attitude toward the Christian religion in which multitudes of people in India are now standing. In a note accompanying this letter Mr. Hazen affirms that if he could put half a dozen earnest, godly men at work he believes that people would come to Christ by the thousand. Surely the fields are white for the harvest.

The Rights of Americans in Turkey.

Those who are studying questions relating to the rights of American citizens in Turkey will find much to instruct them in an address delivered upon this theme at Chickering Hall, New York, November 9, by Hon. Everett P. Wheeler. The address consists of an analysis of the treaties and capitulations relating to the status of foreigners, reaching the conclusion "that, by capitulations, treaties, and usages extending back to the very beginning of the present Turkish empire, the rights of foreigners in Turkey have been, with the full consent of the Turkish government, placed on an entirely different footing from that upon which they rest in civilized countries." We refer our readers to the full address, which is published by G. P. Putnam's Sons, New York.

The Railroad to Peking.

Reports come from Peking that the railroad which is to connect that city with the coast is progressing somewhat rapidly, and that before summer comes the whistle of the locomotive will probably be heard in the emperor's palace. Arrangements are being made for a large station at Peking for the storing of goods. Mr. Kingman reports that the people look on with discontent, inasmuch as they foresee the limitation of their pickings and stealings by the river trade. It is affirmed that enough plundering takes place during the river journey and in transshipments to pay all the expenses of freight by rail and leave a handsome margin of profit in addition. China needs something beside railways and Confucian ethics for her reformation. The gospel of Christ alone can do this.

A NOTE from a good friend living in the West expresses a sense of great relief at being assured that the *Missionary Herald* is not to be merged in the new

Not About to Die.

paper, *Congregational Work.* We hear of many who have been apprehensive upon this point, and have deprecated the suggestion that such might be the issue. It is enough to say that no proposal of the sort has been presented to or considered by the societies supporting the new paper. *Congregational Work* has its own sphere, and much is hoped for as a result of its wide circulation throughout our churches. But those who have any just conception of the magnitude of the work of our foreign missionary Board, and of the fact that its proper maintenance depends upon the information which is given concerning its operations, cannot suppose that the few pages given ten times a year in *Congregational Work* can suffice to meet its imperative needs. The thousands of our readers who desire more rather than less information about our twenty missions in all parts of the world need not fear the discontinuance of the *Missionary Herald.* Our magazine is in no sense moribund.

THE Board has just issued on a large sheet of heavy calendered paper, 28 inches by 22, some fifteen cuts, chiefly photo-engravings, of scenes in several mission

An Attractive Picture.

fields, the whole making a very interesting and attractive collection of pictures, which would adorn any home or chapel. All Sunday-schools and Christian Endeavor Societies that have of late contributed to the Board's treasury, or for the support of any special object under the care of the Board, will receive a copy of this picture by mail provided their postoffice addresses are known to us. If any schools or societies which have thus contributed should not receive the picture, they will please notify us of the omission. A copy will also be sent free to any organization applying for it, in the hope that the society may undertake the support, either in part or the whole, of some one of the objects mentioned in the "List" given on page 54 of this number of our magazine. We trust that this picture, suitably framed, will find a place on the walls of many Sunday-school rooms, where it will attract the eyes of both young and old, and preach effectively concerning the giving of the gospel to all men.

ON December 26, at Springfield, Mass., Mrs. Aldin Grout, a beloved mother in Israel, for thirty-two years a missionary of the American Board among the

Mrs. Aldin Grout.

Zulus in South Africa, passed from earth to her everlasting rest. Mrs. Grout, whose maiden name was Charlotte Bailey, was born in Holden, Mass., June 21, 1811. She was married to Mr. Grout, November 23, 1838, and went with him on his return to Natal in 1840. Those were the early days of the mission. The Zulus were a wild and uncivilized people, and among these rude natives Mr. and Mrs. Grout labored faithfully and long. For reasons of health they were constrained to return to the United States in 1870, twenty-six years ago, and took up their residence in Springfield, where Mr. Grout died, February 12, 1894. Mrs. Grout was greatly respected and beloved both by her associates on the mission field and by those among whom her lot was cast in her later years. Her funeral was held in the South Church, Springfield, December 29, and her remains were buried by the side of her husband in the beautiful cemetery in that city.

Financial.

In a recent address the Rev. Nehemiah Boynton, D.D., said: "The law of struggle, which we are told is the inevitable condition of progress, pertains to the history of our missionary organizations even as to any other organization." With the American Board the struggle with finance is now on. The issue involves either advance or retreat. Our friends must decide which it shall be. Dr. Boynton, in the same address, says again: "I very often take down in my library a book which is called 'The Essays and Addresses of Phillips Brooks.' There is one address which Dr. Brooks made in Boston at the seventy-fifth anniversary of the American Board. He made what ought to be to every Congregationalist the inspiring remark, that no matter how many foreign missionary organizations might be initiated upon American soil, no matter how many missionaries might go out from our dear land to carry the flaming torch of the gospel to the uttermost parts of the earth, no organization should ever be founded which did not confess its obligation to the American Board, which, initiating the foreign missionary work upon our shores, had, by the standard and tone and tonic of its spiritual life, fairly startled the other denominations into following in its footsteps and sending their men, too, to preach the gospel in the uttermost parts of the earth. Historically, directly, and indirectly, the significant thing about the American Board has been the presence and power of the Spirit of God."

There should be on the part of the friends of the Board a determinate purpose to so maintain its honorable history that the present financial peril shall be at once changed into a song of victory. Will not our readers study the story of receipts with care, and voice our need in every church in the land? The increase which is reported in the following figures under Special Donations comes entirely from the appeal made through *The Congregationalist* for orphans in Armenia. The receipts are as follows: —

	December, 1895.	December, 1896.
Regular donations	$42,469.28	$32,622.13
Donations for special objects	6,525.62	19,949.37
Legacies	6,473.80	5,655.22
Total	$55,468.70	$58,226.72

	4 mos. 1895.	4 mos. 1896.
Regular donations	$121,762.21	$100,606.77
Donations or special objects	15,991.61	29,954.45
Legacies	27,063.59	11,241.52
Total	$164,817.41	$141,802.74

Decrease in regular donations, $21,155.44; *increase* in special donations, $13,962.84; *decrease* in legacies, $15,822.07; *total decrease* in four months, $23,014.67.

Returned to Van.

It will be remembered that prior to the massacre at Van the condition of affairs was such in that city that it was deemed unwise for Mr. and Mrs. H. M. Allen and Mrs. Raynolds to remain there, and that consequently they went to Oroomiah in Persia. While waiting for further developments Mr. Allen found abundant opportunity for service among the Armenians in Persia, many of whom were refugees from Turkey. Thousands of Armenians have also crossed into Russia, many of them poor and shelterless. Tidings recently received lead to the supposition that Mr. Allen has now returned to Van, where he can assist Dr. Raynolds, who greatly needs help in the manifold duties pressing upon him.

The Famine in India.

TELEGRAMS from Calcutta, dated January 7, state, under the authority of the Viceroy, the Earl of Elgin, and members of his Council, that timely rains in November and December had done much to relieve the apprehensions which were entertained of an unprecedented famine. The situation is doubtless still grave, and it is yet a question as to the maturing of the crops which the belated rains have given an opportunity for sowing. Three quarters of a million people are receiving direct relief from the government, and the demands for aid are incessant. The means of transportation are very different now from what they were in the famine of 1878, and the government is using all possible efforts to supply a stock of food. We rejoice to see the proposal to send a shipload of corn from New York to Bombay, and trust the plan will be carried out. The cases of hardship which naturally appeal to our readers most strongly are those connected with the native churches and Christian agents, partly or wholly self-supporting. With the increase of prices for food the people have all they can do, sometimes more than they can do, to support themselves, and they cannot maintain their preachers and teachers. Some of these Christian helpers are receiving but half their usual allowance, while the prices of food have doubled or trebled. The proper and Christian thing to do would be to increase these allowances for our missions, at least in some slight degree. Instead of this the state of the treasury, as all know, has compelled a reduction for precisely this class of laborers — the native agency. Is there not in this statement an appeal of moving power?

Needs of the Native Agency.

SINCE the foregoing paragraph was written we have received a copy of an appeal of the London Missionary Society in reference to the famine in India. The needs of the native workers in connection with its missions are specially emphasized. Their salaries at best were not sufficient to support them, and are wholly inadequate to support them now. Under these circumstances the Directors of the London Society have decided to place at the disposal of their missionaries in India an increased grant for their native agents, from the general funds of the society, "on the ground that the society is responsible for the maintenance of its workers and must therefore make an effort to relieve them." This certainly is the best way for Christian people in Great Britain and America to render aid in the present emergency. Would that the condition of the treasury of our Board would warrant at least the granting of the estimates which were sent by the missions prior to the coming of the famine. As has been repeatedly stated, the appropriations made in December last involved a reduction in the department of the native agency of from thirty to forty-five per cent. If our churches cannot do more, will they not at least furnish the funds for meeting the regular estimates from the missions? Let it be remembered also that the missionaries' salaries have been reduced ten per cent, and meanwhile the cost of food has increased in some cases one or two hundred per cent. What shall they do?

The Recent Conferences in China.

IN our last number letters from Foochow and North China referred to the efficient services of Messrs. Mott and Lyon, of the Student Volunteer Movement and the Young Men's Christian Association, in conventions held at Peking and Foochow. We have now received a copy of Mr. Mott's report covering his whole work in China, from which we learn that our regular conferences were held between August 23 and October 17, at the cities of Chefoo, Peking, Shanghai, and Foochow. The special purpose of these conferences was to deepen the spiritual life, to promote the evangelization of China, and especially to awaken Christian students in China to the duty of evangelizing their own country. The figures given as to the attendance at these sessions are quite remarkable. Thirty-seven missionary societies were represented and four colleges. The total number of delegates was 2,883, of whom 487 were missionaries or other foreigners. This leaves nearly 2,400 Chinese delegates, of whom 999 were students, 235 teachers, and 147 pastors. That such a number of native Chinese should be brought together in the four conferences is a fact that augurs well for the future of Christian work in the empire. The Foochow conference alone, it is said, was attended by a larger number of students than were present at any of the noted student conferences save three — those at Cleveland, Detroit, and Liverpool. Nearly every province of the empire was represented, and there were delegates from Korea, Manchuria, and the borders of Mongolia. One of the direct results of the conference was the volunteering of seventy-seven young men to devote their lives to Christian work among their own people. There were many serious inquirers at the meetings and a large number confessed Christ as a personal Saviour. All who attended the sessions seem to recognize the manifest power and presence of the Holy Spirit, giving new thoughts of duty and new impulse to the Christian life. Fresh evidence was furnished, if any were wanting, that the Chinese can be moved deeply by the best influences that can be given them in connection with the preaching of the gospel.

Special Needs.

On another page will be found a statement of the effect of reductions within the Constantinople station which we are sure will deeply move all who read it. The cases of hardship there mentioned can be matched by others from several stations in Turkey. We cannot name them all here. If there are those who desire to make *extra* gifts to meet cases of peculiar hardship, such as are known at the Missionary Rooms, and will leave the selection of the particular object to the executive officers, as the facts are revealed to them, we can assure the donors that the greatest care will be taken in administering their gifts, and that they will be informed of the particular use that is made of their benefactions. We must not cease telling our friends that the prime necessity is the maintenance of our regular work, which is in no little peril in view of the present state of the treasury, while such *extra* gifts as the Lord may enable his children to bestow will be most gladly welcomed and used for the relief of cases of peculiar hardship that are constantly arising.

solation.

It is reported, and it is believed by our missionaries in the province of Shansi, that an American has secured a contract for a railroad from the coast to Tai-yuen-fu, the provincial capital. The isolation of our missionaries in that province will be understood by the fact stated by Mr. Atwater, that neither he nor Dr. Atwood, though it is fifteen years since the latter went to Shansi, has seen a foreigner at their homes since they left Tientsin, except their ellow-missionaries.

Rev. William Walker.

Africa lost one of its best earthly friends when Rev. William Walker died at his home at Milton, Wis., on the eighth of December last. Mr. Walker was born in 1808, and though he served in what has been regarded as the malarious portion of Africa for more than a generation, he yet lived to be in his eighty-ninth year. After a short residence at Cape Palmas in 1842, he removed to the Gaboon, where he labored until that mission passed from the care of the American Board to the Presbyterian Board, when he returned to the United States. His remarkable powers of address and his genial personality were wholly engaged in presenting the cause of missions in all parts of the land. In 1879 the Presbyterian Board urged him to resume work at the Gaboon, in order that he might finish the translation of the Scriptures into Mpongwe, a language which he had reduced to writing. Though then seventy-one years of age he undertook the task with alacrity, and having completed it he returned to his home in Wisconsin, where the last thirteen years of his life have been spent. Mr. Walker was a remarkable man in many ways. With fine intellectual powers, he was profoundly consecrated to the Master's service; a man fertile in resources and of genuine humor. He was a model missionary and one whose memory will be very precious to those who knew him.

More Bibles.

A letter from Dr. Rife, dated Jaluij, Marshall Islands, September 26, calls most importunately for more Bibles. Though the Bible Society sent down a liberal shipment last year, there were not enough copies to supply the demand, and Dr. Rife says that he is sick at heart at meeting scores of people at each island and being obliged to tell them in reply to their urgent appeals that there are no Bibles for them. After the supply for Jaluij had been exhausted, Dr. Rife says: "I have been all day saying, 'No, no, I can't let you have any.'" An earnest request comes that the Bible Society will put to press a new edition of the Marshall Islands New Testament, and that Society, we are sure, would respond cheerfully if the funds were provided. But it is a fact not at all to the credit of the Christians of America that the Bible Society, which has hitherto most generously aided in the work of translating and printing the Scriptures in the languages spoken on mission fields, is unable at present to meet these calls. Is there not some one who will make a gift of $1,000 to the American Bible Society to provide a new edition of the Testament for the Marshall Islands? These volumes could readily be sold and the Society repaid for its outlay, but it should have the money promptly, that it may take hold of this enterprise.

The Gilbert and Marshall Islands.

Two letters have reached us by chance conveyance from Mr. Walkup, in the Gilbert Islands, the last of them dated September 22. He reports that the new British Commissioner resides at the island of Tarawa, and in the exercise of his authority has introduced some reforms. The dancing that has been so corrupting to the natives is now limited to holidays, and the king of Butaritari has been allowed to prohibit the dancing altogether. Mr. Walkup says that in July last the natives were reaping the fruit of the wild oats they had sown. Some forty at Butaritari had been flogged for lrunkenness, and the Commissioner was surprised at the amount of punishment he people there and at Tarawa needed. At the last date the reports were more avorable. After a tour of the Gilbert group Mr. Walkup says that progress was isible at many points. School and other laws have come into force slowly and urely, and in some places converts are appearing. A brief word has also ecently been received concerning work in the Marshall Islands. Just before the *Morning Star* reached Jaluij, September 21, preparatory to its annual voyage hrough the group, the German Commissioner, Dr. Irmer, had proclaimed a law hat no work was to be done on any of the islands on Sundays, and that traders vho carried on their business on Sundays were to be subjected to a fine. The Commissioner received Captain Garland and Dr. and Mrs. Rife most hospitably. Reports that had come in from several islands indicated a prosperous state of nission work, and we hope that during the trip of the *Star* through the group ll these good reports will be confirmed.

lasskeuy.

THE work in Hasskeuy, a suburb of Constantinople, which was interrupted by he massacre, was resumed again November 18 by Miss Gleason and Miss Cull, and on December 12 there were more than 100 pupils in the two rooms. The parents of these children are utterly destitute, and they not only annot pay tuition, but in many cases cannot provide food. Two weeks after he schools were opened a noon lunch was given to the most needy. A tall Croate, who acts as gate keeper, finds it difficult to control the crowds who come o the mission house for relief. The expenses are borne by the Armenian Relief Committee, and each despoiled family has received at least twenty piastres (eighty-eight cents), aside from the distribution of beds and garments and unbleached otton cloth. On one afternoon not less than thirty-one men who had been ecently released from prison came to the mission house seeking some help. Miss Cull writes of the absorption of their time and energies in caring for the emporal and spiritual welfare of this large number of people. But the work, hough exhausting, is full of compensations in the assurance that suffering is elieved and distressed souls are comforted and guided.

iurun.

ONE of the most prominent out-stations connected with Sivas, in Western Turkey, sixty miles south of it, is Gurun, and its present situation is deplorable indeed. The church was well equipped with a good edifice and school buildings, and was at least one half self-supporting. The interest on he part of the people is clearly shown by the fact that during a few months rior to the massacre they paid over $500 for two additional school buildings, vhile receiving only $88 of aid from abroad. But during the crash of the massacre the church and several school buildings were burned and 1,100 people vere killed. Pastor and teachers, however, escaped death as by a miracle, and re now doing what they can for the relief of the people, of whom more than ,000 are on the carefully scanned list of the destitute. Mr. Perry reports that n Sunday, November 15, he preached three times to crowded congregations, ne of them assembled in a large open shed, of which the roof, fortunately, was ot burned. What can be done for the relief of this large multitude of lespoiled people?

The Engraving Opposite.

THE cut on the opposite page is from a photograph of Protestant pastors and evangelists who were assembled in conference at Harpoot prior to the massacres Not less than five who are here shown have won the martyr's crown. The two sitting on the reader's left hand, and the one standing on the left on the rear row, were slain. The one who sits upon the floor, with a book in his hand, barely escaped with his life, losing an arm, while the two who are nearest behind him were among the martyrs. Of those who are spared in life several have been driven from their stations, and others are still serving the Master as best they may in their straitened circumstances. In looking at these fine faces one is impressed with the nobility of this body of men, taken as a whole, and can better appreciate the woe that has come upon the people when such men as these were slain without cause.

Dr. Barrows in India.

REV. DR. J. H. BARROWS, who is now visiting India for the purpose of delivering lectures on the Haskell Foundation, was expected to arrive in Bombay December 15, and we have before us a list of twenty-one cities in which he had appointments to deliver his lectures on Comparative Religion. In Calcutta, Bombay, and Madras he will deliver six lectures on the following themes: "The World-wide Aspects of Christianity;" "The World-wide Effects of Christianity;" "The Christian Doctrine of God as the Basis of a Universal Religion;" "The Universal Book;" "The Universal Man and Saviour;" "The Historical Character of Christianity as Confirming its Claims to World-wide Authority." In other cities he will give from one to three lectures. We confidently expect to hear that Dr. Barrows has had a cordial reception, and that his lectures will be attended by a large number of intelligent Hindus who will hear a vigorous defence of Christianity. May the blessing of God attend this effort to present his truth!

A Plan for Missionary Concert.

A LETTER has recently been received by Hon. Henry E. Cobb, Chairman of the Coöperating Committee for New England, in response to a letter and the "Topics for Missionary Concerts," issued by that Committee, which is worthy of note. The writer of the letter is pastor of one of our most prominent New England churches. He says: "I have had such meetings (Missionary Concerts) now for three years. They have been a remarkable success. Indeed they are looked forward to as the great meeting of the month; many attend who never attend the prayer-meeting. My plan differs from yours in this respect, — the pastor never leads. I appoint my leaders a year in advance, and thus far, in three years, have never had the same leader twice. The leaders have taken great pains in working up their meetings, some devoting months to it. There is possibly a bit of rivalry in the matter, but it gives us rousing missionary meetings, and has wrought a great change in the missionary feeling in my church. I heartily approve your plan." This experience from one pastor may prove of benefit to other pastors. It suggests to us the thought that the Missionary Concert will not run itself, but must be planned for with care weeks in advance, and then in all probability it will become one of the most valuable meetings of the month, adding great blessing and power to the life of the church.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1895–96.

MISSIONS.	When Begun.	Stations.	Out-stations.	MISSIONARIES AND ASSISTANTS.												PREACHING.				CHURCHES.			EDUCATION.										
				AMERICAN.						NATIVE.															COLLEGE, BOARDING AND HIGH SCHOOLS.				COMMON SCHOOLS.				
				Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Places for stated Preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession.	Theological Schools.	Students.	For Boys.	Pupils.	For Girls.	Pupils.	Number.	Pupils.	Others under Instruction.	Grand Total under Instruction.	Total for all Purposes in Dollars.
East Central Africa	1883	2	. .	3	1	.	4	2	10	. .	3	1	. .	4	14	6	200	. . .	. . . .	. .	. . .	. . .	.	. .	.	. . . .	.	. . . .	1	35	. .	35	. . . .
Zulu	1835	10	23	8	1	1	10	10	30	6	24	62	18	110	140	148	8,184	1,963	11,360	22	1,947	340	1	11	1	60	3	276	41	1,842	68	2,207	$3,182
West Central Africa	1880	4	5	7	. .	.	7	5	19	. .	11	. . . .	. .	11	30	9	445	249	300	3	70	10	.	. .	.	. . . .	.	. . . .	9	318	. .	318	773
European Turkey	1858	5	44	11	. .	.	9	5	25	12	13	35	19	79	104	47	2,475	2,014	2,853	14	1,008	79	1	51	.	. . .	2	93	17	431	81	656	6,978
Western Turkey[5]	1819	7	104	20	. .	1	19	34	74	32	48	210	19	309	383	122	10,336	8,709	14,198	35	3,604	157	1	6	9	558	9	859	123	5,027	. .	6,833	30,078
Central Turkey[5]	1847	2	45	7	. .	.	6	13	26	21	19	128	8	176	202	51	11,202	10,059	15,374	34	5,178	162	1	9	7	473	5	335	99	4,472	. .	5,289	9,125
Eastern Turkey[5]	1836	5	119	15	1	.	15	14	45	31	38	188	38	295	340	111	11,639	6,302	16,775	42	3,107	166	2	. .	12	364	7	220	130	6,232	. .	7,822	17,547
Marathi	1813	8	116	14	. .	.	12	12	38	21	22	228	110	381	419	116	5,000	4,993	6,000	40	2,630	153	1	8	8	754	6	468	. .	2,780	. .	4,010	1,673
Madura	1834	11	311	13	. .	.	12	7	32	21	154	305	90	570	602	311	8,741	5,848	15,683	39	4,581	352	2	38	7	491	5	232	174	5,720	. .	6,481	3,080
Ceylon	1816	7	24	4	. .	.	4	2	10	17	30	325	81	453	463	43	2,133	3,395	3,221	17	1,710	82	.	. .	3	629	2	153	140	8,757	160	9,699	6,187
South China	1883	1	7	2	. .	.	1	1	4	. .	9	16	7	32	36	9	340	30	517	3	133	50		. .	1	10	.	. . .	15	347	. .	357	25
North China	1854	7	44	18	6	2	26	17	69	3	41	46	46	136	205	59	2,221	1,405	5,722	11	1,898	264	1	13	7	197	5	148	27	874	536	1,768	575
Foochow	1847	5	32	8	3	.	8	7	26	5	27	65	27	124	150	36	2,294	1,632	3,748	25	1,102	251	2	9	2	98	2	123	49	1,215	32	1,477	3,095
Shansi	1882	3	4	7	1	.	8	2	18	. .	. .	3	. .	3	21	10	250	50	175	2	28	5	.	. .	.	. . . .	.	. . . .	4	106	. .	106	5
Japan	1869	12	195	24	. .	1	25	28	78	27	71	. . .	17	115	193	102	. . .	4,302	15,000	[4]102	9,863	266	1	43	2	537	8	562	. .	. . .	. .	1,142	16,201
Micronesia	1852	3	40	6	. .	1	5	9	21	21	36	26	5	88	109	122	3,000	2,500	21,000	49	4,195	526	3	45	.	. . .	2	45	72	2,659	. .	2,893	1,760
Mexico[5]	1872	7	15	6	. .	.	5	5	16	1	6	11	5	23	39	53	699	793	1,438	14	702	65	1	17	.	. . .	4	65	10	359	29	470	1,235
Spain	1872	1	14	1	. .	.	1	4	6	4	2	13	4	23	29	15	488	647	1,365	7	453	35	.	. .	.	. . .	1	50	11	978	53	1,081	4,068
Austria	1872	1	48	2	. .	.	2	. .	4	5	7	5	2	19	23	50	1,802	220	3,000	12	834	88	.	. .	.	. . .	.	. . .	. .	. . .	. .	. . .	1,922
Sandwich Islands	1872	1	. .	2	. .	.	2	. .	4	. .	. .	. . .	. .	. . .	4	. . .	. .	. . .	. . . .	. .	. . .	. . .	1	10	.	. . .	.	. . .	. .	. . .	. .	10	. . . .
GRAND TOTAL		102	1190	178[1]	13	6	181[2]	177[3]	555	227	561	1,667	496	2,951	3,506	1,420	71,449	55,111	137,729	471	43,043	3,951	18	260	59	4,171	61	3,579	922	42,152	959	52,654	$107,509

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[1] Of whom fifteen are physicians.
[2] Of whom three are physicians.
[3] Of whom seven are physicians.
[4] Including thirty provisional churches.
[5] In part from the report of the previous year.

WHAT REDUCED APPROPRIATIONS MEAN AT CONSTANTINOPLE.

FROM THE COMMITTEE AD INTERIM.

[Notice of the action of the Prudential Committee in reference to appropriations for 1897 reached Constantinople early in December, and the Committee ad Interim of the Western Turkey Mission sent at once the following response, drawn up and signed by Rev. Drs. J. K. Greene and George F. Herrick. These details are given here not as though they were peculiar, but for the opposite reason, because they represent other cases as needy and as imperatively calling for help. The only proper response would be such an increase in donations as would enable the Prudential Committee to restore the appropriations for the native agency in all our missions.]

THE missionaries are deeply grateful to the Prudential Committee for their kind consideration of the American laborers in continuing their salaries, as presented in the estimates, and for exempting them from the ten per cent reduction.

It was, however, a great disappointment to learn that the amount appropriated for the native agency is the same as the greatly reduced appropriations of the present year. This year we have applied the reductions only partially; some schools have been closed, some helpers cut off, and some missionaries have made up from their own salaries the reductions made in the salaries of certain pastors and preachers. After all this, however, we are still needing £100 to make up the sum actually paid out by our treasurer to native agents, and £60 additional are needed to make up the deficit in the Nicomedia section of our field. We have been confidently hoping, and still hope, that the receipts of the Board will permit the Prudential Committee to make up to us this deficit of the Constantinople station; namely, £160.

Discussion revealed the unanimous opinion that we cannot undertake to do in 1897 what we have tried to do in 1896; and finally it was voted that we *apply the reductions ordered by the Prudential Committee for 1897*, leaving the details of the reduction to the Station Conference, only suggesting that they use the funds in hand so as to tide the preachers through the winter. Permit me to explain a little in detail what this action involves.

1. It means that five native pastors and preachers in Constantinople, namely, three Armenians and two Greeks, will be compelled to support their families on about two thirds of the salary which has always been regarded suitable and necessary for preachers laboring in the capital. One of these preachers was robbed, in the recent massacre, of nearly all clothing and household goods, and four of the five preachers have already seen nearly or quite thirty years of ministerial service. They are to-day, under God, our chief instruments in bringing the living gospel to the hearts of the people of this great city; they are earnest, faithful, God-fearing, and God-loving men. To deprive these men and their families of one third of their usual support, and deny them the means for educating their children, is repugnant to right and reason. To be sure, they have the right to resign and withdraw from the ministry, but what shall men at their age, and with nothing in hand, and in the present distressing circumstances of this country — what shall they do? What *can* they do but, impoverished, distressed, and disheartened, still try to live on a starvation salary? Is this the way to encourage the native ministry? Is such treatment calculated to encourage

others to enter the ministry? The case would be very different if these preachers had able congregations back of them. The fact is, however, that some 30,000 Armenians, mostly men, have been killed or exiled, or have fled from the city. The Pera congregation has lost half its former strength; the Langa congregation has been almost entirely broken up, and the small Protestant congregation in Scutari has lost some fifteen families. Many of the surviving members of the congregations, too, are in need of aid to procure daily bread, and not a man is to be found whose income is not seriously diminished. Surely this is the time to extend to these suffering communities the helping hand; not the time to rob them of the gospel and embitter the lives of their ministers.

The only remaining preacher in the service of the Board in this city is Rev. Karekin Koundourajian, for some fifteen years a minister in the Cesarea field, called to supply the place of Mr. Krikorian, of Yozgat, on his departure for America some five years ago. Four years ago he was exiled to this city, though soon after his arrival here he was released, with the declaration that there was no case against him. He was not permitted, however, to return to his family and work. Employed by the Station Conference as city missionary, to labor specially for the many thousands of Armenians from the provinces, Mr. Koundourajian has given very great and general satisfaction; indeed, on account of his sweet, self-denying spirit and untiring effort, he is greatly beloved by us all. At present, as chairman of the British Relief Committee, now rendering aid to some 10,000 Armenians, he is my chief assistant. He receives from us $22 a month, and has to support himself here, his daughter in the Girls' School at Adabazar, and his wife, mother, and three children in Yozgat. The reduction of twenty per cent on this man's salary is made up this year by a missionary. What will the man do when, without help, more than thirty per cent is deducted from his salary in 1897? It seems as though our Christian friends in America were incapable of conceiving what these reductions mean.

2. The situation is equally trying in the cases of the preacher at Adrianople and the pastor at Rodosto, the one in the ministerial service for twenty-five and the other for thirty-eight years, each with a wife and three dependent children. The salaries of these men are small, and the impoverished communities are unable, save to a slight extent, to pay the part of the salary each had promised. A reduction of twenty per cent in the salaries of these men has been made up this year by their missionary fellow-laborers, but for the year to come, unable to collect from the communities the part of the salaries promised by them, with the other part of their salaries reduced by the Prudential Committee more than thirty per cent, what *are* these men to do? The missionaries are unanimously of the opinion that they cannot undertake to propose to these honored fellow-laborers to live on the reduced salary. We shall continue to pay that portion of their salaries which we have promised as long as the appropriation will permit us, and shall then leave them either to withdraw from the ministry or appeal to other societies or to private Christian friends. Our hearts are saddened beyond expression by this necessity, but this seems to us the only honorable course. In these circumstances the only relief is in the hope that the receipts of the Board may enable the Prudential Committee to make supplementary grants. Appeals are well made through the periodicals of the Board and through

the religious press in behalf of the thousands of destitute orphans, and we rejoice that happy responses are coming, not only from America, but also from Germany, Switzerland, and France. It is a singular fact, however, that it is much easier to secure funds for the orphans than for our destitute ministers. Some relief would be experienced if the salaries of the preachers laboring at Hasskeuy and Gedik Pasha, in connection with our lady missionaries, could be assumed by the Woman's Board.

I need not add that we shall watch the report of the receipts of the Board with great concern, in the hope that the coming months may bring relief to the native ministry. The evangelistic arm of the service, already greatly reduced by massacre and withdrawal, with small prospects of fresh recruits, is still our main human instrumentality for the evangelization of the land, and the loss of the preachers who remain will truly be irreparable.

The situation of the native laborers in the Nicomedia section of the station is equally distressing, but another will write directly respecting that portion of our field.

SPECIAL OBJECTS.

COMMENDED TO INDIVIDUALS, SUNDAY-SCHOOLS, AND YOUNG PEOPLE'S SOCIETIES.

To meet the desire on the part of many persons for some definite objects to which their gifts for foreign missions may be devoted, the following list has been prepared. A prefatory word may help to the better understanding of the matter.

Each mission of the American Board, at its annual meeting, considers most carefully the estimates it shall forward to the Missionary rooms at Boston. The missionaries when thus assembled are most competent to decide what interests are of first importance within their whole field. After weighing carefully all the requests presented by the several members of the mission, they decide on their relative merits, seeking to make the money they may hope to obtain accomplish the most good, and then send their requests to the Prudential Committee for grants to meet the calls which they deem most imperative. These objects should certainly have preference over any individual appeal. The following is a partial list of the objects that have thus been approved by some of the missions of the American Board, and subsequently by the Prudential Committee.

When, therefore, individuals or societies in America desire some special object to which to devote their gifts, they may be sure that in selecting any of these here named they are assuming a work which is of prime importance, not in the judgment of an individual merely, but of a body of men and women on the ground who have considered the case very carefully.

Gifts for special objects other than these, except as given to the general fund, may serve a good purpose, but, however excellent the objects are, they are not, in the judgment of those who know most about the case, of so great importance as are these here named. We therefore commend this list to the attention of all who wish to make a special appropriation of their gifts.

It will be impossible for the officers of the American Board, or the missionaries on the field, to give personal letters from beneficiaries aided. On this matter the following points should be considered: —

1. The several thousands of native pupils and helpers are not known by name at our rooms.

2. The special gifts for their support can only be designated by missionaries on the ground.

3. These missionaries are already overburdened, and it is a difficult task to secure from natives satisfactory letters. Few of the natives can write in English, and their letters must be translated, involving much labor.

4. Missionaries assure us that the results upon the natives of such correspondence are not happy, and many of them decline to put natives in communication with donors in America.

But while this personal correspondence is, in most cases, impracticable, it is possible to secure occasional letters in reference to each *class* of persons aided, for instance, in reference to the native preachers in Turkey or India or China, or relating to the schools or pupils in any of these countries. Copies of such letters will be forwarded to all donors who aid in any branch of this good work.

Money should be sent to Frank H. Wiggin, Treasurer, No. 1 Somerset Street, Boston, and correspondence relating to the matter may be addressed to Rev. E. E. Strong, Editorial Secretary.

LIST OF SPECIAL OBJECTS.

ZULU MISSION (South Africa).

Ten theological students, Adams, care of Messrs. C. W. Kilbon and C. N. Ransom	average	$30.00	each
Ten pupils in High School, Adams, care of Mr. G. B. Cowles	average	25.00	„

EUROPEAN TURKEY.

Twenty pupils, Collegiate and Theological Institute, Samokov, care of Rev. H. C. Haskell	average	$25.00	„

WESTERN TURKEY.

Sixty-four native preachers *	from $80.00 to	$200.00	„
Forty-eight schools *	from 50.00 to	150.00	„
Twelve pupils in Theological Seminary, Marsovan		40.00	„
Twelve pupils in Anatolia College, Marsovan		25.00	„

CENTRAL TURKEY.

Twenty-six native preachers *	from $60.00 to	$180.00	„
Thirteen village schools *	from 30.00 to	60.00	„
Twelve pupils in Theological Seminary, Marash		40.00	„

EASTERN TURKEY.

Forty native preachers *	from $50.00 to	$130.00	„
Thirty village schools *	from 20.00 to	75.00	„

MADURA (Southern India).

One hundred and fifty-three village and station schools *	from $20.00 to	$50.00	„
One hundred and fifty native catechist-preachers *	from 35.00 to	60.00	„
Twenty students, Pasumalai Seminary and College	from 20.00 to	60.00	„

MARATHI (Western India).

Ninety-two mission village schools *	from $30.00 to	$60.00	„
Thirty-two native preachers *	from 40.00 to	75.00	„
Eight theological students	average	40.00	„

* Under the care of the missionaries at the several stations of the mission.

CEYLON.

Ten students in Training School, Tillipally, care of Rev. T. S. Smith	average	$25.00	each
Seventeen native agents	from $35.00 to	50.00	„

JAPAN.

Students for ministry	average	$30.00	„
Twenty-five Japanese preachers *	from $75.00 to	100.00	„

NORTH CHINA.

Thirty native preachers and helpers *	average	$50.00	„
Ten theological students, Tung-cho, care of Rev. Chauncy Goodrich	average	35.00	„
Twenty-four students in College, Tung-cho, care of Rev. D. Z. Sheffield	average	25.00	„
Ten day schools *	from $50.00 to	100.00	„

FOOCHOW (China).

Twenty native helpers *	average	$75.00	„
Ten theological students, Foochow	average	40.00	„
Ten pupils in High School, Foochow	average	20.00	„

MICRONESIA.

Twenty pupils, Marshall Islands Training School	average	$25.00	„
Twelve native preachers in the Marshall Islands	average	40.00	„
Six native preachers in the Gilbert Islands	average	45.00	„

* Under the care of the missionaries at the several stations of the mission.

THE ARMENIANS.

BY REV. W. A. FARNSWORTH, D.D., CESAREA, TURKEY.

If the Samaritan, as in our Lord's parable, was neighbor to the Jew who "fell among robbers," surely to-day the Armenians of Turkey are our neighbors. It is our duty and our privilege to know the fact and to heed the command, "Go thou and do likewise." It is only necessary that we know this unfortunate neighbor better, and the sufferings that he and his ancestors have endured, to awaken the most sincere sympathy for him. I am quite sure that the better we know him the more we shall see in him what is worthy of admiration.

Look for a moment at his history. He has a legendary history that is very interesting, and some of it, at least, not improbable. He claims that his language was the language of the ark. In proof of this he cites the name of the town at the foot of Mount Ararat, Eravan, which is an Armenian word meaning "there first." Noah gave this name to the first place that he built after the flood. They claim as their immediate ancestor, "Togarmah, the son of Gomar, the son of Japhet, the son of Noah" (Gen. x). They call their country Haiasdon, from Haik, the son of Togarmah. In history, however, their country has been known as Armeniya, and here we leave the legendary and come to solid history. The name Armeniya we find in a Persian cuneiform inscription of Darius Hystaspis some 500 years before Christ. It is interesting to remember that this was that Darius whose name occurs repeatedly in the book of Ezra, and by whose orders the temple in Jerusalem was rebuilt. Few peoples can, like the Armenians, read the name of their country as carved in the rock 2,400 years ago.

We next meet the Armenians in reliable history about 100 years later. In Xenophon's Anabasis we meet with both the Koords, who have taken such a fiendish part in the recent massacres, and also the Armenians. It is claimed that the Carduchi, who before the time of Xenophon destroyed an army of 120,000 men sent to subdue them, so that not a man escaped, were the ancestors of the present Koords. In the same book we read that at one place those old Carduchi in opposing Xenophon "rolled down masses of rock, each big enough to load a wagon, with other stones greater and smaller, which striking in their descent against the rocks were hurled abroad in all directions, and it was utterly impossible even to approach the place." The Greeks were told that if they could pass this country "they would come to Armenia, a large and rich country." There they did, indeed, find abundant supplies, and would have been very comfortable but for the deep snows. The snows are now as then in some parts of the country, like Bitlis, quite phenomenal, falling to a depth of from eight to twelve feet. Certainly at that early day, and so far as we know, the original home of the Armenians was the country about Mount Ararat and to the west, on the head waters of the Tigris and Euphrates.

Very early we find among them a commendable spirit of enterprise. More than 1,800 years before Christ a colony wandered off to the southwest some 500 miles and built the city known in ancient history as Mazaca, long the capital of Cappadocia, and since A.D. 17 known by the name Cesarea. (See in Young's Concordance under the word Armenia.) Sometimes they have been an independent people, and yet it may be doubted whether there has been a time when they did not suffer great abuse from the Koords. Their home was the battle ground between Rome and Persia, and later between Byzantium and Persia. Now for 600 years they have been ground between the Turk and the Koord. Despite all suffering they have persistently maintained their national characteristics, and by sheer force of character individuals have risen to positions of great influence. Several of the Byzantian emperors were Armenians.

The religious history of the Armenians is peculiarly interesting. It is claimed that the apostle Thaddeus preached the gospel in Oorfa, in northern Mesopotamia, and that then the Armenian king, Abgar, accepted Christianity. If so his successors did not follow his example. But in A.D. 301 Gregory the Illuminator was ordained at Cesarea and went forth as the great missionary to Armenia. For a time he met with most determined and cruel opposition, but later with very great success, and "the Armenians have the distinguished honor of being the first people to make Christianity a national religion." We must not take time to trace the history of that church. Probably it suffered, as other churches have done, from its connection with the State. When compared with other Eastern churches it will be found that its record is an honorable one. Its version of the Sacred Scriptures, made in the fifth century, is acknowledged to be one of the best of the ancient versions. But in process of time the language of that version, like the Greek and Latin languages, became an unknown tongue except to a very small portion of the people. The book, instead of being a fountain of instruction, became a fetish. It was so sacred that no unordained man could take it into his hands. The worshipers simply kissed it and made the sign of the cross before it. Of course the church fell into formalism, and the people sunk into great darkness.

When, in 1831, the missionaries of the American Board began work among them, both their religious and their political condition was deplorable. Undoubtedly their condition was not the same in all parts of the empire. Probably the city of Cesarea, 370 miles southeast of Constantinople, in the centre of Asia Minor, may be taken as a fair specimen. If not, the condition must have been better rather than worse than other parts of the empire. The population is about 50,000, of whom some 15,000 are Armenians. What was their condition sixty-five years ago? The most successful merchants and bankers and skilled workmen then as now were Armenians. Even now we find the doors of many of the older houses lower than the street, and very small. These were made so that the Turks might not lead their horses into them. Their rooms were very imperfectly lighted, and in the night they feared to have artificial light unless quite invisible from the street. No non-Moslem could ride in the city. He must walk to the border of the town, and even then, when riding in the open country, should he meet a Moslem he might find it better to dismount and pass him on foot. A short time before the writer took up his residence in that city it was occupied by a British consul, and a young Englishman was dragged from his horse, because he, an infidel dog, ventured to ride in the city. Any non-Moslem was liable to be accosted with the question, "Whose infidel are you?" If he could claim the protection of some influential Turk, he might pass on. If not, he might be commanded to perform some menial service.

Just seventy years ago the great Mahmood destroyed the Janissaries. About this time, perhaps a little before, he began to ameliorate the condition of his non-Moslem subjects. They were allowed to repair their churches in some cases, also to open schools. His successor, Abdul Madjid, sultan from 1839 to 1861, greatly enlarged the privileges of his subjects. Soon after coming to the throne he issued a sort of "Bill of Rights" know as the Hatti Sherif, and this was folowed in 1856 by a yet more advanced and liberal document known as the Hatti Humayoun. This has been called "The Charter of Liberty and Equality to the Christians of Turkey." For about forty years, under two sultans, an effort was made, by some an honest effort, by others a perfunctory one, to carry out the requirements of those royal orders. But the difficulties which the government had to face were stupendous. Perhaps no rulers ever faced or accomplished so great changes without civil war. The great mass of the population is Moslem. The only law which they had known was the Koranic law. That is to them a sacred law. As a rule a Moslem would be willing to die for the honor of that aw. According to it the non-Moslem could by no means have the same rights as the Moslem. But the Turk is a very shrewd diplomat. I will not speak of he process by which the change was made, but by slow degrees and in such a quiet way that the people of the land hardly knew it, that sacred law was removed and civil law, essentially the present French code, put in its place. That is now, so far as form is concerned, the law of the land.

Beginning with the last years of Mahmood and continuing into the present reign a few years, a period of about fifty years, there was a steady if not rapid upward movement of all the non-Moslem inhabitants of the empire. Doubtless his was not equal in all parts of the country. Much depended upon the local government and the peculiar state of society in each city or State (vilayet). The Armenians made the best use of their opportunities. All those peculiarities, *those indignities*, that were suffered in Cesarea disappeared. There and in the portions of three vilayets well known by the writer, covering a territory five times as large as the State of Massachusetts, the condition of the Armenians became better rather than worse than that of the great mass of the Turks. Then there came a serious setback. The Bulgarians struck for autonomy and, by the aid of Russia, secured it. The more conservative Turks, always hostile to the reforms, naturally said, "Do you see, only evil results from all the privileges you give the infidels." The government seemed to feel that this was true, and began to curtail the privileges given to the non-Moslems. At the same time some of the leaders among the Armenians became fired with ambition to secure blessings for their people like those of the Bulgarians. The reforms promised them in the Berlin treaty awakened hopes that were not realized.

This is not the place to discuss the question of responsibility for the massacres which have desolated Turkey. It is difficult for any one to comprehend the astounding loss of life in those massacres, beginning at Sassoun in August, 1894, and ending at Everek in October, 1896. God grant that that may indeed be the last! We may be helped to a better understanding of the numbers killed by some comparisons. We all look back to that great war in America, 1861–64, as a very destructive one. The armies were large, the soldiers brave and determined, and the destruction of life great. Take the seven days' battle in the Wilderness — to how many homes it sent mourning! Yet there were not less than eight cities in Turkey in each one of which the number of killed, according to the most reliable statistics, was larger than the number of the killed on the Union side in the battle of the Wilderness. The most bloody battle of that war was that of Gettysburg, when 3,070 fell on the Union side. This was just about one half as many as were killed in the two massacres at Oorfa. The whole number of Union soldiers killed in battle in that fearful war of four years was 110,070. The number killed in the last two and a half years in the Turkish empire, if it does not equal, certainly approximates that number.

What good is to come as a consequence of all these dire calamities? For the present we can only wait and watch and pray. We know that God is working out his own grand designs, and we should not lose confidence. It is our duty and privilege to trust him, and to do the work that he requires. The future is his. Our neighbors are suffering. According to the ability and opportunity that we have we are under obligation to do the work of the Good Samaritan. We read in James 1:27, "Pure religion is this, to visit the fatherless and the widows in their afflictions." God is showing us a great work to do in this line. It is a cause for gratitude that Christian and philanthropic people in America, in Great Britain, and in Germany are taking hold of this work with a good degree of earnestness. This work of caring for orphans is one that with God's blessing may in a few years make that land as the garden of the Lord. One influence resulting from the sad events in Turkey is the enlargement of the sense of brotherhood. Christian people the world over know the Armenians as never before. To some extent they have suffered with them. We may also note a very encouraging result in Turkey. The great mass of the Armenians are Gregorians; that is, they are still connected with the old Armenian Church. They have formerly looked upon the Protestants as traitors to their nation. These events have convinced very many that the Protestants are still good Armenians. The blood of Gregorians and Protestants, of Armenian priests and Protestant pastors, has flowed together. While there are and will be conservatives who will oppose all evangelical movements, evidence abounds, coming from nearly all parts of the missions, that the Gregorians are more kindly disposed, and look upon the Protestants with more favor than ever before. This means a great advance of the evangelical work in Turkey, provided there is a good government and the churches engaged in the work furnish necessary supplies.

Letters from the Missions.

Eastern Turkey Mission.

THREE STRICKEN CITIES.

REV. J. K. BROWNE arrived at Harpoot, September 26, on his return from America, and shortly after undertook to visit some of the principal cities in which he had labored in previous years, especially Arabkir, Egin, and Malatia. He sends us the following letter describing the present condition of these cities and the spiritual outlook in each. The letter though long we give entire. The first date was October 7 and the last November 10.

I. ARABKIR.

"October 7.

"The last time I entered this city was with one of our pastors in April, 1894. Then in its affluence of verdure, my admiration was called forth anew by its beautiful site; fine large stone houses, its extensive gardens and orchards and numerous streams, all making it a favorite residence of wealthy Armenians. Now our touring party comprises Mrs. Harris, representing the Society of Friends in England, Dr. Gates, Miss Bush, and myself.

"How different was the picture as we entered by the same route to-day! Half an hour before reaching the parsonage we began to see blackened walls, ruins of every shape, dreary wastes where formerly were beautiful gardens, and heaps of débris making some streets almost impassable. I began to see that I had utterly failed to comprehend while in America what the events of a year ago meant to these cities, towns, and villages.

"Looking now from the windows of the parsonage up and down and across the valley in which was formerly the principal Armenian quarter of the city, I see hardly a building standing save those of one story erected through the aid of the Relief Committee. Dr. Gates has had the supervision of all this relief work throughout the Harpoot field, and is still carrying it on with remarkable efficiency through his committees in all the large places. He says that last winter the surviving Christians here were crowded into about one third the former number of houses. Hence from overcrowding, insufficient food and bedding, typhus fever and other diseases carried off over 600, while many were saved through the exertions of the Red Cross workers coöperating with our missionaries.

"Though the condition of the city is a great improvement over that of last year; though little houses are appearing here and there among the ruins, through the timely aid and cheer of the Building Fund; though already numerous families are availing themselves of Mrs. Harris' beneficent help, and are rebuilding looms and starting the weaving, each loom furnishing a living for some twenty persons,— still the coming winter must see great want and suffering.

"October 19.

"*The Spiritual Outlook.* This is far more hopeful than the material conditions would seem to warrant. By a marked Providence our old Protestant chapel, school building, and parsonage were all preserved with little injury, while the fine new buildings of our Baptist brethren, erected at a great expense, were razed to the ground, while their pastor, after a cruel imprisonment, was shot while leaving his prison. Since those awful days the former sharp distinction of Protestant and Baptist has become ignored, and I found them worshiping and working together. All our meetings have been largely attended, those on the two Sabbaths crowded to the doors, many standing throughout the services, nearly half of the congregations being Gregorians. Our services yesterday were of unusual interest and power.

"The morning sunrise prayer-meeting was so crowded I could hardly make my way to the pulpit. Then followed the ordination of the preacher. To avoid a crush we had made no announcement, yet numbers of leading Gregorians remained through this second long service, and expressed themselves as deeply impressed by its extreme simplicity and solemnity compared with the gorgeous ceremonials at the ordination of their priests.

"At noon Miss Bush held a mass meeting of women. The Sabbath-school was omitted, but the fourth service crammed the chapel again, many being unable to find standing room inside. This meeting was addressed by the pastor, Dr. Gates, and myself. Our fifth service was the communion, conducted by the pastor. That which made this a feast of peculiar sweetness was the hearty participation with us, in its celebration, of our Baptist brethren, now one with us, one of their deacons officiating with ours. We leave this city with a loving, united people, a beloved pastor, and crowded congregations. Though terribly reduced in material resources, they readily assume the larger share of the salaries of their pastor and their teachers, while their three Bible-women say they are overwhelmed by the work now opening before them."

II. EGIN.

"October 24.

"Arrived here a week ago by a road winding along the Euphrates, reminding us at every turn of the scenery of Switzerland. Beautiful for situation, the pride of all Armenians, was this city. Her citizens held positions of commanding influence at Constantinople and in most of the cities of this empire. It was certainly the most remarkable city in this land, in its origin, which was like that of New England, in the character, intelligence, public spirit, wealth, refinement, and influence of its people.

"It had long become a residential city of those Armenians who amassed their property elsewhere, and the houses, not to say homes, were like those of the capital. About a year ago, when that terrible wave of destruction overwhelmed our fields, this city purchased exemption by the payment of some 1,600 Turkish pounds.

"During all this past year they have lived in constant fear of impending slaughter, and unable to escape their doom. At last the command went forth, and a month ago, for two days and nights, the fearful work of plunder, blood, and lust went on. As far as known, only one old man was spared of all the men, youth, and larger boys who could be found, all the bridges and roads being carefully guarded. But the sickening story has long ago been read by Christendom and with silence. Would it be so if with my eyes they could look out upon this waste of ruins in place of the fair city I once knew, and hear the heartbreaking stories told with streaming eyes and pallid lips?

"*The Spiritual Outlook.* Here also, as in Arabkir, our fine new chapel, schools, and parsonage, all in one building, were spared, though utterly despoiled; while two fine Gregorian churches were plundered and burned and six out of ten priests slain, with most of their teachers.

"Our pastor and teacher and surviving brethren escaped death by lying hidden in artificial caves, and were fed at night by their wives, though losing their houses and contents. The wealthy and prominent Protestants were hunted out and butchered in a way that forbids description, five male members of one family sharing the same horrible fate, only one boy surviving by a series of almost miracles.

"At the first meeting of our pastor and surviving brethren in a place of hiding after mutual embraces and prayers of thanksgiving, their first action, though many had lost their all, was to pledge twelve Turkish pounds towards feeding the destitute; the pastor, though robbed of every article of bedding, furniture, and food heading the list with one pound, 'trusting it would come from the Lord.'

"Let me say that that pound came, and many another, not only for the pastor, but for refitting the chapel, parsonage, and schoolrooms, for clothing and feeding the wretched people, now helpless, before approaching winter. May the blessing of the Father of the widow and fatherless attend her blessed ministrations everywhere, and rest richly upon the givers of her bounty among the Friends in generous England!

"I shall never forget that first meeting in our renovated chapel. It was a heartrending scene, the women, brides, and girls in such large numbers, and the well-known places of their husbands, fathers, and brothers vacant, and silently appealing to Heaven. Do you wonder it was difficult at first to have singing at our services, apart from the fact that the hymn books were destroyed? There was a pitifully small number at first on the men's side, and they but boys and youth hitherto not identified with the work. In the same spirit in which the pastor and teacher voluntarily reduced their salaries, these young men heroically assumed the burdens of their fathers, and I was amazed yesterday at their report that the amount they were willing to assume towards the support of their pastor, man teacher, woman teacher, Bible-woman, and benevolence fell but little short of their former noble giving!

"Another very characteristic thing was that some Protestant families, adjudged by the Relief Committee most needy, refused to accept help, alleging that others were more needy than they. Likewise the brother, unanimously chosen to fill the place of the slain deacon, utterly declined it on the plea of unworthiness.

"In many respects this has been the saddest visit in all my touring experiences, and in some respects, also, the brightest. I have seen our daily meetings grow till our large chapel was unable to contain those who crowded around the doors. I have seen our brethren and sisters rising in courage, faith, and consecration. I have seen the power of the gospel to attract Gregorians and Protestants alike, and to sustain them in crushing sorrow, and to inspire to a higher life, unselfish love, and truly Christian service."

III. MALATIA.

'November 10.

"This was the city of such luxuriant gardens, groves, orchards, and numberless streams that many likened it to Damascus. Now it more nearly resembles a wilderness than a garden. It is the story of Arabkir and Egin, with some features even more shocking, and hence too awful to write. But this happened a year ago this week, yet, viewing the desolation everywhere, I could think it very recent.

"When I passed the ruined houses and gardens of our principal brethren, and remembered their awful death; when I stood in the large enclosure which formerly contained our chapel, schools, and parsonage, by far the finest in our field, which, though ruined by earthquakes, were enlarged and rebuilt by the most self-denying gifts and labors of our brethren, and saw them now lying in heaps, and those to whom they had been such a pride and joy never again to be seen by their missionary, — O Christians in America, how could I feel that this was God's will! Dr. Gates says the destitution of this city is still beyond measure. He says one whole quarter is composed almost entirely of widows and orphans, while two others are in much the same condition. He and his committee are simply overwhelmed at the appeals for help in building, and for beds and winter supplies. The work among our surviving brethren is very great, yet in a Christian way, unknown in this land. Relief Funds are apportioned by him with unswerving impartiality among Gregorians, Catholics, Latins, and Protestants. Never was the gospel preached more powerfully than by this distribution of relief.

"*The Spiritual Outlook.* I am far from hopeless for the future of Christ's work here. It is true the brethren are decimated and utterly impoverished. It is true their pastor, with many of the brethren, have been imprisoned and only recently released. It is equally true that the growth of Protestantism and its influence in the city seem to have excited the bitter hostility of the government. Still it is equally true that 'they that be for us are more than they that be against us.' Their meetings are now held in their schoolroom, where formerly we used to stable our horses, yet the Lord of Glory makes it his meeting place with his people.

"The schools held in this long one-story building are crowded to their utmost capacity, and of the more than 200 pupils the greater number are from Gregorian families.

"We received most urgent invitations from the pastor and brethren to remain and continue our crowded services, or return later in the winter.

"Bright as the promises of God is the outlook for Christ's work in these and other cities in Turkey. Meanwhile the people there and in the villages are starving. We lift up our eyes unto the Western hills and over the sea to America. To our dear home churches especially we send along the bitter cry of the children, of God's little ones, and wait your answer, for we make our appeal only In His Name."

Madura Mission.

NEW CONGREGATIONS.

Mr. Hazen, of Arrupukottai, under date of December 8, gives the following striking account of the way in which new congregations are formed, casting away their idols and seeking Christian instruction: —

"During the year we have had formed six new congregations, with a total of about 200 souls, including men, women, and children. These congregations were formed in places where there were previously no Christians. They do not come singly. That would be very difficult, and would involve starvation or some financial help from us. A man's entire caste and his own family would cast him out. No one would give food, shelter, or work. They generally come to us in a body, all of one caste in a village and after much public deliberation. For example, in a village twelve miles from here there were ninety Shanars who came over to us last year. In January of this year forty-five Pariahs, or outcasts, in the same place joined us, but they lived on a different street. A Christian woman moved to that place, and by her advice and the catechist's efforts they all decided to join us. We have not been able to build them a church yet. When I preached to them two weeks ago, they listened like hungry men and women. They have developed so well during these ten months that four or five are now ready for admission to the church, and more will soon follow. As the services are all held in the street, baptism and the Lord's Supper are out of the question. When a people join us in this manner we do not immediately receive them to the church. They need instruction and testing. But they have renounced idolatry and put themselves under our instruction. They are very pliable, very teachable, and will generally follow our counsels as readily as children. You might not call them Christians in the American sense, but a great change has come over them, for they have renounced their old gods and their people and taken up with a new religion and a new people. They almost invariably suffer bitter persecution during the first year or two. Would they undergo the wrath of neighbors and of their old gods without strong convictions? They are ready to come into the church just as soon as we deem them fit.

"During the month of April, when we were on the Itineracy, a catechist reported sixty souls ready to join us. We went to see them. 'Have you fully decided to be Christians?' 'We have.' 'May we take your names in our book?' 'Yes.'

hen we wrote their names, gave them nstruction, and after commending them to od, took our leave, thinking of the fiery rdeal through which they must inevitably ass. It came, and has not ceased from hat day to this, but all stand firm. We ook a catechist away from another point hat he might be with them and protect hem as far as possible. Two months ago wo of them were fined on some false harges, and yesterday a letter came from he catechist stating that he had been set pon and beaten by some of the villagers. fter much trouble we have built a house or the catechist to live in, but officers of he law had to stand by and protect the orkmen from assault while they were build-ng it. They have no church yet; there is o money for it." [It would cost about 40.—Ed.] "In the month of May another ongregation joined us. They begged hard or a choice man, who was just finishing is theological course. We let him go. hey gave him temporarily a house to live , but there is no church for them, and , with the exception of one or two, we ould not persuade the women to come nd worship in the street. I was exceed-ngly sorry to have to take away their atechist for a larger work in another place. nd so these poor little lambs are left without a shepherd. A man who lives in the ext village and has a large congregation here goes to them every Sunday, and tries o keep them from scattering. Half allowances compel this sort of thing.

"Two months ago a catechist reported new congregation thirty-five miles away. he circumstances were such that they ould not stay with us unless we put a an on the ground to hold them up and each them. He was needed at once. here was not a man that I could spare om any point. But a good man had een asking for employment for five onths. He was on the ground, without mployment, just returned from Burmah. e wanted a church, and this new congre-ation wanted a man. What hindered heir coming together? Lack of money, nd I had none. I am paying 1,400 rupees ore for catechists this year than the Board allows me, so how could I take on new men for this increasing work? But I could not stand it to see that new congregation of forty-five souls go back to heathenism, and I did take that man and tell him to go and look after that people. This I did one week ago.

"At the same time I had another congregation newly come over and asking for a man. The man was here, and had been here eight months for work. His wife is a Bible-woman getting $2 per month. I offered $1 per month for him to see to this new people, and he gladly accepted it. He is worth $3. But we are in straits and they know it. This last congregation is made up of notorious robbers. But their relatives are Christians, and one Christian woman among them has persuaded them to take this step. The question now is, will the churches at home stand by us in this forward movement? For these six new congregations I have taken on two men, trusting in God to provide the means. I would gladly take four more if I had the money." [They would cost about $30 each for a year.—Ed.] "The work is enlarging every year and growing in interest. It wants enlarged faith and means to keep pace with it. We are not going to win these 280,000,000 of Hindus for Christ by trying simply to hold our own. That is a poor way to conquer a country. It needs a mighty grasp of faith on the part of missionaries and friends at home. It also wants loving self-sacrifice and plenty of hard work."

Foochow Mission.

OFFICIAL HOSTILITY.

Mr. Hubbard, of Pagoda Anchorage, in his report of the three months prior to November 1, says: —

"The work as a whole has been a continuance of that reported in the previous quarters of the year, but owing to the officials being unwilling to do their duty in helping Christians in their real trouble, and the threats by the Yamen underlings that those who embraced Christianity would be maltreated, there has been a perceptible falling off in the number of inquirers and attendance on worship.

"At the beginning of the year the people had the idea that those who embraced Christianity would be protected from persecution, and their troubles with the heathen would be justly treated by the officials; but finding that the promises made in the treaties and proclamations are not being fulfilled, some are afraid to make the change, others are not strong enough to forego the loss of property that would follow their becoming Christians, while still more were professing to be inquirers because they supposed the church had a good deal of 'influence' which they expected to profit by if they joined the 'Jesus sect.' This sifting and sorting process is of a healthy nature as it enables us to find out who are really in earnest to be saved rather than to obtain some material or secular benefit.

"Our native pastors and helpers, too, are beginning to realize that some persecution is beneficial to the church. The great rush of last year nearly lost them their heads. They thought the kingdom was immediately to appear, but when they were besieged night and day for advice and help in all the difficulties that beset a heathen people, they soon found it impossible to meet the demands.

"There have been no cases of beating Christians during the quarter, but revilings and threats have been numerous, and a disposition to ostracize Christians by officials and people has been manifested. The officials and their motley following have been most disturbed in mind by the favoring attitude the people have taken toward Christianity, knowing that if it prevails changes must come in the administration of justice, and such changes as may interfere with their money-squeezing schemes."

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South China Mission.

OPENINGS AT HONG-KONG.

WRITING October 31, Dr. Hager says: "While in Hong-Kong during these few days a business man offered to open a chapel for me and to support a preacher. He is one of the rich men of this colony and interested in his workmen, so that he is anxious to bring the gospel to the heathen in some way. He wishes, however, that a missionary should have charge of it, and so I have promised to oversee it and furnish a helper, the expense being borne by this business man.

"Again the Christians have come to me and wanted to open a chapel or place of meeting on the Sabbath, promising to pay one half the rent and wishing me to pay the other half, and I have promised to do so, not knowing yet where the $72 local currency are to come from for the purpose. But I trust the Lord will provide. It has not been of my own seeking, and I find that what God gives in this way is much more apt to be blessed than any object sought by me. This would give me five schools in Hong-Kong and two chapels."

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Shansi Mission.

A NOTABLE CONVERT.

DR. HALL, writing from Liman, October 28, gives the following striking account of one of his patients: —

"I must tell you of the encouragement I have received to-day. His word 'will not return unto him void.' I have had a number of patients from the Yamen in the city of Taiku within the last six months. Some have been in the opium refuge and some have come for other treatment. About July 1, one of the chief assistants of the magistrate, with his wife, came for treatment. The man was a heavy opium taker. He was in the hospital about fifty days. He was always frank with us, and told us of our personal failings rather than the weakness of our religion. This first impressed me as unusual, for many who come to us seem to think they must praise us and the cause we represent.

"This man, to my knowledge, did not once read a verse during morning worship. He was, to all appearances, respectfully indifferent. I saw him, though, at different times reading the Bible, and he always kept a Bible in his room. When he was ready to return to his work, he said to me: 'I am undecided whether this new religion is right. I will study the Bible and will decide the question later.' This was not much encouragement, as I feared it might be only a polite way of taking leave of us.

"In about ten days he returned with some friends. He said he wanted them to enter the opium refuge. As he went away this time he said, 'I will prove my appreciation.' Time and again he came. To-day he has been here again, this making his seventh visit. I invited him to my study to-day for a quiet talk. While discussing other matters, he said to me, 'Do you see any difference in my face?' 'Oh, yes!' I replied, 'you are stronger than when you took opium, and your face shows health.' 'But there's more than health,' he said. 'My heart is happy.' 'Why is your heart happy?' 'Because I've given it to Jesus. He has made me happy.'

"Then he told me of the change in his life; how he prayed to God three times each day, once before he dressed in the morning, and twice at meals. The change was plain to his associates, he said. Now he had no desire to conduct a dishonest affair and would not join in the impure conversations common to official life. He also said his associates did not curse him, but rather seemed pleased with the change. Oh, the blessedness of hearing such words as these! 'So far as I understand the matter, I am a Christian. Before, I had no hope. Now, I know if I die I will have hope of a better life.'

"One victory like this takes the place of many home comforts in the homeland for us. Words cannot express our happiness. Let us pray and hope that this man may be given grace and strength from on high. We will do all we can to encourage the man, and if he proves true to the cause of our blessed Master, his influence will be great."

STILL STEADFAST. — MULTIPLIED PERSECUTIONS.

n the *Missionary Herald* for November last (page 492) Mr. Williams, of Taiku, gives a striking account of a mat merchant named Mr. Wang, of whom he now writes that this man is making steady advancement in the Christian life.

"Not long since he arose in prayer-meeting and said that his mind had long been ill at ease on the question of keeping the Sabbath, and that he had decided to make a pronounced stand. On the following Sabbath the doors of his shop were closed, and a conspicuous red poster pasted upon them announced to the public the reasons for closing. Large numbers of men read it; some with wonder, but many with sneers of derision. His family, many employed in his shop, and all of his neighbors call him a fool for being so deceived by the foreigners, but he is firm and seems to be thoroughly and intelligently converted.

"An old brother in the church, living in a village two miles west of Taiku, has recently suffered persecution. He refused to pay his temple taxes. The village elders were incensed at him, and, being unusually bigoted, were bold enough to put up a notice to the effect that the property of any who refused to pay their temple dues would not be protected. The following night four acres of the poor man's crops were stolen. Of course the church made it an affair at the Yamen, and after many vain promises and almost endless prevarication on the part of officials and village elders, damages were paid and the affair was settled with approximate justice. Whenever, in any village, a man becomes a Christian and refuses to support the temple idols, this same endless trouble of quibbling and lying and petty persecution has to be met with before an understanding is effected. Those in authority are slow to learn that they must respect and protect the Christians.

"Another annoying case of persecution recently occurred. A man was selling Christian books at a temple theatre here in the city. His books were spread out for inspection on a cloth in the street when a man catching hold of a corner of the cloth with a jerk scattered the books in the mud. This case also was taken to the Yamen. Underlings brought the books which had been picked up back and wished to hush the matter up, saying that the bookseller would be allowed to go on with his business unmolested. Deacon Lin, who takes the lead in church affairs, was inexorable and demanded that the culprit be punished, and that the books be carried back to the theatre by the Yamen men and spread out again for sale. The books were brought to Deacon Lin three separate times with new protestations and promises and as many times refused. At last the terms were acceded to. The man was led with a chain around his neck through the streets to our compound where he k'oto'ned to Mr. Lin and the books were spread out for sale to the satisfaction of the bookseller as demanded. Afterwards, however, it was discovered that the man punished was not the real culprit, but an underling hired for the purpose. The real culprit was a shopkeeper of means who, by paying a sum of money, bribed the official to hire the underling to act as a substitute."

Japan Mission.

A VISIT TO THE HOKKAIDO.

Mr. W. W. Curtis having been prevented by the illness of Mrs. Curtis from visiting different parts of his field, Mr. Cary, of Kyōtō, went to his assistance. Writing from Kyōtō, November 16, Mr. Cary says: —

"It is fourteen years since I had visited that part of Japan, and I found that great changes had occurred in the interval. The building of railways and of other roads has greatly increased the ease of travel; the two cities of Sapporo and Hakodate have grown rapidly; and large numbers of colonists have moved in to clear forests and build towns. It was interesting to compare the settlements that were to be seen at different stages of progress. In some places there would be only the roughest kind of reed cabins in the midst of a forest of girdled and dying trees; elsewhere the trees had been cut down and their trunks were rotting on the ground or had been cleared away, leaving only the stumps, the timber having helped in the erection of frame houses that were yet in a half-finished condition; while in yet other places a considerable degree of comfort and a higher state of agriculture had been attained. On the whole, I was disappointed not to see more progress and a greater display of energy among the colonists. . . .

"A visitor in this part of the country notices the small number of temples; the few there are being usually small and apparently not much frequented. One or two of the Buddhist sects show some zeal in caring for the colonists; but the removal of the people from old associations has done much to weaken the hold of former religious faiths. It is easy to see that, while the loss of religious restraints is attended with evil, the people are left more free to listen to Christian ideas if there are earnest evangelists to carry the gospel to them. This is one of the facts that make the work in that region important and promising. Another thing that impressed me was the need of sustaining our work there in order to guard the results of what has been done elsewhere. Entering into conversation with people whom I met while traveling, I was struck with the fact that many of them had been connected with Christian churches, had attended Christian schools, or had in some other way been brought under Christian influences before coming to that island. It is too easy for even professed Christians to drift away from all that is good unless on their removal to a new place they find something to help them from doing so.

"I reached Sapporo in time to take part in the services connected with the organization of a new church and the ordination of the young man who becomes its pastor. It was just about a year since, in connection with Mr. Curtis' taking up his residence in Sapporo, a new preaching place was opened. Before that, members of Kumi-ai churches who removed to Sapporo had united with the independent church of that city. Some of them had long desired to have an organization of their own. These formed the nucleus of a congregation, and through God's blessing some others have been led to an acceptance of Christ. There were thus thirty members to be organized into the new church. There are still many Kumi-ai Christians in the independent church; it being thought that it would be unfortunate to weaken that church by the withdrawal of so much of its strength. So far as I could learn, the relations between the two organizations are pleasant. The new church is likely to be strengthened by Kumi-ai Christians who may hereafter remove to Sapporo, while there is reason to hope that by its own evangelistic efforts other persons may be brought into the Christian life. Though Mr. Curtis must now leave the work in which he was so much interested, he has great reason for rejoicing in the thought that his work has not been in vain in the Lord. It was pleasant to see how warm a place he had gained in the hearts of the people, and how gratefully they referred to what he had done for them."

After this Mr. Cary visited Ichikishiri, where there is a large prison, a number of the regular officers being Christians. Good audiences attended the meetings. There are 1,500 convicts in the prison, and though nothing is done to instruct the illiterate prisoners, yet the rooms which are used by them are fairly supplied with Scriptures and other Christian books. Other points visited by Mr. Cary were Iwamizawa and Yubari, where he was entertained by the postmaster of the place. Bad weather and wretched roads prevented his reaching other points he had intended to visit.

URAKAWA.

On returning to Sapporo Mr. Cary undertook a tour to Urakawa in connection with Mr. Tanaka, the new pastor of the church. His description of the journey thither illustrates some of the rough experiences of missionary life.

"A half day was spent on the railroad, and then we went on by cart and on horseback for two and a half days more. The cart was much like a New England tip-cart; but without the tip. There was tipping enough from side to side as we traveled over rough and muddy roads. I soon found that the only comfortable way to ride in the vehicle was to get out and walk ahead. In coming back I walked the eighteen miles where this cart was the ordinary means of conveyance, and I lost only about three quarters of an hour in time by doing so. When riding horseback there was the variety afforded by sometimes having a riding saddle; sometimes a pack saddle with baggage; and sometimes one without baggage. It is a long time since I have done any riding, and I am not quite sure which kind of saddle lamed me the most. I might have enjoyed riding more if I had more confidence in the strength of girths and bridle reins, especially when fording rivers, plunging into deep mud holes, climbing over rough stones, or riding at the foot of cliffs with the surf dashing about the horse's feet and making him stagger as the flowing back of the water bore with it the sand on which he trod.

"Near Urakawa is the Sekishinsha Colony which went there several years ago from Kōbe and vicinity. It is perhaps the most prosperous colony in the Hokkaido. A number of its members are Christians. They support a pastor of their own, and the mission is now helping support work in the town of Urakawa."

IMMANUEL.

Mr. Cary describes at length his visit to a little settlement called Immanuel. As its name would indicate, many of the settlers are Christians. The place was reached by two days' ride in a four-wheeled coach, followed by a walk of twenty-eight miles over the mountains. After this rough journey a meeting was held in the cabin of one of the settlers, the building being some fifteen by thirty feet in size, made of reeds held up by a framework of poles. Only half of the building was floored, and the rain and hail and snow with the wind found easy access on every side. Mr. Cary writes: —

"In the centre of the hut was a fireplace surrounded on three sides by the board floor, the fourth side being the unfloored part of the hut. The fire was built on the ground, the fuel being split logs about three feet long. One end of these was blazing in the centre of the fireplace and, as they burned away, the logs were gradually pushed up towards the flame and new ones were added as needed. There being no chimney or any special opening in the roof, it need not be said that there was more smoke than was agreeable. In moments of calm the smoke rose quietly towards the roof, where the poles and reeds were a glossy, oily black from the accumulations of former years; but every few moments a puff of wind would send the smoke into the faces of those who sat around the fire. The Japanese would pay little attention to this, beyond squinting up their eyes a little; but notwithstanding the practice I had been having at the hotel, I became a weeping prophet, and had to carry on the conversation with closed eyes. After waiting about two hours beyond the advertised time, the meeting was commenced; and then the rough surroundings could be largely forgotten and the reed hut become for us a bethel. So far as having an appreciative audience is concerned, I should rather risk my chances there than in some more beautiful and comfortable sanctuaries. Neither should the people be thought so rough as their surroundings. Their conversation showed them to be persons of thought, and some of them had received a good education. One shelf in the hut was heavily loaded down with books; and my thoughts at once went back to the accounts that we have of the 275 books of Elder Brewster and those owned by other members of the Plymouth settlers, who at the beginning of their enterprise had surroundings no better than those of these colonists. We may hope that what is implied in the name of this Immanuel Colony may be verified, and that it may be one of the instruments used by God for laying the foundations of a Christian civilization. In the evening there was a communion service with the admission of one man to the church. There are others who, it is thought, will soon be ready for baptism."

Mr. Cary pleads for a new missionary family to reside in Sapporo, and speaks of the attractiveness of the field, regarding it as one of the best now open to the mission.

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East Central African Mission.

THE NEW RECRUITS.

We have already reported the arrival of Mr. and Mrs. Bates and Miss Gilson at Mt. Silinda, on September 10. The inland journey was accomplished with comparative ease and speed. Three years ago the missionaries were three months making the journey from Beira to Mt. Silinda, but the party just entering took only fifteen days. The last journey was made by railroad from Beira to Chimoio, 158 miles, then a walk of about seventy miles to Melsetter, followed by a wagon ride of eighty miles. The members of the mission are in good health, excepting Mr. Wilder, whose labors in connection with building at Chikore have made it necessary for him to rest for a time. In writing of the walk of eighty miles, Miss Gilson says: "I have much less sympathy than before with the Children of Israel during their forty years of wandering, for tent life has its own peculiar fascinations."

In reference to impressions produced on their arrival, Miss Gilson says: —

"I am impressed with what has been accomplished by our friends in the short time that they have been here and with the limited means at their command. A large variety of fruits and vegetables is being grown, though as yet the supply of fruit is very limited. A beginning has been made in school work, and several native boys are fairly well grounded in Bible truth. The missionaries have gained both the respect and the good will of the settlers, and have much influence throughout the whole district of Melsetter."

West Central African Mission.

EFFICIENT NATIVE EVANGELISTS.

UNDER date of October 22, Mr. Currie wrote from Chisamba concerning the work of the Christian young men, who seem to be imbued with the spirit of the gospel: —

"Our young men still zealously press on with the evangelistic work among the villages. Two of them, with a small bag of books, another of corn meal, a lantern in hand, and four handkerchiefs, with which to buy rations, start on a week's tour, travel from twenty to thirty miles a day, and preach from two to four times in every twenty-four hours. Sometimes they have to sleep in very lively huts, and sometimes after a long day's journey they have retired without anything to eat. The bag of meal is now carried to provide against hunger. As a rule, however, they are very well received, housed, and fed. In one place the chief built a large fire in the centre of his village and, calling all his people together, took his seat by the side of the young men, bade them go on, and paid the closest attention to what they said.

"In a district across the Kukema River the chief received them in a distant manner, but when one recognized them as from this station he welcomed them with the utmost cordiality, begged them to remain a number of days and he would send one of his old men to guide them to the villages, for he wanted all his people to hear those words. Some of his young men had gone to the coast in company with our boys where the gospel had been preached every night, and they had returned well and happy, and no ill had befallen them; so he wanted *all* his people to hear the good words. While passing through another district they inquired the road from a man. He proved to be a chief, and said, 'You have been telling these words to our neighbors. Come along to my village and I will call the people together; we want also to hear.' The boys went, were well fed, and in the evening a much larger company gathered to hear the truth than they had expected. May the Lord grant grace, wisdom, and strength to these young fellows in their efforts to preach Christ to their own and neighboring people!

"We want a physician at this station who thoroughly understands and loves his profession, to carry on the medical work. It seems to me we can get along without any more preachers from home for the time being. Our young men can do the work as effectively and at a fraction of the cost; but the station will suffer and the cause of Christ will suffer unless a doctor of the right stamp can be sent. The money is forthcoming for a small hospital in memory of Mrs. Ella F. M. Williams, and the medical work would increase steadily if we had the right man to carry it on.

"We are to baptize two young people next Sunday, and a third as soon as he returns from the coast.

"During the past five months we have started to the coast eight small caravans, and with seven of the number we sent young men to carry on evangelistic work. Thus far the reports of their work which they brought back to the church were very encouraging indeed. The men gathered daily round the camp fire to learn the hymns and listen to the truth."

REACHING THE VILLAGES.

Mr. Read, of Sakanjimba, is continuing his custom of visiting the villages in the vicinity: —

"Sunday, September 27, I spent at Mbombo, and had a very pleasant time going from village to village and engaging the groups who gathered about me in conversation, which turned chiefly upon death and the future life, these subjects being suggested by the sickness and deaths occurring throughout the district. The following Sunday I spent at Uneña, and again had a most interesting experience. A chief of some importance from a district two days off had arrived the day before to discuss some fines. They were about to continue their business on the early morning of my arrival, but, at my request, the Uneña chief and his old men cheerfully set it aside and gathered around me to listen to a continuation of the subject upon which I had spoken to them when last there. We had a lengthened conversation, after which I passed on, visiting the villages in turn, finding several groups of interested listeners.

"How we long to see the truth lay hold effectually of some of these old men's hearts! But beyond kindly feelings towards us and perfect readiness to express their hearty approval of 'the words,' even to the insisting of 'We accept, we accept,' there seems to be no indication whatever of anxiety as to their sinful condition or any desire for a change of heart. This bit of logic to them seems conclusive: 'God made you different from us; our hearts are not like yours. Your "words" are not for us; how are we able to obey them? You are different, we are different;' and that seems to end the matter for them. We have faith, however, that by a wise cultivation of their friendship and a continuous insistence of God's claims upon them and the Saviour's atonement for them, the Holy Spirit will not let the matter rest there."

Notes from the Wide Field.

INDIA.

THE FAMINE. — Some conflicting accounts come in reference to the severity of the famine in India. It must be remembered that the country is vast, and the conditions vary in the different localities. The papers from Calcutta and Bombay and all Southern India, of as late date as December 10, report that recent rains had alleviated the distress to some degree, and give hope that certain crops of vegetables can be raised which will to some extent relieve the distress. The *Indian Witness* of Calcutta reports that government relief measures are well organized, and while all suffering cannot possibly be prevented by what government is doing, and stands ready to do, nothing like the appalling loss of life through actual starvation that characterized former famines is at all likely to occur. The case is stated very well in the following extract from the December number of the *Harvest Field* of Mysore: "It is certain that the rise in prices in many places is purely artificial. The grain dealers know that the crops are more or less of a failure over a wide area, and prices have advanced by leaps and bounds till in many places they are more than fifty per cent above normal rates. This has exasperated the populace, and in a large number of places there has been the looting of the grain shops and of carts carrying grain. In some cases one can have but scant sympathy with the grain merchants, for they have advanced prices beyond what the circumstances justified. Arrangements are being made in many places to supply grain at cheaper rates, and the merchants will find themselves out of pocket unless they sell at rates that are justifiable. Rain has fallen over a large part of the affected districts, and this has to some extent removed the fears of the people and lowered the prices. Still a very large number of persons are employed on relief works, and great distress prevails over a large area, though it cannot be said that acute famine is widely prevalent. The different governments are fully alive to the needs of the occasion, and are doing their part to meet them. Still every missionary in the affected districts will need money to give additional help to the badly paid teachers and other agents of the mission, to relieve the wants of the poorer Christians, and to feed the hungry generally. Famine funds have been opened in several places, and those who can help the distressed should send to the missionaries of their society funds for the purpose. Help is especially needed towards the north of the Madras Presidency, a large part of the Bombay Presidency, and the central provinces."

AFRICA.

THE RINDERPEST AND SOUTH AFRICA. — Monsieur Coillard, of the Zambesi Mission, now in Paris, writes as follows to the *Journal des Missions:* "One has little idea in France what the cattle pest has been in the Zambesi region. Starting apparently from the interior, it was propagated by the wild game. The natives relate how, in their hunting at the north, they found whole herds of antelopes dead in the field. The pest has devastated the Transvaal, the Orange Free State, and now menaces Basutoland and even the Cape Colony. The price of oxen for transportation has increased tenfold. Mules are subject to the same disease as horses. Asses are used somewhat, but they are not satisfactory as beasts of burden for long journeys in these countries of sand or mud. . . . For a year the boxes for the Zambesi Mission have been accumulating at Palapye, and it is impossible to send them on."

Two great difficulties confront the Paris society — how to forward necessary provisions to the Zambesi, and how to send two new missionaries who, with their wives, are waiting to go. Monsieur Coillard had thought they would be obliged to enter Africa by way of Benguela and Bihé, and make the long and costly transit across the continent! But the last letters say that a small amount of supplies had succeeded in leaving Palapye for the Barotse country, and it is now hoped that the new missionaries can be sent forward. It is expected that the railway, already finished to Palapye, will be continued to Buluwayo in the course of the present year. And Buluwayo will be the terminus for a short time only. This road will of necessity be pushed northward to Fort Salisbury, the most advanced outpost of civilization, and Salisbury itself, by a line already partly constructed, will be put in communication with the Indian Ocean at the port of Beira. These changes open the interior to civilization and to the gospel.

SCARS OF THE PAST IN UGANDA. — Under this title Mr. Purvis, of the English Church Missionary Society in Uganda, writes to the *Gleaner* of some things he had lately witnessed suggesting strongly the contrast between the present quiet times and the terrible experiences of former years. As he was walking not long since among friendly natives, and in sight of a pleasant church, he heard some one calling, "Come and see the European." He stopped and saw coming toward him what looked like a family procession; an old man, two young men, three women, and numerous children. Mr. Purvis says: —

"One young woman seemed to be grinning very much, but of that I took little notice, as I was already shaking hands with the old man. You may guess, therefore, that I was shocked when, on turning round to the woman who I thought had been grinning, I saw that her lips were gone; I put my hand out to shake hers, but she persistently kept both arms under her bark-cloth. Seeing, however, that I waited, she raised her eyes and with a feeble attempt to smile said, 'My friend, I have no hands; they were cut off, as well as my lips, by a chief in Singo;' then, trying to look cheerful, she dropped her bark-cloth and offered me the stump, at the same time pointing out to me her husband, who came forward and seemed quite proud of his wife. He said they were both reading for baptism. After a few words, telling them I hoped this meant they wished to serve Jesus Christ, I left them and pushed on."

As he continued his walk Mr. Purvis came to a wayside meeting-house, and called out to the preacher there, "Elisha!" The answer came from the blind preacher, whose face lighted up with keenest interest when he was told, in response to his inquiries, about the progress of the gospel in other parts of Uganda. This man's eyes were gouged out and his ears cut off in the cruel days that are not far in the past. On reaching his home Mr. Purvis met the chief, Gabriel Nsodo, who is said to be the only man in Uganda who does not take the cloth from his head when saluting the king. The reason for this privilege having been granted him is that Mwanga, the king, does not wish to be reminded of his cruelty, for in a fit of rage he had ordered Nsodo's ears to be cut off. God be thanked that such cruelties in Uganda are of the past! It is a wonderful transformation which the gospel has made in that land.

Miscellany.

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In the Tiger Jungle, and other stories of Missionary work among the Telugus of India. By Jacob Chamberlain, M.D., D.D. With an introduction by Francis E. Clark, D.D. New York, Chicago, and Toronto: F. H. Revell Co.

This very bright book should have a large sale and a wide reading. Dr. Clark rightly prefaces it by saying that our young people need not patronize the dime novel or the "penny dreadful" to find stirring adventure and thrilling narrative. And we cannot forbear quoting him further when he speaks of Dr. Chamberlain as "a fascinating writer, who knows how to make even a commonplace story interesting and an interesting story fascinating."

Dr. Chamberlain has been for thirty-seven years a missionary of the Reformed Church in America and has just returned, after a furlough, to his beloved work in India. Two of his seven sons are engaged in the same service. Some of the stories of this new volume have appeared in periodicals and have had an immense circulation in leaflet form. They are thrilled through with missionary fervor and are a splendid addition to the ever-enlarging history of The Acts of Modern Apostles.

The Young Mandarin. A story of Chinese Life. By the Rev. J. A. Davis. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Our Congregational Publishing Society has done a good service in sending forth this most attractively printed and decidedly readable book on Chinese life. While told in story form, it purports to contain facts true to life, by one well versed in the habits and characteristics of the people for whom he ministers as a missionary, and with whom he has spent much of life as a close student. The book, thus made attractive as a story, is one more appeal to give the gospel to the Chinese as the only remedy for the problems that await solution in that country. It is a good book for the Sunday-school library.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the schools, seminaries, and colleges of our own land and of all lands; that the youth in them may be led to Christ, may consecrate their powers, their talents, and their learning to the service of his kingdom, so that in the coming days the number of those who preach the gospel throughout the whole world shall be greatly increased. The Day of Prayer for colleges falls upon Thursday, January 28.

For the sufferers from want and famine in Turkey and India, that provision may be made for their needs, and that a spiritual blessing may accompany their temporal reverses.

ARRIVALS IN THE UNITED STATES.

December 10. At San Francisco, Rev. William W. Curtis and wife, and Miss Mary A. Holbrook, M.D., of the Japan Mission.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897: —

January.	What the Bible says about Missions.
February.	Turkey.
March	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
April.	China.

May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Home Department — Annual Meeting.
December.	Work of Women's Boards.

Donations Received in December.

MAINE.

Auburn, Mrs. H. R. T., for missionaries in Turkey,	1 00	
Bangor, Central Cong. ch. and so. (of which 62.22 for Armenia),	168 00	
Bar Harbor, Cong. ch. and so.	30 00	
Belfast, 1st Cong. ch. and so.	50 00	
Calais, 1st Cong. ch. and so.	15 00	
East Orrington, Cong. ch. and so.	7 50	
Gardiner, 1st Cong. ch. and so.	33 23	
Kennebunkport, 2d Cong. ch. and so.	5 00	
Limington, Cong. ch. and so.	10 00	
Norridgewock, Mrs. Nathan Dole,	5 00	
Portland, 2d Parish ch., Miss H. A. Hutchins, Christmas Offering,	5 00	
Saco, 1st Parish Y. P. S. C. E., for "Forward Movement,"	1 00	
South Berwick, Cong. ch. and so.	80 00	
South Brewer, Cong. ch. (of which 10.32, from Y. P. S. C. E.), towards salary Rev. H. B. Newell,	16 57	
South Bridgton, Cong. ch. and so.	4 70	
South Paris, 1st Cong. ch. and so.	12 33	
York, 2d Cong. ch. and so.	6 62	450 95

NEW HAMPSHIRE.

Amherst, Geo. W. Bosworth, 5; A friend, 1,	6 00	
Bath, Cong. ch. and so.	2 85	
Berlin, Cong. ch. and so.	10 00	
Candia, Cong. ch. and so.	5 00	
Colebrook, Tillie Nickel,	5 00	
Concord, 1st Cong. ch. and so., to const. ISAAC N. ABBOTT and Mrs. N. F. LUND, H. M.	204 80	
Dover, Wm. C. Ogden, for support Mr. A. Hoddle,	5 00	
Epsom, Cong. ch. and so.	14 48	
Exeter, Friend,	1 00	
Gilsum, Cong. ch. and so.	3 00	
Hampstead, Cong. ch. and so.	7 00	
Hebron, Union Cong. ch. and so.	10 00	
Hudson, Cong. ch. and so.	20 00	
Jaffrey, Cong. ch. and so.	5 50	
Laconia, Cong. ch. and so.	50 00	
Lisbon, Friends,	50 00	
Manchester, Franklin-st. Cong. ch. and so., 83.67; 1st Cong. ch. and so., 75.46,	159 13	
Milton, 1st Cong. ch. and so.	5 60	
Nashua, 1st Cong. ch. and so., 70; Pilgrim Cong. ch. and so., 2,	72 00	
New Ipswich, Cong. ch. and so.	1 75	
Newmarket, Thomas H. Wiswall,	10 00	
Penacook, Cong. ch. and so.	3 16	
Peterboro, Through Ida F. Hatch,	5 00	
Pittsfield, Cong. ch. and so.	11 41	
Salem, Cong. ch. and so.	4 00	
Seabrook and Hampton Falls, Cong. ch. and so., m. c.	5 00	
Somersworth, 1st Cong. ch. and so.	6 00	
Wentworth, Cong. ch. and so.	8 00	
West Lebanon, Cong. ch. and so.	8 50	699 18
Legacies. — Wilmot, Stephen Felch, add'l,		74 59
		773 77

VERMONT.

Bellows Falls, 1st Cong. ch. and so.	6 61	
Brownington and Barton Landing, Cong. ch. and so.	15 61	
Fairlee, "In Jesus' Name,"	2 00	
Hartland, Mary A. Alden, for missionaries in Turkey,	2 00	
Londonderry, Cong. ch. and so.	3 00	
Northfield, Cong. ch. and so.	13 60	
Peacham, Cong. ch. and so.	43 63	
Randolph Centre, 1st Cong ch. and so.	14 50	
Rutland, Miss J. Pierpoint,	50 00	
South Hero and Grand Isle, Cong. ch. and so.	29 00	
South Royalston, Cong. Sab. sch., for catechist,	10 00	
St. Johnsbury, South Cong. ch. and so., 15; North Cong. ch. and so., 7.30,	22 30	
Thetford, A friend,	2 00	
West Charleston, Cong. ch. and so.	25 00	
Williamstown, Cong. ch. and so.	10 81	
Windham, Cong. ch. and so., 20; Banks Fund, 1,	21 00	271 06

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	12 02	
Adams, 1st Cong. ch. and so.	39 00	
Amherst, North Cong. ch. and so., 84.45; South Cong. ch. and so., 8.05; A friend, 25,	117 50	
Andover, West Cong. ch. and so.	37 36	
Ashfield, Y. P. S. C. E., for "Forward Movement,"	5 00	
Attleboro, 2d Cong. ch. and so.	105 21	
Auburndale, Cong. ch. and so.	350 00	
Berkeley, Friends,	35 00	
Boston, 2d ch. (Dorchester) (of which 100 for support of Dr. Wellman), and 1 from Extra-cent-a-day Band, 253.29; Cong. ch. and so. (Allston), 250; Cong. ch. and so. (Brighton), 175.57; Park-st. Y. P. S. C. E., towards salary Rev. James Smith, 100; Phillips ch. (So. Boston), 95; Union ch., 36.25; Boylston ch. (Jamaica Plain), 8.51; Eliot ch. (Roxbury), m. c., 4.26; do., Mrs. Chas. W. Hill, 3; Central ch. (Jamaica Plain), 56c.; S., for work in Turkey, 200; Henry Fisher, 100; Mrs. N. G. Clark (of which 33 for work in Turkey), 73; Walter Buck, for missionaries in Turkey, 25; C. P. H., 5,	1,329 44	

Boston, *Summary for 1896* :—

Old South church,	16,151 50	
do., to Woman's Board,	1,003 30	17,154 80
Mount Vernon church,	4,073 58	
do., to Woman's Board,	374 10	4,447 68
Central church,	1,278 38	
do., to Woman's Board,	1,130 53	2,408 91
2d ch. (Dorchester),	1,354 87	
do., to Woman's Board,	962 45	2,317 32
Park-st. church,	1,744 58	
do., to Woman's Board,	374 09	2,118 67
Union church,	896 54	
do., to Woman's Board,	794 95	1,691 49
Shawmut church,	696 31	
do., to Woman's Board,	899 55	1,595 86
Walnut-ave. church,	696 25	
do., to Woman's Board,	456 00	1,152 25
Eliot church (Roxbury),	645 71	
do., to Woman's Board,	382 48	1,028 19

Allston church,	667 00	
do., to Woman's Board,	255 00	922 00
Central church (Jamaica Plain),	308 32	
do., to Woman's Board,	297 23	605 55
Immanuel church,	232 80	
do., to Woman's Board,	309 12	541 92
Winthrop church,	367 76	
do., to Woman's Board,	93 16	460 92
Highland church,	342 00	
do., to Woman's Board,	65 55	407 55
Phillips church (South Boston),	147 00	
do., to Woman's Board,	300 60	447 60
Brighton church,	175 57	
do., to Woman's Board,	216 70	392 27
Berkeley Temple,	186 18	
do., to Woman's Board,	132 28	318 43
Pilgrim church (Dorchester),	203 03	
do., to Woman's Board,	104 18	307 21
Village church (Dorchester),	100 55	
do., to Woman's Board,	153 00	253 55
Boylston ch. (Jamaica Plain),	177 90	
do., to Woman's Board,	20 00	197 90
South Evang. ch. (West Roxbury),	83 38	
do., to Woman's Board,	91 00	174 38
Roslindale church,	90 00	
do., to Woman's Board,	48 00	138 00
Trinity ch. (Neponset),		78 50
Central church (Dorchester),	40 21	
do., to Woman's Board,	20 00	60 21
Harvard ch. (Dorchester), to Woman's Board,		28 00
1st church (Charlestown), to Woman's Board,		24 00
Maverick ch. (East Boston), to Woman's Board,		24 00
Miscellaneous, to A. B. C. F. M.	3,810 55	
do., to Woman's Board,	746 50	4,557 05
Specials to A. B. C. F. M.		5,699 96
Legacies to A.B.C.F.M.	1,804 56	
do., to Woman's Board,	3,787 23	5,591 79
School Fund,		151 56
		55,297 52

Boylston Centre, Cong. ch. and so. (of which 5, for Armenia,)	23 00
Brookfield, Cong. ch. and so., 1.34; M. E. Gibson, 1,	2 34
Brookline, Harvard Cong. ch. and so., 265.21; Leyden Cong. ch. and so., 100,	365 21
Cambridgeport, Pilgrim Cong. ch. and so. (of which 1 from a lady),	30 12
Campello, South Cong ch. and so.	87 89
Carlisle, Cong. ch. and so.	9 00
Centreville, South Cong. ch. and so., for work in Turkey,	15 00
Chelsea, 3d Cong. ch. and so.	18 69
Chester, 2d Cong. ch. and so.	4 40
Chicopee, Cong. ch. and so., Extra-cent-a-day Band,	28 59
Chiltonville, Cong. ch. and so.	40 95
Cohasset, 2d Cong. ch. and so.	34 07
Conway, Cong. ch. and so.	21 62
Dalton, W. M. Crane,	100 00
Dover, Cong. ch. and so.	3 12
Dracut, 1st Cong. ch. and so.	11 15
Dudley, 1st Cong. ch. and so.	4 25
Dunstable, J. C. Kendall,	1 00
Easthampton, Payson Cong. ch. and so., with other dona., to const. George S. Colton and Mrs. Harriet Parsons, H. M.	125 99
East Longmeadow, 1st Cong. ch. and so.	6 89
Egremont, Cong. ch. and so.	13 34
Enfield, Cong. ch. and so.	36 75
Falmouth, "Blue Jacket," for "Forward Movement,"	9 00
Fitchburg, Rollstone Cong. ch. and so.	55 98
Framngham, Plymouth Cong. ch. and so.	62 67
Gilbertville, Cong. ch. and so.	104 59
Goshen, Cong. ch. and so.	3 71
Grafton, Cong. ch. and so.	72 31
Great Barrington, 1st Cong. ch. and so.	19 03
Greenfield, 2d Cong. ch. and so.	58 19
Hadley, 1st Cong. ch. and so.	14 00
Hatfield, Cong. ch. and so.	1 00
Hingham, Cong. ch. and so.	6 50
Holbrook, Winthrop Cong. ch. and so.	5 00
Holliston, 1st Cong. ch. and so.	48 88
Holyoke, 2d Cong. ch. and so., 64.22; 1st Cong. ch. and so., 35.20,	99 42
Huntington, 2d Cong. ch. and so.	19 02
Hyde Park, 1st Cong. ch. and so.	39 53
Lenox, Cong. ch. and so.	17 25
Leverett, Moore's Corner Cong. ch. and so.	1 00
Lincoln, Cong. ch. and so.	84 25
Littleton, Cong. ch. and so.	8 70
Longmeadow, 1st Church of Christ,	187 16
Lowell, Highland Cong. ch. and so., 15; 1st Cong. ch. and so., 10; A friend of missions, 20,	45 00
Lynn, North Cong. ch. and so., 30; do., Y. P. S. C. E., for "Forward Movement," 5; Central Cong. ch. and so., 25,	60 00
Malden, 1st Cong. ch. and so.	162 34
Manchester, Cong. ch. and so.	50 79
Medford, Mystic Cong. ch. and so., 201.78; Union Cong. ch. and so., 13.88; Mrs. Helen M. Gulliver, 1, for support Mr. A. Hoddle,	216 66
Melrose, Ortho. Cong. ch. and so., for "Forward Movement,"	49 17
Millbury, 2d Cong. ch. and so.	17 35
Montague, Cong. ch. and so.	31 50
New Bedford, North Cong. ch. and so. (of which 558.78, towards support Rev. F. H. Bunker),	624 13
Newton, Eliot Cong. ch. and so.	301 73
Newton Centre, Rev. John L. Maile, toward salary Rev. F. R. Bunker,	10 00
Northampton, Edwards Cong. ch. and so., 11.10; A. L. Williston, 300; Rev. H. L. Edwards, 10,	321 10
North Andover, A. B. Chandler,	1 00
Northbridge, 1st Cong. ch. and so., 64; Bockdale, Cong. ch. and so., 11,	75 00
North Raynham, Cong. ch. and so.	3 00
Palmer, 2d Cong. ch. and so.	26 20
Phillipston, Cong. ch. and so.	6 10
Pittsfield, 1st Cong. Sab. sch., for "Forward Movement,"	90
Plympton, Cong. ch. and so.	2 00
Quincy, Bethany Cong. ch. and so.	62 25
Randolph, 1st Cong. ch. and so., m. c.	70 71
Reading, Cong. ch. and so.	19 00
Revere, 1st Cong. ch. and so.	10 00
Rochester, 1st Cong. ch. and so.	4 50
Rutland, Cong. ch. and so., for work in Harpoot,	29 00
Salem, Tabernacle ch., mite boxes,	37 11
Saundersville, Union Cong. ch. and so.	5 00
Saxonville, Edwards Cong. ch. and so.	11 50
Sheffield, Cong. ch. and so.	10 29
Shelburne Falls, Cong. ch. and so.	27 00
Shrewsbury, Cong. ch. and so.	20 00
Somerville, Winter Hill Cong. ch. and so.	5 00
South Natick, John Eliot Cong. ch. and so.	6 22
Springfield, Olivet Cong. ch. and so., to const. Amelia H. Chapman, H. M., 99.35; Memorial Cong. ch. and so., 81.69,	181 04
Taunton Winslow Cong. ch. and so.	85 25
Tyngsboro, Cong. ch. and so.	4 00
Upton, Cong. ch. and so.	31 58
Waltham, Y. P. S. C. E., for work, care Rev. H. N. Barnum,	10 00
Ward Hill, 1st Church of Christ,	3 00
Warren, Cong. ch. and so.	190 00
Webster, 1st Cong. ch. and so.	55 54
Wellesley, Cong. ch. and so.	122 90
Wellesley Hills, 1st Cong. ch. and so.	29 00
Wellfleet, 1st Cong. ch. and so.	10 73
Westborough, Cong. ch. and so.	84 76
West Brookfield, Cong. ch. and so.	26 12

West Medford, Mrs. Kingsbury's Sab. sch. class, 2.50, Collected by Ethel May Remele, 1.50, both for "Forward Movement,"	4 00	
Westport, Pacific Union Cong. ch. and so.	13 00	
West Stockbridge, Village Cong. ch. and so.	25 00	
Whitman, F. D. Hunt,	2 00	
Wilbraham, Cong. ch. and so.	9 00	
Williamstown, 1st Cong. ch. and so.	148 86	
Winchendon, North Cong. ch. and so.	29 90	
Winchester, 1st Cong. ch. and so.	60 10	
Worcester, Central Cong. ch. and so., 245.76; Old South Cong. ch. and so., 152.27; Pilgrim Cong. ch. and so. (of which 25 for Debt), 144.30; Union Cong. ch. and so. (of which 5.70 from Extra-cent-a-day Band), 120.79; Piedmont Cong. ch. and so., 46.25; Mrs. Austin, 10,	719 37	8,097 79
Legacies. — Cambridgeport, Mrs. Caroline A. Wood, by W. A. Bullard, Trustee, Interest,	1,069 16	
Plymouth, Curtis C. Howard, Interest,	38 00	
West Newbury, J. C. Carr (received August 19, 1893, expenses for North China College at that time, and now acknowledged as a legacy),	1,500 00	2,607 16
		10,704 95

RHODE ISLAND.

Central Falls, Cong. ch. and so., 61.29; E. L. Freeman, 50,	111 29	
Chepachet, Cong. ch. and so.	30 40	
East Providence, Newman Cong. ch. and so.	30 00	
Providence, Plymouth Cong. ch. and so., 28.67; Rev. N. W. Williams, 20,	48 67	
Woonsocket, Globe Cong. ch. and so.	25 50	245 86

CONNECTICUT.

Abington, Cong. ch. and so.	3 00	
Berlin, 2d Cong. ch. and so.	33 00	
Bridgeport, Olivet Cong. ch. and so., 11; King's Highway, 4.52,	15 52	
Bristol, Cong. ch. and so.	90 58	
Brooklyn, 1st Trinity Cong. ch. and so.	28 00	
Cheshire, Cong. ch. and so.	33 50	
Danielsonville, Westfield Cong. ch. and so.	51 24	
Deep River, Cong. ch. and so.	21 05	
East Haven, Cong. ch. and so.	37 00	
East Windsor, 1st Cong. ch. and so.	22 64	
Ellington, Cong. ch. and so.	100 00	
Farmington, Cong. ch. and Sab. sch., toward salary Rev. Geo. P. Knapp,	38 13	
Gilead, Cong. ch. and so., with other dona., to const. HENRY N. WHAPLES, H. M.	55 55	
Goshen, Cong. ch. and so.	95 80	
Greenfield Hill, Cong. ch. and so., toward salary Rev. W. P. Elwood,	10 00	
Greenwich, 2d Cong. ch. and so. (of which 23.19 for Papal Lands),	436 18	
Green's Farms, Cong. ch. and so.	66 80	
Hadlyme, Cong. ch. and so.	18 00	
Hartford, Glenwood Cong. ch. and so. 2.66; A friend, 50c.	3 16	
Litchfield, 1st Cong. ch. and so.	66 59	
Lyme, Old Lyme Cong. ch. and so.	10 30	
Manchester, 2d Cong. ch. and so.	115 43	
Meriden, Centre Cong. ch. and so. (o fwhich 10 from H. C. Armstrong),	35 00	
Middletown, 1st Cong. ch. and so.	38 28	
Milford, 1st Cong. ch. and so., to const., with other dona., Rev. H. H. MORSE, H. M.	12 64	
Monroe, Cong. ch. and so.	53 59	
Mt. Carmel, Cong. ch. and so.	1 00	
Mystic, Cong. ch. and so.	18 27	
New Britain, South Cong. ch. and so., to const. STEPHEN G. BUTCHER, H. M., 191.31; do., Y. P. S. C. E., for salary Mrs. Amy B. Cowles, 25,	216 31	
New Haven, Dwight-pl. Cong. ch. and so. (of which 10 for Debt), 147.71; College Chapel, 80,	227 71	
Newington, Cong. ch. and so.	111 19	
New London, 1st Church of Christ, to const., with other dona., CHARLES F. HUNTINGTON, H. M.	14 22	
New Milford, James Hine,	40 00	
New Preston Hill, Cong. ch. and so.	8 00	
Norfolk, Cong. ch. and so.	132 50	
Northfield, Cong. ch. and so.	9 40	
North Haven, Cong. ch. and so., 125; A friend, 1,	126 00	
North Windham, Cong. ch. and so.	2 43	
Norwich, Park Cong. ch. and so., 50; Broadway, Cong. ch. and so., 2; Greenville Jun. C. E. S. for "Forward Movement," 5,	57 00	
Orange, Cong. ch. and so.	35 00	
Poquonock, Cong. ch. and so.	3 75	
Rockville, G. L. Grant,	1 20	
Salisbury, Cong. ch. and so., for China, 3.32; Friends, 2,	5 32	
Sharon, Cong. ch. and so.	30 33	
Somers, C. B. P.	25 00	
Somersville, Cong. ch. and so.	14 05	
Sound Beach, Pilgrim Cong. ch. and so.	15 55	
South Britain, Cong. ch. and so.	18 68	
South Coventry, Y. P. S. C. E., for native preacher, India,	10 00	
South Glastonbury, Cong. ch. and so. and Sab. sch.	7 60	
South Norwalk, Charles M. Lawrence,	1 00	
Southport, H., for work in Armenia,	10 00	
Stafford Springs, Cong. ch. and so.	10 49	
Torrington, 1st Cong. ch. and so.	7 23	
Unionville, Mrs. Mary M. Smith,	40 00	
Vernon, Cong. ch. and so.	9 79	
Vernon Centre, Cong. ch. and so.	3 57	
Waterbury, 3d Cong. ch. and so., for Turkey,	10 00	
Westbrook, Cong. ch. and so.	16 51	
West Cornwall, 2d Cong. ch. and so.	87 50	
West Hartford, 1st Church of Christ,	35 58	
West Haven, 1st Cong. ch. and so.	37 25	
West Suffield, Cong. ch. and so.	27 25	
West Winsted, 2d Cong. ch. and so., 68.38; Josephine E. Lyman, 2,	70 38	
Windsor Locks, Cong. ch. and so.	96 46	
Winsted, 1st Cong. ch. and so.	59 03	3,143 53
Legacies. — Somers, Eunice C. Shepherd, by Charles Barrows, Ex'r,		1,177 33
		4,320 86

NEW YORK.

Antwerp, 1st Cong. ch.	15 39	
Barryville, Cong. ch.	2 25	
Berkshire, 1st Cong. ch.	60 00	
Black Creek, Cong. ch.	5 13	
Brooklyn, Central Cong. ch., 2,010.32; Clinton-ave. Sab. sch., Miss Jennings' class, for catechist, Madura, 50; Park Y. P. S. C. E., for native preacher, Madura, 30; Pilgrim Chapel, for medical missions, 29; J. O. Niles, 5; Wm. Howe Tolman, 3,	2,127 32	
Buffalo, People's Church,	5 61	
Canaan Four Corners, Mrs. A. Barstow,	10 00	
Canisteo, Mrs. Denison Crary,	3 80	
Carthage, 1st Cong. ch.	29 02	
East Bloomfield, Cong. ch.	30 00	
Eldred, Cong. ch.	1 15	
Franklin, Cong. ch.	37 00	
Little Valley, Cong. ch.	5 00	
Madrid, Cong. ch.	18 00	
Middletown, 1st Cong. ch., 5.41; North Cong. ch., 5,	10 41	
Moravia, 1st Cong. ch.	7 20	
Munnsville, Y. P. S. C. E., for "Forward Movement,"	5 00	
New York, Manhattan Cong. ch., 207.52; Homer N. Lockwood, 50; W. C. C., 20.10,	277 62	

Oswego, Cong. ch.	26 69	
Patchogue, Daniel Brown,	10 00	
Poughkeepsie, Cong. ch.	5 00	
Setauket, Mrs. Julia Hale,	5 00	
Utica, Plymouth Y. P. S. C. E., for student, Pasumalai College,	6 00	
Warsaw, Cong. ch.	10 18	2,712 77
Legacies. — Rochester, Harvey Lyon, add'l,		100 00
		2,812 77

NEW JERSEY.

Bloomfield, M. E. C.	10 00	
East Orange, Trinity ch.	120 00	
Hoboken, Cong. ch., Woman's Miss'y Soc.	10 00	
Montclair, 1st Cong. ch., toward salary Rev. J. D. Eaton,	26 00	
Plainfield, Cong. ch., m. c.	5 60	171 60
Legacies. — Morristown, Miss Phebe C. Roff, less expenses,		410 00
		581 60

PENNSYLVANIA.

Allegheny, 1st Cong. ch., 6.50; Mayflower so., for Armenia, 5.16; Senior so., for do., 2; Junior so., for do., 1.52,	15 18	
Blossburg, 2d Cong. ch.	5 00	
East Smithfield, Cong. ch.	10 56	
Olyphant, Cong. ch.	7 38	
Oxford, M. M. Foote,	10 00	
Philadelphia, Central Cong. ch., 11.22; Miss Philena Fobes, to const. ALAN C. FOBES, H. M., 100,	111 22	
Scranton, 1st Welsh Cong. ch., Thomas Carson, to const. Rev. DAVID JONES, H. M.	50 00	209 34
Legacies. — Erie, Irwin M. Wallace, by Mrs. John DeWitt, 4th instalment,		20 00
		229 34

MARYLAND.

Baltimore, D. F. Haynes,	10 00

WEST VIRGINIA.

Legacies. — Pennsboro, Mrs. Lucy H. Kimball, by James E. Tyler, Adm'r,	266 14

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	66 46

GEORGIA.

Atlanta, Mrs. W. C. Nunemacher,	6 00

FLORIDA.

Melbourne, 1st Cong. ch., 8.43; A friend, 25,	33 43	
Pomona, Pomona church,	10 00	43 43

MISSISSIPPI.

Westside, Rev. B. F. Ousley,	5 00

ARKANSAS.

Silver Springs, Miss Sarah Bailey,	5 00

TEXAS.

San Antonio, Matthias Marty,	25 00

INDIANA.

Michigan City, Sanborn Swedish church,	10 00

MISSOURI.

Cameron, Mrs. Hiram Smith, for work in Mexico, 25; in W. C. Africa, 25,	50 00	
Kansas City, Plymouth Cong. ch., 5.88; Ivanhoe Cong. ch., 1.05,	6 93	
Mine La Motte, Cong. ch.	9 00	
Rockville, Mrs. Addie Haynes,	3 00	
St. Louis, Central Cong. ch., 32.10; Immanuel Cong. ch., 7.50,	39 60	108 53

OHIO.

Akron, Arlington-st. Cong. ch.	10 00	
Alexis, Cong. ch.	5 00	
Burton, 1st Cong. Y. P. S. C. E., for "Forward Movement,"	10 00	
Chester Cross Roads, Cong. ch.	4 00	
Chillicothe, Plymouth Cong. ch.	2 75	
Cincinnati, Lawrence-st. Cong. ch., Mrs. Esther Jenkins,	5 00	
Cleveland, Archwood-ave. Cong. ch., toward support Rev. W. E. Fay, 8.12; W. A. and Ida Willis, 10,	18 12	
Columbus, Mayflower Cong. ch., 5.50; Washington-ave. Cong. ch., 5,	10 50	
Gustavus, Cong. ch.	2 00	
Hudson, Cong. ch.	15 00	
Marietta, 1st Cong. ch.	102 66	
Medina, Cong. ch.	26 84	
Mesopotamia, Cong. ch.	4 00	
Mt. Vernon, 1st Cong. ch.	30 00	
Oberlin, Rev. and Mrs. M. P. Parmelee,	20 00	
Olmsted, 1st Cong. ch., toward support Rev. W. E. Fay,	6 60	
Oxford, L. E. K.	4 00	
Rome, G. H. Webb,	1 00	
Tallmadge, Cong. ch.	39 50	
Toledo, Mrs. Beulah S. Tenney,	20 00	
Wakeman, Cong. ch.	9 41	
Wayne, 1st Cong. ch.	13 00	
Wellington, Edward West,	10 00	369 38

ILLINOIS.

Alto Pass, Cong. ch.	2 00	
Annawan, Cong. ch.	1 80	
Beardstown, Cong. ch.	10 00	
Cambridge, Cong. ch.	19 10	
Chesterfield, Cong. ch.	13 07	
Chicago, 1st Cong. ch., 81.06; University Cong. ch., 26.92; Covenant Cong. ch., 20.80; Lincoln-park Cong. ch., by Mrs. Gammon, 2.50; German Zion Cong. ch., Y. P. S. C. E., for work in Armenia, 4; Theol. Sem., for support Rev. C. N. Ransom, 14; Prof. H. M. Scott, for the Debt, 40,	189 28	
Cobden, Cong. ch.	12 00	
Dwight, Rev. E. F. Wright,	5 00	
Elgin, 1st Cong. ch.	40 00	
Evanston, 1st Cong. ch.	38 00	
Hampton, Cong. ch.	6 40	
Hinsdale, Cong. ch.	22 30	
Jacksonville, Cong. ch.	53 40	
La Grange, Cong. ch.	88 64	
Lyndon, Cong. ch.	2 50	
Oak Park, 2d Cong. ch.	16 92	
Ottawa, 1st Cong. ch., add'l,	1 00	
Plymouth, Cong. ch.	6 00	
Port Byron, Cong. ch.	8 05	
Rantoul, Cong. ch.	3 00	
Rockford, 2d Cong. ch.	607 52	
Spring Valley, Cong. ch.	21 00	
Wheaton, 1st Cong. ch.	45 16	
Winnetka, 1st Cong. ch.	65 75	1,277 89
Legacies. — Pana, Mrs. Harriette F. Hayward, by H. N. Schuyler,		1,000 00
		2,277 89

MICHIGAN.

Allegan, Cong. ch.	6 00
Armada, Cong. ch.	17 55
Bliss, E. S. Bickford, for Turkey,	2 00
Breckenridge, Cong. ch.	5 00
Charlotte, 1st Cong. ch.	10 00
Clinton, 1st Cong. ch.	6 17
Detroit, 1st Cong. ch., 239.84; Woodward-ave. Cong. ch., 155.54,	395 38
Grand Rapids, Plymouth Cong. ch.	3 80

Lake Linden, Cong. ch.	15 00	
Lansing, Jun. C. E. S., for the Debt,	1 60	
Manistee, 1st Cong. ch. (of which 31 for work in Armenia),	45 00	
Nashville, Cong. ch.	2 00	
Olivet, 1st Cong. ch.	57 21	
Ovid, Cong. ch.	23 12	
Portland, Cong. ch.	11 80	
Saginaw, 1st Cong. ch.	65 00	
Somerset, Cong. ch.	5 30	
West Adrian, Cong. ch.	5 00	
———, A friend,	90 00	—766 93

WISCONSIN.

Beloit, 1st Cong. ch.	17 04	
Clinton, Cong. ch.	1 50	
Green Bay, 1st Presb. ch.	68 50	
Lake Geneva, 1st Cong. ch.	10 10	
Madison, 1st Cong. ch.	77 75	
Milwaukee, Grand-ave. Cong. ch., 35.47; North Side Cong. ch., add'l, 2,	37 47	
Peshtigo, Plymouth Cong. ch.	16 25	
Rio, Cong. ch.	2 00	
Union Grove, Cong. Sab. sch., for the "Forward Movement," 1.14; Rev. L. E. Osgood, for the Debt, 20,	21 14	
Watertown, Cong. ch.	15 66	
Wauwatosa, 1st Cong. ch.	19 40	—286 81

IOWA.

Baxter, Cong. ch.	2 69	
Belle Plain, 1st Cong. ch.	7 33	
Blairstown, Mrs. J. H. French,	40	
Burlington, Cong. ch., add'l,	10 75	
Corning, Cong. ch.	11 16	
Decorah, Cong. ch.	50 16	
Des Moines, Plymouth Jun. C. E. S., for the "Forward Movement,"	11 80	
Lansing Ridge, Ger. Cong. ch.	3 00	
Muscatine, A friend,	4 00	
Osage, Cong. ch.	22 26	
Polk City, Cong. ch.	9 20	
Postville, Cong. ch.	25 00	
Spencer, Cong. ch.	16 00	
Toledo, Rev. F. J. Douglass,	5 00	—178 75

MINNESOTA.

Cannon Falls, 1st Cong. ch.	2 55	
Excelsior, Y. P. S. C. E., for work in Armenia,	1 39	
Faribault, Cong. ch.	39 00	
Marshall, Cong. ch.	2 30	
Minneapolis, Lucy D. Lyman,	15 00	
Northfield, Cong. ch.	14 82	
Red Wing, D. C. Hill,	10 00	
Spring Valley, 1st Cong. ch.	15 00	
Stillwater, Grace Cong. ch.	3 85	
Winthrop, Cong. ch., for work in Armenia,	7 00	
Worthington, Union Cong. ch.	2 79	—113 70

KANSAS.

Council Grove, Cong. ch.	18 25	
Eleanor, Fred. Tangemann,	10 00	
Kinsley, 1st Cong. ch.	3 25	
McCune, Nettie Brayman,	1 00	
Partridge, Cong. ch.	8 70	
Wakefield, A friend,	25 00	
White Cloud, Cong. ch., 6.33; Woman's Miss'y Soc., 5, for work in Armenia,	11 33	—77 53

NEBRASKA.

Crete, Cong. ch.	16 75	
Germantown, Ger. Cong. ch.	3 30	
Lincoln, Rev. Lewis Gregory, 1; A friend, 1,	2 00	
Milford, F. S. Johnson & Co.	10 00	
Weeping Water, Cong. ch.	27 00	
York, E. R. Nance,	1 00	—60 05

CALIFORNIA.

Byron, Cong. ch.	3 00	
Campbell, Cong. ch.	31 00	
Chula Vista, Cong. ch.	15 00	
Florin, Mary A. Whitman,	5 00	
San Lorenzo, C. S. King,	50 00	
San Rafael, Cong. ch., for Turkey,	3 00	
Woodland, Cong. ch.	6 95	—113 95

OREGON.

Forest Grove, 1st Cong. ch.	21 34	
Oregon City, 1st Cong. ch.	11 45	
Portland, 1st Cong. ch., to const. Rev. ARTHUR W. ACKERMAN, H. M., 53.20; Hassalo-st. Cong. ch., 8,	61 20	
Sheridan, F. O. Krause,	75	—94 74

COLORADO.

Colorado Springs, 2d Cong. ch., add'l,	1 00	
Idaho Springs, S. H. Wolcott,	6 85	—7 85

WASHINGTON.

Coupeville, 1st Cong. ch.	12 40	
Ritzville, Ger. ch., 4.30; Ger. Zion ch., 5.35,	9 65	
Skokomish, Cong. ch.	2 00	
Tacoma, 1st Cong ch., 25.81; East Cong. ch., 3.75,	29 56	—53 61

NORTH DAKOTA.

Friedensfeld, Cong. ch.	4 00	
Hoffnungsfeld, Cong. ch.	3 00	
Oberon, Ladies' Miss'y Union,	7 50	—14 50

SOUTH DAKOTA.

Aberdeen, Cong. ch.	2 44	
Beresford, Cong. ch.	5 00	
Buffalo Gap, Cong. ch.	5 55	
Castlewood, In memory of Mrs. Geo. Allen,	5 00	
Israels, Ger. Cong. ch.	7 80	
Mound City, Paters Ger. Cong. ch.	5 00	
Pioneer, Cong. ch.	2 00	
Wessington Springs, Cong. ch.	1 59	
Willow Lakes, Cong. ch.	3 00	—37 38

OKLAHOMA.

Okarche, Cong. ch.	2 80

NEW MEXICO.

San Rafael, Mexican ch. of Los Ranchos de Atrisco,	2 55

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E. of 1st Cong. ch., 10; Franklin, Y. P. S. C E., 3.50· Gilsum, Cong. Sab. sch., 9.22,	22 72
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Rhode Island. — East Providence, Newman Sab. sch., 20; Providence, Union Cong. Sab. sch., 37.23; Slatersville, Y. P. S. C. E., 6,	63 23
Connecticut. — Columbia, Cong. Sab. sch., 12; Griswold, 1st Cong. Y. P. S. C. E., 6.05; Milford, Plymouth Sab. sch., 6.57; New Britain, South Cong. Sab. sch., for village school in India, 50; New Haven, Y. P. S. C. E. of Plymouth ch., for work in China, 5; Salisbury, Cong. class, 4.81; Shelton, Cong. Sab. sch., 12.50; Whitneyville, Jun. C. E. S., 1; Woodstock, 1st Y. P. S. C. E., 23,	120 93
New York. — Brooklyn, Tompkins-ave. Y. P. S. C. E., 25; do., Beecher Mem. Y. P. S. C. E., 18.20; do., Atlantic-ave. Y. P. S. C. E., 1.42; Flushing, for work in Broosa, 3.05; Napoli, Cong. Sab. sch., 3.34; Woodville, Y. P. S. C. E., 4,	55 01
New Jersey. — Cedar Grove, Y. P. S. C. E., 3; Hawthorne, Sab. sch., 4.15; Newark, Bethany Presb. Y. P. S. C. E., for Armenia, 5,	12 15
Pennsylvania. — Lander, Union Y. P. S. C. E. of Cong. and Baptist churches, 4; Ridgway, Jun. C. E. S., 1st Cong. ch., 14; Shamokin, Welsh Cong. Sab. sch., 10,	28 00
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Illinois. — Chicago, Waveland-ave. Y. P. S. C. E., 2.23; Earlville, Y. P. S. C. E., 2.50; Port Byron, Cong. Sab. sch., 5; Rockford, 2d Cong. Sab. sch., 13.50,	23 23
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Kansas. — Partridge, Y. P. S. C. E.	71
Nebraska. — Hastings, Cong. Sab. sch., 1.55; Wahoo, Cong. Sab. sch., 2.17,	3 72
California. — Palo Alto, Y. P. S. C. E. of Presb. ch.	5 00
Colorado. — Denver, Harman Cong. Sab. sch., 2.60; Julesburg, Y. P. S. C. E., 2,	4 60
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	148 57

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ILLINOIS. — Chicago, David Fales, for orphans, 50; do., University Cong. ch., Susan R. Cutler, for school, San Sebastian, 3; 1st Cong. Sab. sch., for work of Rev. C. F. Gates, 13.68; Evanston, 1st Cong. ch., for work, care Rev. R. A. Hume, 20, Farmington, Cong. ch., for orphans, 3.06; Nora, Cong. ch., for building, Gazaland, 6.15; Poplar Grove, Cong. ch., for do., 6.75; Providence, Cong. Sab. sch., for orphans, 10; Roscoe, Cong. ch., for do., 5.05; Seward, Cong. ch., for do., 1.95; Sycamore, Cong. Sab. sch., for orphans, 44.50, 164 14

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NEBRASKA. — Crete, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 9.02; do., Ger. Cong. Sab. sch., for do., 1.35; Friend, Ger. Cong. ch., for do., 4; Hallam, do. for do., 2.61; Hastings, do. for do., 15; Lincoln, do. for do., 7; Milford, F. S. Johnson & Co., for orphans, 10; Olive Branch, do. for do., 12.10; Princeton, do. for do., 5.32, 66 40

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Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For pupil, Marsovan,	10 00	
For use of Miss Ida Mellinger,	20 00	
For work, care Miss E. G. Bates,	27 00	
For use of Mrs. G. D. Wilder,	15 00	
For use of Mrs. J. L. Coffing,	50 00	—122 00

	19,969 37
Donations received in December,	52,571 50
Legacies received in December,	5,655 22
	58,226 72

Total from September 1 to December 31, 1896: Donations, $130,561.22; Legacies, $11,241.52=$141,802.74.

FOR YOUNG PEOPLE.

A MARTYRED PREACHER IN TURKEY.

ABOUT ninety miles east of Aintab, in Central Turkey, is the city of Oorfa, which was called Edessa by the Greek historians. Tradition makes it the same as Ur of the Chaldees, from which place Abraham set out for the land of Canaan. In this city in the year 1838 was born, of Armenian parents, a boy whose name was Hagop Abouhaiatian. His father died when the lad was two years old, and the property which would have supported the children was wasted, and young Hagop was obliged to go to work in a weavers' shop, where he learned to read. Half of each day was spent in the shop and the other half in study.

When Hagop was eight or nine years of age he heard people say that some people from the other side of the world had come to Aintab and Smyrna, and that they were dreadful heretics, telling people that their fasts and anointings and worship of the Virgin and other images were useless and wrong. These were the American missionaries who, Hagop was taught, were trying to turn the Armenians from the true faith. But a little later a man came to Oorfa bringing a number of Bibles for sale. The Armenian bishop declared that these Bibles were heretical, and ordered the man to leave the city; but the real fault he found with the Bibles was that they were in the language which the people could understand and not in the old Armenian, such as the priests read in the churches, but which very few of the people understood.

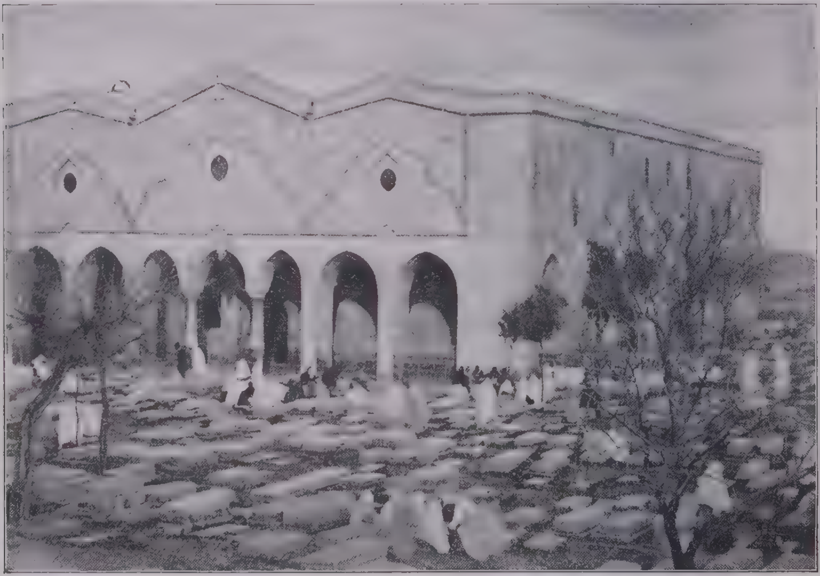
A little later a Christian physician came to Oorfa and often read the Bible to his patients. In a story of his own life which Hagop wrote in his later years we find this record made of his going to listen to this physician. It was when he was about fourteen years old: —

"One Sunday morning I thought I would go and see him, and if I should find any following him, I would go and complain about it to those who had authority, so as to injure them. I was afraid of being seen to go there, lest I should be prosecuted, so I chose a time when I would not be seen by anybody. On entering the room I found there were about ten or twelve present, some of whom were discussing concerning the ceremonies of the Church, and I learned that the Protestants refused to accept anything not found in the New Testament. Although I had gone with a spirit of enmity against this man and the doctrine which he taught, I was surprised at his knowledge of Holy Scripture and the words of grace which he spoke about our Lord Jesus Christ. I listened for two hours and then returned home. I could not forget what I had heard, and the desire to hear him again was growing in my heart. Yet I feared to arouse a spirit of persecution on the part of my mother and relatives. However, after eight days, I again went to see him secretly, and began to converse with him respecting the ceremonies of the Gregorian (Armenian) Church, but I was quite unable to answer him. He urged me to read the Epistle to the Romans, and the third chapter of the Gospel of St. John. For six months this man labored to bring me to a knowledge of the Saviour, and all this while was praying for me. At last the grace of God visited me, and the portion of Scripture by which it pleased God to do so was the seventh chapter of Romans; and having faith that only Jesus could save me from such a wretched state, I was not ashamed to confess it. Leaving all my cowardly and dreadful difficulties on him, without conferring with flesh and blood, I confessed the truth of the Bible. This was in 1853. By strength received from the Lord I succeeded in keeping the treasures of his salvation in this earthen vessel. The result of my confession was my expulsion from the church and the school, and having been anathematized, my friends and relatives turned against me, and my dear mother refused to see me for one year. Human nature could not have borne up under the trials which were my daily experience, had God not been my light, my salvation, and the protector of my life. My confession of truth not only changed me spiritually, but entirely altered all my prospects in life."

THE OLD TOWER OF THE SCHOOL OF EDESSA, OORFA.

Notwithstanding these persecutions, Hagop remained steadfast, going to Aintab, where he was received into the church by Dr. Schneider, and joining a class which was to receive training for six months. After this he began to go about as preacher and teacher. Here is a little incident from his autobiography showing how he was accustomed to work: —

"Every Lord's Day from 100 to 200 people gathered in this small room (for the people sat on the floor, as is the custom, and packed into little space). The schoolroom also was a low, dark little room. In this schoolroom I had from fifty to sixty children intrusted to my care, to teach them the Bible and how to live Christian lives, as well as arithmetic and the languages in common use, Turkish and Armenian. Up to the present time there had been no definite distinction between the duties of preacher and teacher. So I often led the prayer-meetings, visited the people and read the Bible in their homes, or preached in the chapel, as well as instructed the children. About half an hour's walk from the city three Armenian families resided, and the head of one of them had been converted with his household. He earnestly invited me to give the Sabbath-school lesson in his house. When we gathered there and had knelt in prayer, on arising from our knees we found the house surrounded by about 100 men. We hastened from the spot, but had gone but a little way when our persecutors, enraged at finding that we had escaped from the house, followed and began to stone us. Of course, in seeking to injure us these poor deluded people thought they were worshiping God. Fortunately, nothing serious occurred."



THE OLD ARMENIAN CHURCH OF OORFA (WHERE THE MASSACRE OCCURRED).

We have not room to give details of the next few years during which Abouhaiatian came to America and afterwards went to Germany, fitting himself to be a preacher to his people. He was greatly impressed by what he saw in Germany connected with the history of Luther, and his ambition was fired to be as strong for the truth as were some of the martyrs of Germany. Returning to Turkey in 1871, he accepted a call to be pastor of the church in Oorfa, and within six years sixty-two new members were added to the church. On pleasant Sundays his church was not only filled with people but 100 or more would stand outside of the house and listen. Later on he went to Europe to secure funds for the building of a church, securing there about $4,000. On returning to Oorfa, more than 100 members of the church met him when he was nine hours from the city and, as they came nearer, other hundreds were added to the company that came to welcome him. The church which he had desired to build was after great labor completed, and was one of the best Protestant churches in Turkey. For over twenty-five years this man labored amid many trials and difficulties, but with the constant blessing of the Lord. A year and a half ago his wife died, leaving him with six children whose bright faces you will see in the accompanying photo-engraving.

THE SIX CHILDREN OF MR. ABOUHAIATIAN.

And now comes a sad and yet noble sequel. Miss Mellinger, who was then a missionary of the American Board at Oorfa, reports that after the first massacre at that city, which took place October 28, 1895, there was a reign of terror. For many weeks the Turks went from house to house with threats of vengeance on those who did not become Moslems. During all this time pastor Abouhaiatian was a tower of strength, comforting the people in their woes, trying to secure relief in their distress. Another massacre followed on December 28 and 29, during which probably 8,000 people were killed. Some 3,000 of them had congregated in the Old Armenian Church of which there is a picture on the previous page. The walls and roof are of stone, and it seemed a safe place of refuge from the wrath of the mob. But the building was fired, and those who did not perish in the flames were slain by the sword as they tried to escape. When the Turks saw the pastor they said, "Here is Abouhaiatian; we must make an end of him." He asked for his life for the sake of his six children, but seeing that they would not spare him he said, "Do not touch me here; I will come to you." And while he was going he was shot dead. His eldest daughter, Yeonega, now nineteen years of age, saw his body put on an animal and carried off for burial. Miss Shattuck, writing about this terrible experience, says that Yeonega and the other children were with her, as well as 300 others whom she was able to shield during that awful storm of blood. She speaks of Yeonega as calm and brave, though fully knowing what a loss she has sustained, and feeling the responsibility for the care of the younger children. Yeonega herself afterwards wrote to Miss Mellinger an account of what had happened, as follows: —

"Saturday morning, December 28, after family prayers, my father went to see Miss Shattuck. After an hour he returned home and carefully closing the door behind him, he kissed us all tenderly. I saw by his face that something had happened and so said, 'Father, what is the matter?' And just then I heard fearful cries and awful sounds in the streets. Father said, 'Don't be alarmed; we will go over to Dr. Kivork's.' So leaving everything we quickly went over the flat roofs to that house. Fifty men were there, who hid themselves the best they could. The Turks came, having all kinds of weapons red with blood. They saw my father and asked him to preach to them, and then they shot him through the heart. They killed over forty-five men in that one place. As soon as possible I ran to my father. Before he died he said: 'Fear not, the Lord is with you. I have no fear, for I am going to my dear Saviour;' and then he closed his eyes. O my *seralee* (my dear), I sat there in my grief and all the world was dark, blank. Other Moslems came and drove us all to a great mosque. While going many of the young girls were taken by the Turks, and I just escaped being carried away to a harem. After remaining in the mosque three days, Miss S. sent soldiers, who found us naked, and we were taken to her home and she prepared clothing for us, and we were hungry and she gave us meat. How hard it is for us to be without our beloved father! We have lost all — home, father; yet I thank Him that in such trials He has brought me nearer Him."

REV. HAGOP ABOUHAIATIAN.

THE

MISSIONARY HERALD.

VOL. XCIII. — MARCH, 1897. — NO. III.

Jubilee of the Foochow Mission.

ON the first day of January, 1847, Rev. Stephen Johnson arrived at the mouth of the Min River, for the purpose of opening a new mission in China. The city of Foochow lies thirty-five miles up this river, and Mr. Johnson and Rev. Lyman B. Peet, who had labored in Siam, were authorized to establish work at this point. The present year, therefore, is the Jubilee of the Foochow Mission, and the annual meeting with the native helpers and members, held from November 10–17, took special note of the anniversary. On November 18, the fourth annual rally of the Christian Endeavor Union was held, an account of which from the pen of Mr. Goddard will be found on another page. Of the mission meetings Mr. Hartwell says that they were the most inspiring gatherings that the mission has ever had. The history of the half century of work was reviewed with deepest interest, and large audiences were gathered in the tent in the mission compound. On one occasion 900 were counted as present. The program of the meetings, printed in Chinese, fills a large and closely printed sheet. Sessions were held each morning, afternoon, and evening, and at each session a native pastor and also a missionary presided. Aside from a number of sketches reviewing the past, papers and discussions were introduced bearing upon the present and future work of the churches. The list of topics introduced is too long for this paragraph, but it indicates remarkable activity on the part of native Christians, as well as vigorous leadership on the part of the missionaries. The first half century of Christian work in this central city of the Fuh-kien province closes most auspiciously, giving promise of great enlargement in the near future and in all the years to come.

Drs. Clark and Barrows in India.

IT is known to our readers that Dr. F. E. Clark, of the Christian Endeavor Society, is in India in the interests of the organization of which he is the head. We have read of the good services he has held at Ahmednagar and Sirur and other points in the Bombay Presidency. His presence and words will carry cheer and hope to all missionaries in India, who are now sorely tried by the conditions under which they must prosecute their work. We hear from Calcutta that the lectures by Dr. J. H. Barrows have produced a deep impression upon the crowds that have attended them. We have seen a full report of only one lecture, in which Dr. Barrows gave a most vigorous exposition of the world-wide reach of Christianity, and of its contrast in this respect with the other religions which mankind have accepted.

Indian Famine Relief.

No doubt the hearts of multitudes have been touched by the account of the myriads of people who are suffering by famine and plague in India, but so far as we can learn very little has been contributed in the United States for their relief. One reason for this, doubtless, is the feeling that Great Britain is responsible for her own subjects in India, and that she has the means and facilities for providing for them. Though there is a measure of truth in this, yet we cannot entirely close our hearts to the appeal which comes from the stricken people. Moreover there is one class of sufferers in India which we in the United States ought specially to help, — those whom we through our missionaries have led to break away from their associations and join the Christian church. In doing this they voluntarily cut themselves off not only from the sympathies of their relatives and neighbors, but also from many sources of supply. Hence in this time when there is little food, and prices are enormously high, their circumstances are peculiarly hard. The hardship is greatest in our Marathi Mission, where both famine and plague are most seriously felt. Within this mission the appropriations for the present year, made before plague and famine appeared, were reduced by the sum of $8,350, of which amount $1,600 was in the salaries of missionaries, and $6,750 in the "native agency," namely, for pastors, preachers, catechists, and teachers. Instead of being reduced, the appropriations for these missionaries and native agents ought to be doubled. The cost of living is doubled, and the calls upon their charity are incessant. We beg to suggest that our friends who are moved to give something for relief work in India, over and above their gifts for regular mission work, would intrust their money to our Marathi Mission, for distribution chiefly to its native agents whose needs are so pressing and who will use so well what is sent them. Why may there not be an extra offering of at least $8,350 to cover these reductions in the Indian field of the American Board where the suffering is most acute? Such an extra offering would be but a small response to the appeal to our humanity. It is a debt which we owe to our Christian brethren in Western India who are now in special need because they have forsaken heathenism and have followed Christ. May we not look for a generous response to this appeal? Contributions for this purpose may be designated "for relief of native agency in India," and sent to F. H. Wiggin, Esq., treasurer of the Board.

Changes in Mexico.

Mr. Eaton, of Chihuahua, reports an incident which illustrates strikingly the changed attitude of the people in that city in reference to evangelical work. He had recently been invited to officiate at a wedding ceremony, the bride being a relative of families prominent for their wealth and official position, and still Roman Catholic. At this wedding these relatives were present in large numbers, witnessing for the first time a Protestant marriage ceremony. Mr. Eaton reports that he could not have been treated by those who were present with greater courtesy had he been the bishop himself. He naturally contrasts this occasion with his reception when he first reached Chihuahua. Then a notice was posted upon the cathedral door, warning men not to rent rooms to him, nor sell furniture, food, or drink; and not to attend the services of the Protestants under pain of excommunication. No Spanish teacher could be secured for five months. The change certainly is marvelous.

Financial.

A brief study of the receipts, which are printed below, will give force to our appeal. We desire very much that the favorable movement begun in January, by which our regular donations increased over last year by more than $2,600, be continued every other month during our fiscal year. This must be accomplished in order to make the ends meet, financially, this year. During the five months past, our donations have decreased to an extent that causes alarm on the mission fields, where much distress prevails from lack of funds. Legacies are always an uncertain factor. Thus far this year there has been shrinkage. The large increase in special donations must be attributed entirely to the Congregationalist's Orphan Fund, for which we are grateful, and because of which many a child of sorrow is thanking God. We beg all our churches to look through the contributions which they made last year, month by month, and then see to it that at least as much is raised this year for the Board. If there could, by any means, be a small percentage of increase, the relief would be beyond our ability to describe.

COMPARATIVE STATEMENT OF RECEIPTS.

	January, 1897.	January, 1896.
Regular donations	$44,122.10	$46,777.03
Donations for special objects	3,178.84	4,620.93
Legacies	8,827.11	8,487.98
Total	$56,128.05	$59,885.94

	5 mos. last year.	5 mos. this year.
Regular donations	$165,884.31	$147,363.80
Donations for special objects	19,170.45	34,595.38
Legacies	35,890.70	19,729.50
Total	$220,945.46	$201,688.68

Decrease in regular donations for five months, $18,520.51; *increase* in special donations, $15,424.93; *decrease* in legacies, $16,161.20; *total decrease* in five months, $19,256.78.

Plague and Famine in India.

Of the reports which reach us from India, the saddest are those coming from the city and Presidency of Bombay. In the latter part of December one third of the population of the city had fled, and the death rate was from two to three hundred a day. Six extra daily trains were put on the railroads, and the stations were crowded. Our last letter from Bombay is dated January 8, in which Mr. Abbott says that they are living "where the plague is raging the worst, and people around us are dying by the scores, often even dropping down dead in the streets." But Mr. Abbott can say: "My first thought is to express our thankfulness to our great Protector that it has not come nigh any of our mission circle, nor taken away any of the Christians of our church. We have learned to appreciate the XCI Psalm as never before; for though thousands are literally falling at our side, the pestilence has not come nigh to us." Far more shops are closed than are open, and business is carried on with the greatest difficulty. In their panic, workmen are leaving their tasks, and even the postoffice and government offices are partially deserted. Notwithstanding all, our missionaries are convinced that there was never so good a time for Christian work, and they call for all possible aid, that they may supply the needs of the destitute Christians and may push forward the evangelistic work. Ground that has been so deeply plowed is ready to receive the good seed.

Lord Kinnaird on Evangelical Work in Turkey.

THE Bible Lands Missions Aid Society, of Great Britain, has of late rendered most efficient help in many mission stations of the American Board in Asia Minor. It has recently reported that, through a special fund for relief work, it has forwarded no less than $34,000 for help at seventeen mission stations in Asia Minor. Lord Kinnaird, the treasurer of this society, in reporting this fact in the *Star of the East*, makes the following succinct statement in reference to the impression which prevails somewhat widely that the work of evangelization in Asiatic Turkey is checked, if not entirely suspended, on account of recent troubles: "Will you kindly look at these facts? None of the American missionaries have been withdrawn, not one of the chief stations is abandoned, nearly 200 of the native pastors and preachers are still left to labor in the Gospel, hundreds upon hundreds of school-teachers and Bible-women are at their posts. The colleges are started afresh with numerous students, schools are resumed, and children crowd in, congregations gather for worship and hearing the Word, the poor people hunger for the Gospel. The Armenian Evangelical Church has been persecuted; thank God, it is not destroyed. In fact, aid for evangelization was never more needed than now." These statements are as true as they are remarkable. Is not the voice of God calling to a forward movement?

Aids for the March Concert.

THE article on another page on "The Administration of the American Board" was prepared to aid those who use the topic assigned for missionary concert for March. An extended article with the same title, written by one of the editors of the *Congregationalist*, in 1895, and since issued in booklet form as "The Congregationalist's Handbook No. 6," can be had on application at the rooms of the American Board.

The Children of the Oorfa Pastor.

THE story of the martyred pastor at Oorfa, told in the last number of the *Missionary Herald*, has touched many hearts, and several generous gifts have been received by us to be used for the support of his six orphan children. These gifts are most gratefully acknowledged, and have been forwarded to Oorfa, in care of Miss Shattuck. They will suffice for all the present needs of these children, but there are other cases, quite as pressing, for which gifts will be thankfully received and used at our best discretion.

Shall the Pledge be kept?

SEVERAL of our missionaries in Turkey write with great joy over the resolutions passed by the American Board at its last annual meeting, expressing sympathy with them in their work. They say very little about the first resolution, which refers to the Board's admiration for the steadfastness and faith of the missionaries, but the second resolution stirs them deeply. One missionary says, "It gives me a new thrill of hope and gladness;" and another says, "Miss W—— and I fairly held our breath as I read it, and we said almost together, 'If they don't forget, the end is soon.'" Perhaps some of our readers may not remember what that resolution was, and we reprint it: "Resolved, that we give to these missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy, prayers, and gifts, till the whole land is won for the kingdom of Christ." Is the pledge to be kept?

A Protestant Ordination at Oorfa.

Miss Shattuck, of Oorfa, reports an event of deep interest which occurred on the first Sabbath of the new year, namely, the ordination of Mr. Kunujian. Mr. Kunujian had studied in England and returned first to Marsovan and thence to Oorfa, where he arrived on the first day of the great massacre. He has preached very acceptably, and all desired to have him ordained as an evangelist. Neighboring native pastors came to the ordination services, and not less than 2,000 people crowded into the church. The aged bishop of the Gregorians declined to attend the service, but sent a cordial letter of congratulation and benediction. The new vartabed and the church committee were present and a very large number of their people. The martyred pastor, Mr. Abouhaitian, was the only one who had previously received Protestant ordination in Oorfa. After the ordination service there was a baptism of children, and thirty-nine persons were received to church membership, five of them being girls from the high school. Miss Shattuck says that the people do not seem the same as formerly, they are so softened and refined by the afflictions they have suffered. "But there is a beauty of soul seen in their faces which comes only from communion with God."

A Gregorian Ordination.

A significant illustration of the changed attitude of the Gregorian Armenians toward Protestants is seen in a fact reported by Mr. Sanders, of Aintab, concerning the ordination at Oorfa of three men to the ministry of the Gregorian church, two of whom have studied in the Central Turkey College, one having completed the theological course in our Marash Seminary. In the ordination services there were no prostrations, and little use of the sign of the cross, the archbishop paying very little attention to many of the traditions of the Old Church. This high official was very cordial, and expressed himself as glad that these men were prepared as they were for Christian service. Such educated young men will do much toward raising the character of the Gregorian clergy in Turkey, and in this way a reformation may be brought about which will be of greatest spiritual value.

Studies in Missions.

Many Christian Endeavor Societies as well as clubs in churches are engaging definitely in the study of missions, and we commend to their attention the article by Rev. Mr. Beach, on another page. The scheme which he outlines is simple, and it has worked well in practice. Such studies are most profitable as well as interesting, and we wish that they might be pursued in all our churches. Mr. Beach will be quite ready to correspond with any persons who desire to make further inquiries in the matter, and he may be addressed at either 80 Institute Place, Chicago, the office of the Student Volunteer Movement, or at Springfield, Mass.

The Bible in Austria.

Dr. Clark, of Prague, reports that the work of circulating the Bible in Bohemia has been prosecuted with vigor during the past year. No less than 9,813 Bibles, Testaments and portions, have been circulated. Three colporters have been employed by the American Bible Society, under the direction of our missionaries, and their reports show that the Word of God is not bound, either in its circulation or in its influence upon the hearts of those who receive it.

Conference of Foreign Mission Boards.

The Fifth Annual Conference of secretaries and others directly connected with foreign missionary societies in the United States and Canada was held in New York City, January 12 to 14, at the Rooms of the Presbyterian Board. Twenty or more foreign missionary societies were represented by from sixty to seventy delegates, and many practical questions connected with the work of conducting foreign missionary operations were considered. On Tuesday, January 12, there was a conference of treasurers, and during the following days such topics were considered as Self-Support in Mission Churches; Gifts for Specific Objects; Annual Reports, their form and practical use; The Economic Distribution of the Missionary Forces; Missionary Furloughs; Unmarried Missionaries; Independent Missions; together with reports on other subjects. These conferences are most helpful to all who participate therein, and the judgments based upon the experience of so many practical men who are engaged in the conduct of missions abroad go far toward solving some problems which have been very perplexing. Among the most important acts of the conference was the making of preliminary arrangements, based upon the report of a committee, for the holding of an ecumenical foreign missionary conference in the city of New York in the year 1900. Missionary societies in Great Britain and elsewhere have cordially responded to the suggestion, and much interest is felt in the proposed assembling on these Western shores of the representatives of all foreign missionary societies of the world to recount what God has done within a century in the work of foreign missions, to recognize the divine blessing upon this undertaking, and to plan for enlargement in the future.

Orphans at Van.

Dr. Raynolds writes of the value of the work done for the orphans in Van. While it is worth much to be able to keep the multitudes from starving, little can be done to lift them out of their filth and ignorance. But the children can be put under such influences as may change their whole destiny for time and eternity. On the receipt of additional funds, Dr. Raynolds has enlarged the work for orphans and is now using the stables on the mission premises, and he thinks he can manage to stow away on these premises nearly 200. But he adds, "Even then we shall have but touched the fringes of the need, and I should like to rent one or more near houses and increase the number."

Steadfastness.

How would Christians in America endure such persecutions as have met the new church members at Gak-liang, described in the letter of Rev. Mr. Goddard, of Foochow, printed on page 105? Would all but six or seven out of 143 stand firm? Perhaps there is less peril of relapse in the presence of open foes such as these Chinese have withstood than when men are met by the temptations to ease and self-indulgence.

The American Board Almanac.

The value of our American Board Almanac has been most cordially recognized by individuals and the press in this country, and gratifying notices have been received from Great Britain concerning the beauty and serviceableness of this annual. The secretary of one of the prominent missionary bodies in Great Britain writes: "I confess I envy you the issuing of such an almanac in connection with your missions. Perhaps we may attain to an imitation of it some day."

The Sick and Hungry.

Reports from Harpoot at the beginning of January reveal some very sad cases of destitution. At one village of 200 houses, there were reported 170 sick; in another village, which had 280 houses before the massacre, 250 were sick, some 400 having already died since the massacre. The people in many of the villages are dying not so much from disease as from want. In Harpoot city two houses have been opened for orphans, and it is hoped that others may be secured. The Arabkir pastor reports that there are in that city alone 1,711 orphan boys and girls, and no less than 683 widows, the whole number dependent upon charity being over 3,000. It is a significant fact that of the £ T. 2,500 in the hands of the local officers from the collections made by the government for relief during the past years, the sum of £ T. 1,000 has been set apart for the repair of mosques. What remains is being distributed at the rate of from twenty-five to forty-five cents a person. Another fact is significant that, simultaneously with the giving of government relief, the taxgatherers have been specially active. In one place at the door of the room in which the government was giving aid, stood zaptiehs collecting taxes of those who came out. The officials in other places are more generous, giving to those who had received relief protection from the exactions of collectors and creditors.

Support the Spiritual Work.

We again call attention to the fact that gifts for the temporal relief of the Armenian sufferers do not avail for the support of the missionary work among them which is essential even to their temporal salvation. If our missionaries, and the native agents who work with them, are not supported, temporal relief will not long avail anything. The preacher and teacher and the evangelistic services in each community are well-nigh essential to the distribution of aid which shall keep the sufferers alive. In regard to this relief work Mr. Crawford, of Trebizond, says: "We recognize that these large sums which have been given have been sent for food and clothing, that is, for relief work, and for relief they have been and shall be conscientiously expended. We further recognize the fact that the donors of these sums are not all Congregationalists, that the funds have come in from philanthropists, irrespective of creed or party, and we appreciate the confidence placed in us in thus being allowed to distribute immediately to the needy ones, and to assure them of the love and interest felt in them by friends beyond the seas. At the same time our good Congregationalists may well consider the fact, that while we do not want them to send less for bread, many are giving for bread who will not give for church and school work, and that Protestant Christians in Turkey are looking directly to Protestant Christians in America for aid in keeping up the special church services which they as Protestants have learned to value so highly."

Orphanage at Bebek.

It is a most interesting fact that the old building at Bebek which Dr. Hamlin used for his theological seminary has been purchased by the German relief committee of Frankfort-on-the-Rhine, to be used as an orphanage for girls and boys. There will be accommodations for about 150 children, and it is a delight to think that the place which has been so consecrated by prayers and Christian effort in time past is now to be used for such a philanthropic and Christian purpose.

Matters in Japan.

MR. ALLCHIN, of Osaka, reports an evangelistic tour he had made through the island of Kyushu, with his lantern, preaching thirty-one nights to audiences numbering in the aggregate 15,510. While all this is encouraging, Mr. Allchin warns us not to draw too favorable inferences. The people will flock to listen to these addresses illustrated by pictures, while the morning audiences on Sunday are very small. The thoughts of the people are absorbed in worldly concerns, and those who profess the Christian faith need a new and mighty impulse from above to lead them to better and more consecrated lives. In December, Mr. J. R. Mott, of the Student Volunteer Movement, spent two days at Okayama, Japan. Mr. Pettee reports that not for years, if ever before, has that city witnessed such a meeting as was held on December 17. Three meetings were held in succession, and thirty-two young men arose for prayers and gave their names as desirous of accepting Christ as Saviour and Lord. Other meetings were held, of great interest and value.

A Demand for Missionaries.

IN connection with the foregoing we may refer to a letter received from Rev. Mr. Rowland, who returned to Japan last autumn, and found himself at once greatly perplexed as to which one of three or four stations was most in need of his services. He visited Tottori, and left it with the impression that the Lord was pointing the way to his return there, but on reaching Kumamoto the call to that city seemed quite as urgent. Matsuyama was visited, and it seemed as if the opportunities in that field were in some respects greater than at either of the other two points. But on returning for further conference with the mission, it was finally decided that the most imperative call was from Sapporo in the Hokkaido, and Mr. and Mrs. Rowland accordingly have gone to that northern station for the winter, at least, where they doubtless will remain permanently unless prevented by reasons of health. These facts show that there is an eager demand for missionaries in Japan.

Brahman Priests.

THE character of the Brahman priests of India, of whom the common people stand in such awe, is well illustrated by the accounts which are given of their conduct during the present time of famine and plague. They are playing upon the fears and religious susceptibilities of the people, and enormous sums of money are spent in these days in sacrifices and offerings to them. Miss Millard, of Bombay, writes: "Through the credulity of the people the priests are reaping rich harvest these days. The *Bombay Gazette* of December 30 contains the following: 'Pundit Swaroopdas wires to us from Shikarpur, "I undertake to free Bombay of its plague if goat flesh, fish, and liquor is supplied to me for sacrificial purposes in quantities sufficient to equal, approximately, a day's consumption in Bombay. We further condition that no slaughter of larger animals (meaning, of course, cows) should take place on the day the sacrifice is offered. I am ready to leave for Bombay on intimation. I require neither remuneration nor traveling expenses."' No doubt hundreds will be deceived by this man to whom they will give everything he asks." It would be difficult to regard this as anything but an exceptional case were it not in exact accord with the whole history of the Brahman priesthood. They are haughty, selfish, and mercenary. Despising the common people, they do not hesitate to profit by the woes of others.

A Memorial Church in Parral.

On December 6, 1894, Mrs. Helen B. Olds, wife of Rev. Otis C. Olds, died suddenly at Parral, Mexico, after a brief but beautiful missionary service of less than three years. Her personal friends, including missionaries in Mexico and Americans in Parral, and several in the United States, planned to erect a much-needed church building in memory of Mrs. Olds' devoted Christian life. The church at Parral, though its members are all poor, raised for this object between six and seven hundred dollars. The work on the building was done almost entirely by members of the church, most of them giving part of their labor in addition to their contributions of money. The building was dedicated, free of debt, on January 20. Nearly 400 persons were present at the service, including the governor of the district, several members of the city council, and representatives of all classes of the people. Twenty-two members of the church at Las Cuevas, fifteen miles distant, were present. The assembly was quite remarkable, and all Parral is talking about what was said and done. Mr. Wright preached the sermon, and Mr. Eaton led in the dedicatory prayer and addressed the church. The building is well situated, fronting the public garden, named after President Diaz, which is a favorite resort in the city. A marble tablet in the vestibule of the church records the name of Mrs. Helen Bush Olds, in memory of whom this "evangelical temple" was built. On the Sunday after the dedication nearly 100 members participated in the Lord's Supper, thirty-five of them having been received during the year 1896. Mr. Olds reports that the church is moving forward with new courage and faith.

MRS. HELEN B. OLDS.

Consecrated Money-makers.

A missionary in India has expressed the opinion that "the need of the hour is a consecration of money-making powers to the Lord." It is certainly true that, at the present time, the first two requisites for the prosecution of foreign missionary work are fairly met, namely, open doors and a supply of laborers. Nearly the whole world is accessible, and the Student Volunteer Movement gives assurance of an army of helpers quite in advance of the means at hand to maintain them. The present special call is for consecrated givers; men and women, too, who shall make it their missionary work in life to earn and give all they can for the advancement of God's kingdom in the world. A missionary going to China gives his time and energies to the Lord's work, expecting only an economical support through life. He has no thought of laying up money. Why may not a multitude of Christians whose circumstances and aptitudes keep them from going abroad have the same missionary spirit, leading them to live in the same economical way as they would were they on missionary ground, and giving the avails of their business ability and toils to the Lord's treasury? Missionaries of this kind are needed in great numbers in America, as well as in Africa and India and China.

Miss Clara Barton's Testimony.

We have received from the American National Red Cross Association a copy of an illustrated edition of its report of the relief expedition sent by it last year to Asia Minor. Forty-four pages of the report are given to Miss Barton's own statement, as president of the association, and the remaining 100 pages give the reports of the financial secretary and of the general and special field agents. We have been deeply interested in the account of the way in which relief was administered. It was a most philanthropic work, and efficiently and successfully conducted. The aid and comfort it brought to the stricken people of Turkey were of inestimable value. Miss Barton bears emphatic testimony to the character and service of our missionaries and to their self-denying efforts in ministering to the wants of the suffering people. In speaking of the band of American missionaries at Constantinople, including Dr. Washburn, president of Robert College, Miss Barton says: "If one would look for peers of this accomplished Christian body of our countrymen, they would only be found in the noble band of women, who as wives, mothers, and teachers aid their labors and share their hardships, privations, and dangers. I shall always feel it a privilege and an honor to have been called, even in a small way, to assist the efforts of this chosen body of our countrymen and women, whose faithful and devoted lives are made sacred to the service of God and their fellow-men."

For the Furtherance of the Gospel.

Not seldom does Satan overreach himself, and help the cause he seeks to hinder. Dr. Gordon, of Japan, reports a meeting held at a place near Tottori, where two Buddhist priests unwittingly aided in the preaching of the gospel. They had filled themselves with *saké*, and came prepared to break up the meeting. This they sought to do by noisy interruptions and by seizing the clothing of the speakers. A policeman who interposed for the sake of keeping order was vilified and roughly treated. It was a noisy audience, though very small. But the result was that the next night there was an audience of from 150 to 200, and all were very quiet.

The "Scenes from Mission Fields."

The response we have received from Sunday-schools and Christian Endeavor Societies which have received the sheet of pictures entitled "Scenes from Mission Fields of the American Board" has been very gratifying. The gift seems to be highly appreciated. Our readers will remember that it is sent freely, on application, to all Sunday-schools and Young People's Societies that have contributed of late for any object connected with the American Board, or that propose to do so within the year to come. We shall be glad to hear from those who desire this sheet.

Deaths of Missionaries.

It is with deep sorrow that we learn of the death of two of our missionaries in China, Mrs. Jennie P. Atwater, of Shansi, and Mrs. Isabella B. Williams, of the North China Mission. We have no information as to the dates or circumstances under which these two valued missionaries have been called from the earthly service, and only know that they have gone, to the great loss of all those associated with them and those for whom they had labored.

FOURTH ANNUAL CONVENTION OF THE FUH-KIEN SOCIETIES OF CHRISTIAN ENDEAVOR.

BY REV. DWIGHT GODDARD, OF FOOCHOW.

The Fourth Annual Convention of the societies of Christian Endeavor of the province of Fuh-kien was held at Foochow, November 18, 1896, morning and afternoon. As there was no church large enough to accommodate those that were expected to attend, a tent of bamboo mats was erected on the grounds of the American Board in the suburbs of Foochow. To this place the members and friends of the Christian Endeavor in the Church Missionary Society and the American Board resorted from far and near. In the morning there were 750 present at one time, and in the afternoon 900; while fully 1,200 were present at some time during the day. The weather was mild and favorable for an out-of-door meeting, and the flowers and trees made a charming background for the twoscore society banners that decorated the stage. The program was long, but Mr. Ling Muk-gek, the first Christian Endeavorer in all China, made an admirable presiding officer, and under his spirited leadership reports, addresses, and prayers followed in rapid succession, without break or drag.

THE CONVENTION IN SESSION.

In the morning reports were read from twenty-eight societies, enrolling 576 active, 501 associate, and 135 honorary members, besides six Junior societies with eighty-three active and ninety-one associate members; a grand total of thirty-four societies, with 1,386 members. Missionary offerings had been made during the year of twenty-nine dollars, silver. The organization of a local union of the eighteen Foochow societies was also reported, all the principal officers being Chinese. It was a cause of great regret that these statistics that make Foochow the Banner City in Christian Endeavor China should not have been included in the 1896 report of the United Society of China.

Many interesting things were disclosed in the reading of the reports. When that of the Washington Convention of 1896 was read, a student asked, "What! was it held inside the Imperial City?" One boy said he was chosen to read the report because he was stupid and would read the characters and not "add words." This was a decided hit on his pastor, who was notoriously long-winded. One boy lost his manuscript, but pluckily went on and delivered it "out of his stomach," as the Chinese have it for "from memory." A literary man volunteered to read the report of a society, but was called down when it was discovered that he was not the regular delegate, "who was only a tradesman." Even the little Juniors were present, although "they were no bigger than my thumb."

The afternoon session was given up to addresses and a consecration service. It opened with a greeting from "Father and Mother Endeavor in China" (Mr. and Mrs. Hubbard), which was replied to by Miss Newton, who adopted a famous felicitous expression to the Christian Endeavor societies, "A hundred children and a thousand grandchildren." There were then words of greeting from Mrs. Bishop Joyce, Miss Bosworth, and Dr. Correll, of the American Methodist Mission, and letters from Tasmania, Amoy, and Shansi. Then followed the reading of an address on the Holy Spirit, by Mr. Uóng, a Christian in the Imperial Customs. There were also addresses by Pastor Ling, of Kucheng memory, and Mr. Ho, a watchmaker. Rev. W. Banister, of the Church Missionary Society, then delivered the most impressive address of the day, at the close of which he referred to the sympathy of the world that had blessed Foochow at the time of the Kucheng tragedy, and expressed the hope that in some way we might show our sympathy for the Armenians in their hour of suffering. A series of resolutions was then offered by Mr. Ding Ming Wong, the assistant at the Theological School of the American Board of Commissioners for Foreign Missions, conveying our sympathy to the Armenians and urging the governments of England and the United States to intervene in their behalf. An impromptu collection of $20 was taken for their relief that will be forwarded to the Bible House, Constantinople. An interesting incident of Mr. Ling's management of the collection was the happy way in which he sent the boxes around the second time "to accommodate those who on second thought found that they had not been as generous as they now wished to be."

The deepest interest and enthusiasm centred about the consecration service that closed the exercises, and here again Mr. Ling's leadership was conspicuously successful. As prayer or verse or words followed each other from all parts of the great audience, one forgot the struggle of the Church of China during the past half century in the vision of the future of that Church that faith presented to the minds of all present. Rev. Charles Hartwell, whose service almost spans the fifty years' work of the American Board of Commissioners for Foreign Missions in Foochow, blessed the Lord that his life had been spared to see this day, when a thousand consecrations could be offered in joy and peace on the very ground where the first missionaries were stoned as they passed on the street. Surely the friends of missions and all Christians have good cause for rejoicing in the success of Christianity in China that is marked by this Fourth Annual Convention of the Young People's Society of Christian Endeavor in Foochow, China.

THE ADMINISTRATION OF THE AMERICAN BOARD.

We wish all our business men, as well as those not devoted to business, would give a little time for consideration of what it means to administer all the varied interests which belong to an institution like the American Board. Manifestly such an enterprise must be conducted on business principles. There must be division of labor, defined rules of policy, and safe methods of managing trusts. The past history of the Board has given to it a good reputation in all places where its work has been known. Its whole work has always been before the public for inspection. Its method of administration is worthy being described for the information of its friends.

Its duties of correspondence are divided among three secretaries. Two of them, Rev. Judson Smith, D.D., and Rev. James L. Barton, D.D., are designated as foreign secretaries and have the immediate charge and supervision of the foreign field. The twenty missions of the Board are divided between them. This correspondence is widely extended and becomes the Board's record of missionary achievement. It covers many difficult and delicate questions.

The Rev. Charles H. Daniels, D.D., is the home secretary, the special duty of his department being to promote the missionary spirit at home, and to secure both the missionaries and the means required for the support of the work. The correspondence involved is varied, reaching out to all the churches and societies in their giving, to local and State conferences, and to the candidates who contemplate the missionary service.

The editorial secretary, Rev. E. E. Strong, D.D., prepares and edits the various publications of the Board, which are used so effectively in the dissemination of news among the churches. The increasing demand for missionary literature indicates the efficiency of this department.

The duties of the treasurer, Frank H. Wiggin, Esq., are most exacting. Few can realize the variety of detail, not only at home, in the correspondence with the church treasurers, and caring for funds and investments, but also in correspondence with all the mission fields where are vested large moneyed interests. This department is carefully guarded. A finance committee of the Prudential Committee has constant oversight and makes monthly investigations of the treasury. Then there is a committee appointed by the Board itself to overlook the treasury, as well as auditors, with their expert accountant. The reports of this accountant have been complimentary in the extreme. It has always been a cause for gratitude that the credit of the Board has stood at the highest in all parts of the world, and its paper is counted as the best.

Not to know Mr. Charles E. Swett, the publishing and purchasing agent of the Board, is to have a defective Congregational training. The work of his department is exceedingly varied. Goods to the value of between fifty and sixty thousand dollars are purchased and forwarded annually to the different missions. The *Missionary Herald* is forwarded to subscribers and honorary members, and a large amount of missionary literature is sent to applicants in all parts of the land.

For many years the Board has had two district offices, one in New York, under the care of Rev. Charles C. Creegan, D.D., and one at Chicago, under the care of Rev. A. N. Hitchcock, PH.D. These offices have come to be important centres of distribution for the literature of the Board, while the district secretaries give themselves largely to field work in their respective territories. There is also a general agent on the Pacific coast, Rev. Walter Frear.

Twelve gentlemen, six clergymen and six laymen, who freely give their time to the work, together with the president and vice-president *ex officio*, constitute the Prudential Committee of the Board. The corresponding and editorial secretaries and the treasurer sit in conference with the committee, but do not vote.

Their meetings are held every fortnight, with occasional special meetings. The Prudential Committee is divided into sub-committees, to whom special matters are referred, and all reports must be rendered to the whole committee in writing. Important matters of finance are referred to a standing committee consisting of five business men. There is also a legacy committee, and a sub-committee on each of the mission fields.

The business of the committee is arranged by the executive officers with much care, and presented by the proper official in as compact a manner as is possible. The business is considered by the committee, as a whole, or referred to a proper sub-committee for fuller investigation. The variety and breadth of the work can readily be imagined. This body of men ought to have the confidence and the gratitude of the churches. Freely and at great sacrifice they care for these Christian interests.

Each of the missions abroad is an organized body, and is required to hold at least one meeting during the year. Regular minutes must be kept of all its transactions, and the same forwarded, through the secretary of the mission, to the secretaries of the Board, with all other important documents. Each station must make a report to the mission to which it belongs, and the same be forwarded to Boston. Constant and regular correspondence is required from all the fields and their missionaries.

Each mission must present to the Prudential Committee its estimate of needs for each year. These estimates must cover, first, the work deemed most important, and, second, those objects which though not essential are yet so important as to call for grants if the state of the treasury will allow. These estimates are the basis of action on the part of the Prudential Committee when appropriations are made, in November of each year. Applications from individual members of a mission are not received unless the concurrence of the mission is first obtained.

Each mission appoints a treasurer, who is responsible to the Prudential Committee and must make full reports to the treasurer of the Board of all receipts and expenditures from all sources, with balance sheet showing the exact condition of the treasury. Every station must have its treasurer, who is responsible to the mission treasurer. A board of auditors must vouch for the accuracy of the accounts of the missions.

The missions are charged not to overrun the appropriations under any circumstances, great emergencies excepted, and then only by vote of the mission. Debts are not allowed in the reports of mission treasurers to the treasurer of the Board. When the Board is in debt it is because the actual receipts have not equaled the estimated receipts, upon the basis of which estimate the committee must make its appropriation in November of the previous year. The work cannot be forecast from month to month with economy, but plans and contracts must be made year by year, with as much prudence and care as is possible.

It has always been the aim of the Board to administer its affairs with care and economy. For the past twenty years the cost of administration has averaged about seven per cent of the income. This is accounted as good management, and such economy is seldom matched in large corporations which do so wide a business.

There is one more consideration. All this work is founded and carried on in the name of the Master. Every dollar given to the treasury is sacred money and represents a purpose of the giver to fulfil Christ's command. The great work and its motives may well presuppose fidelity in administration. The statements as to administration, here made, will show the Board as a business enterprise.

SOME RESULTS OF RELIEF WORK IN TURKEY.

BY A FOREIGNER RESIDENT IN CONSTANTINOPLE.

"Inasmuch as ye have done it to one of the least of these."

It is early yet to detail the full results of the magnificent benevolence of Christendom toward the Armenian sufferers in Asiatic Turkey. But while the work is not finished, the end of the general relief work, aside from provision for orphans, is in sight. During the last fifteen years more than a million dollars have been contributed in England, the United States, Germany, Switzerland, France, Holland, and other countries, even to the antipodes, in aid of the Armenians. It is worth while for those who have taken part in this great charity to ask what their money has done.

Asiatic Turkey is a Mohammedan country. Out of its 18,000,000 inhabitants, barely one fifth belong to the various Christian communions, not more than 1,500,000 of these being Armenians. Darmesteter, writing of the Afghans, accurately characterized the religion professed by Afghan and Turk alike as teaching "no charity, no self-control, no self-improvement, and best qualified in the damnation of alien creeds." Naturally there are exceptions to this sweeping generalization. But on the whole, the feeble minority known as the followers of "the Nazarene" have long represented in Asiatic Turkey the only forces which urge the Moslem population to charity, to self-control, and even to self-improvement.

Poor and, to Western eyes, ineffective though this incentive to the higher manhood has proved, the progressive qualities of the Armenians, more than anything else, envenomed the retribution wreaked upon the race for the sedition of a comparatively few of its members. There is no need to repeat accounts of the terrible scenes which resulted from the wish of the Turkish people to forestall, under the well-known apothegm of Moslem statecraft, "Massacre is better than sedition," the possibility of an Armenian insurrection at some future day when the clearly growing self-improvement and self-control of that people should find their full development into power. As a result of these horrors some hundreds of thousands of Armenians, men as well as women and children, were left bereaved, hungry and forsaken, stripped of property and business, houseless and naked, at the beginning of winter on the bleak highlands of Eastern Turkey. Their religion had been reviled, their churches profaned and destroyed, the virtue of their women scorned and outraged, their clergy slain or thrown into prison for seeking to keep alive the spark of faith among their people, and their Bible called seditious because it teaches trust in God and incites to patience and hope notwithstanding the power of the persecutor. Thousands had died rather than give up their religion. Had the Moslems been led by the thought of the wicked vinedressers, "This is the heir; come, let us kill him and seize on the inheritance," their violence against the Armenian race could not have been more fierce. Apparently the survivors were left entirely to the mercy of such Mohammedans as might throw an occasional crust to them, as they sometimes throw a bit of bread to a dog. It seemed certain that the Armenian race in Turkey would be exterminated, and that the Armenian church, after all its centuries of fidelity to the name of Jesus, had received its deathblow. Thousands among the wretched survivors began to believe the declaration, dinned into their ears day and night, that there was no alternative for them but to choose between death and Islam.

This was the situation which appealed to the charity of the Christian world in the autumn of 1895. Had not this appeal been quickly and royally heeded by private benevolence, all that was feared in the way of extermination of race and religion would have been accomplished, while the statesmen of Europe were still investigating whether anything of note had happened in Asiatic Turkey; and long before any cautious plannings for restoring to the Christians in that remote region security to live and to earn their bread. So cautious have the governments been, that the honor of protecting the Christian right of relief to the starving has largely been left to Great Britain alone. During months together, while the necessity was greatest, and the danger of visiting the prostrate people was most imminent, all the European powers but Great Britain deemed it unwise to anger the Turk by giving bread to the broken-hearted and starving Armenians.

As to the good accomplished by this great charity, these are some of the results. Between 100,000 and 200,000 helpless people have been saved from starvation, have been wrested from the clutches of pestilence, have been clothed, helped to restore their houses, to reconstitute their trade or their agricultural enterprises, and have been set on their feet with at least a beginning of self-support, and thousands of orphan children have been rescued from destruction and provided with shelter, clothing, and the beginnings of instruction which will fit them for the life from which they had so nearly been cut off. The Armenian church has been saved from destruction, the clergy have been emboldened to recommence their functions, the people have again found comfort in the ministrations of the sanctuary. The mere fact of the general outflow of help for people regarded as a prey has often deterred the astonished Turks from pursuing their policy to the bitter end.

Aside from these outward and physical fruits of the Armenian relief work, other profoundly beneficent results do not at first meet the eye. If any of the people in the hour of despair did waver, thinking that perhaps their sufferings would justify abandonment of their religion, that uncertainty of mind has disappeared. If any had begun to doubt God, the aid which reached them as unexpectedly as though dropped by ravens at their feet has proved to them that God does live, and their faith will not again easily fail. The fact of sympathy has brought to the people hope and patience, and has thus greatly diminished the probability of despairing violence against unfriendly neighbors. Living in the semi-fossil condition into which they were brought by the Mohammedan conquest, the Armenians have felt toward aliens much as do their Mohammedan neighbors, — eager to offer damnation to all professing a creed different from their own. But this narrowness cannot recover its sway over men to whom Western Christians have brought life, whom they have taught new industries and the means of improving old ones, and to whom, in short, the prompt and effective measures of relief adopted by the love of these aliens has brought a new idea of the unity of the universal Christian body. Moreover a new value has been found in the consolations and the incentives of the gospel. Never before has the demand for the Bible been so great nor relish for its instruction been so keen as at present. Mohammedans also, along with the Armenians, have had an object lesson in that love which is the glory of Christianity, in the generous, rapid charity which saved the Armenians, as well as in their own participation in its benefits whenever they themselves lacked food and clothing.

This work has truly been the work of Jesus Christ. It is of the same class as the healing of the sick and the raising of the dead by the hand of the Master, and as the elevation of the submerged classes in the slums by his faithful servants in our cities. All who have had a share in contributing to it may rejoice with exceeding joy in its success, and in feeling with all humility that their self-denial will one day be rewarded by that blessed sentence, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But one aspect of the results of this great charity must not be overlooked. Its moral and spiritual fruits must be made permanent, as the beginning of a new era of growth for the Armenian church. To this end missionary operations in Turkey must at once be placed upon a higher plane of efficiency. Let us not be misunderstood at this point. The object of missionary operations in Turkey is not to build up a Congregational nor a Presbyterian, nor even a Protestant denomination. So far as Armenians are concerned it is to induce the people who have the gospel to live by it. It is to persuade a race which bears the name of Christ to seek more likeness to him. It is to foster in this church a sense of its responsibility for witnessing for Christ toward the people among whom it has its home. The misfortune of the Armenians hitherto has been too great readiness to fold the gospel treasure in a gorgeously embroidered napkin and to bury it in the holiest recesses of the altar; to kiss the outside of the book rather than

Pacific School of Religion Calif.

absorb its contents. The Armenian church has practically no helps to the study of the Bible of a date later than the sixteenth century. What this must mean in an age of doubt and criticism the people of America very well know. Far be it from us to undertake anything to the injury of the ancient Armenian church. Its history during fifteen centuries and its terrible sufferings in the present period demand our warmest sympathy. Ultimately that church is destined to be the successful exponent before the eyes of the Moslems, who had thought to destroy it, of the saving love and the purifying doctrine of Jesus. What remains for our missionaries to do in Turkey is to keep before the people the simple gospel, in its beauty and preciousness, until the people shall permanently and irresistibly decide that the church shall have a preaching ministry to feed their souls. In this time of weakness and of turmoil, such a result depends upon maintaining and strengthening the work of the Board in Turkey. For some time Armenian clergy have been in the habit of using to a considerable degree the publications of the missions of the American Board in the preparation of their exhortations to their people. In a few cases Armenian priests have prepared for their work by study at the colleges and theological seminaries of the missions. The rending of the veil of prejudice, which seems to be one of the results of the relief work, promises that the opportunity for the missionaries to help the Armenian church in this way will be much increased. But it will not be increased if the supplies of the missions are to be cut off.

Friends of the American Board, does not the hand of divine Providence point unmistakably to a duty in this matter? Your magnificent charity to the Armenian people has already borne much and gracious fruit. But the best and most permanent results of that Christian charity will not be fully attained save by continuing self-denial that the people whose lives you have saved may find in the preaching, in the education, and in the publications which you support in the Turkey missions the aid to a better understanding of their heritage in Christ, which at present they can gain in no other way.

A SUCCESSFUL EXPERIMENT IN THE STUDY OF MISSIONS.

BY REV. HARLAN P. BEACH, EDUCATIONAL SECRETARY OF THE STUDENT VOLUNTEER MOVEMENT.

Some experiments made by the Student Volunteer Movement for Foreign Missions may prove helpful to leaders of church and young people's organizations who have missionary meetings in charge.

Though the Movement originated in 1886, little was done in the matter of missionary meetings and mission study until five years ago; yet it had found a system already existing with which it had to deal. This system mainly depended upon two kinds of meetings; the first a modified form of the missionary concert, the other of a better sort in which the students listened to specially prepared papers on missionary themes.

Inquiry showed that the modified missionary concert was open to these objections: it gave opportunity for much poor reading from missionary books and periodicals; it often furnished little more than missionary hash, the materials for which were collected indiscriminately from all lands and times; when carefully prepared, it followed no method and so failed to impart a comprehensive view of the heathen world and its needs; and in case the various missionary fields were taken up in rotation, for the first presentation of a country, the cream was gathered from its entire surface, leaving for subsequent presentations of that field a creamless commodity not much relished by the audience. The plan of presenting specially prepared papers, varying from ten minutes to half an hour in length, was open to less objection, but it was found that, excepting those who prepared the papers, the students received but little permanent benefit, since the memory could retain the facts no better than it does an excellent sermon.

To obviate these commonest difficulties, the Movement decided to publish in its periodical, *The Student Volunteer*, carefully prepared study outlines on selected topics. Subjects were chosen with a view to include all important features of missionary work and life, and in connection with these outlines, references were given by chapter or page to the best literature on the subject. Any one who glances over that excellent book, "The Missionary Pastor," where the studies are reprinted, can see that this plan would strongly appeal to students, and would result in valuable additions to missionary knowledge, if carefully followed. But the Movement was disappointed in its hopes; the studies were used but by few. A presentation of the importance of missionary study was accordingly made in the colleges by the secretaries, with some improvement. There was, however, a deeper cause for failure; missionary literature was wofully scarce in colleges and even in seminaries. An agitation for missionary libraries, to which some 150 institutions responded, showed the Movement that libraries only partly met the need, since there might be only two or three books bearing on a given study, and how were they to suffice for a class of twenty? The above facts led the Executive Committee to adopt the present method of study which is now in its third year of successful operation.

Briefly described, the plan is this. The most important missionary subjects are selected and arranged under a four years' cycle, resembling the seven years' scheme of the International Sunday-school Lessons. For the sake of variety, three courses, on as many different main topics, are presented each year. Those of the Fall and Winter terms are of eight studies each, while that of the Spring term contains six studies. For each course a text-book is written or chosen by the educational secretary, who gives his entire time to the educational work of the Movement. The most important key to the situation is the books, and in preparing them the following points have been aimed at: brevity, each lesson being brief enough to be carefully read in half an hour; inexpensiveness, the paper edition at twenty-five cents being far more valuable, if large classes are desired, than the cloth edition for forty cents; intrinsic interest; ease in getting at the facts; and material for more thorough study, provided for by lists of suggested readings in the most accessible literature on the subject. To aid the student, analytical outlines are printed in *The Student Volunteer*, while in connection with each study the leader receives from the secretary a sheet of suggestions as to the teaching of that particular lesson. After each study is over, a report blank is filled out and forwarded to the secretary, the leader being perfectly free to ask questions and make criticisms or suggestions.

The success attained by this plan has been gratifying. The first year some 1,400 students completed one or more of the following courses: The Historical Development of the Missionary Idea; South America; Medical Missions; and China. The second year more than 2,100 students completed one or more of these courses: India; Four Principal Non-Christian Religions; and Missions in the Light of the Gospels. Last term 234 classes took the course in Missionary Biography, some 3,000 text-books being secured by students, while the present course on Missions in the Middle Ages, just begun, has about 1,200 students. Over 200 institutions, in forty States and provinces, were pursuing this plan last year, and during this year a larger number will be enrolled. Thus the experiment has been a wide one, and we are glad to report that it has proven almost uniformly successful. It will be understood, of course, that the number of students taking portions of different courses is much greater than the number reported as completing them.

The question arises, Can others than students make a profitable use, with modifications, of this plan? In reply we would say that in Philadelphia the Christian Endeavor Union has introduced one of the courses of last year, that on India, and has organized classes in different societies, the Volunteer text-book, "The Cross in the Land of the Trident," being used. In many other places different courses of the Movement have been successfully taught to classes of young people. In some cases woman's missionary societies, desiring to really *study* missions, have employed the Volunteer text-books. One Woman's Missionary Board has had part of the volume on Missionary Biography, "Knights of the Labarum," reprinted for use in a study course of their own. As the number who are engaged in such study increases, it is evidently proving successful. Let fifteen minutes of the hour be devoted to crisp accounts of denominational work, and there is no reason why such study should not meet the needs of our missionary meeting leaders. If the method is tried, all would probably feel, as one has expressed it, "as if we were getting out of a little circle and making substantial progress at last."

The above is not a plea for a slavish following of Volunteer plans. It simply shows the importance of five things, if missions are to be firmly grasped: an appreciation of the duty of knowing about missions; a comprehensive, interesting, and progressive scheme for gaining such knowledge; printed information in the hands of each person in advance; sufficient study on the part of all to make facts adhere; and a meeting for talking over these facts and adding to them by side-light studies.

Letters from the Missions.

Foochow Mission.

THE ING-HOK DISTRICT.

MR. GODDARD, of Foochow, reports a recent tour through this district where there has been so much of religious interest in recent months: —

"This field, as you know, is the one that for more than thirty years the late Rev. S. F. Woodin traversed, sowing the seed, and on this tour I was to tell the people of his death. Scarce a village for scores of miles up and down the river but what he has visited, and he was loved and honored and known by thousands that never would accept the blessed gospel that he brought. The pastor broke into tears when he heard the news, saying, 'He baptized me when I was a little boy.'"

A REACTION. — PERSECUTION.

Mr. Goddard regards the special interest which was manifested some months since as the result largely of Mr. Woodin's labors. The church at Gak-liang grew rapidly till it numbered 143 members, but a persecution has now arisen which is exceedingly trying. Of this persecution Mr. Goddard writes: —

"The beginning was back in May, and at one time we thought peace was secured, but later influential men took up the matter against the Christians and formed a compact with all the villages about by distributing cakes; two are given to each family, and over 9,000 were distributed. Whoever accepts them binds himself to the compact. In this case it was an agreement to have no fellowship with the Christians. This meant that the Christian storekeepers could do but little business, scholars would not come to Christian schools, and thieves and vagabonds would be free to molest Christians with impunity, and Christians from the outlying villages coming to sell produce would not be able to do so. The enemies, seizing one pretext or another, have led things from bad to worse. The village elders and constables are all against the Christians, and when appeal is made to the magistrate he sends out runners who take the word of the elders and constables and they report: 'There is no trouble down there,' or, 'The distribution of cakes is a village custom, and has no connection with the Christians,' or, 'The pastor is a busybody with a hasty tongue who stirs up strife,' or, 'The Christians refuse to pay taxes,' etc.

"Now if the Christians were always faultless, and would only 'tell the truth, the whole truth, and nothing but the truth,' we could get to the bottom of the business; but alas! they are first of all Chinese, and only recently converted from heathenism. They are sorely tempted, like all Chinese, to make out their side as all right, and I am afraid they have presumed on their growing numbers and connection with the 'foreigners,' who are supposed to have unlimited wealth and power, to boast and threaten. The Chinese idea is to look out for number one. All altruistic ideas of self-denial for others, or Christian ideas of humility and loving service, are unknown by inheritance. It is news to them that a loving, holy life conquers all things, that there is power in enduring patiently the devices of evil men. So they feel a little aggrieved because the wealth and power of foreign missionaries are not at once put at their disposal when persecution comes. But we are here to teach them that their only help is in Jesus and his teachings, and that with him to help they will conquer all things.

"They do not realize also that it is part of the Lord's dealings with his children to test them and discipline them for better things. This is a spiritual teaching, and the Chinese are very materialistic. Is it strange that they should be staggered, at first, by actual persecution? If they give way a little, it is not because they are weak or unconverted, but because spiritual things are new to them. When we explain it to them they use a very expressive word, 'mó-huák,' which means, 'inevitable, we must endure it,' and forthwith they patiently wait and suffer long. As they are slow to accept Christianity, they are slow to give it up. Of the 143 church members at Gak-liang, half of whom joined this year, four months of persecution have only turned back six or seven. Praise the Lord!

"Let me relate two of many instances of their steadfastness. A church member from a little isolated village way up in the beautiful mountains came down with a back-load of wood to sell and to buy food. No one would buy of or sell to him because he was a Christian, and they took him by the queue and jostled him about. They so threatened and persecuted three Christian storekeepers that they fled the village and hid, but came back when I came to tell their story. That night a constable with twelve men visited the store of one of them, who a few years ago had come from Diong-loh where he had learned to be a Christian, and asked to see goods and crowded into his store, and then into his loft, stole his money and warned him to leave the village. He left that night, not knowing whither to go, and without money, but still a faithful Christian. God bless such and care for them!"

South China Mission.

A COUNTRY TOUR.

Dr. Hager reports a tour into the country districts, occupying two weeks, during which he had some interesting experiences, baptizing seventeen adults and five children, and admitting several to church membership. During the two weeks he traveled some 450 miles, 135 of which were on foot. Tsim Shik is a new out-station opened this year. Here two men were received to the church, after a most interesting examination. One of them is a school-teacher and the other a young man of some means. These men had never seen a foreigner, and Dr. Hager was the first white man with whom they had ever talked. The outlook at this place is certainly hopeful. Interesting incidents occurred at Hoi Ping and Cheung Sha Tong. Dr. Hager writes: —

"Sunday, December 6, finds me in San Ming City holding two communions, one for the men in the chapel and the other for some women in the city. A fish dealer is received to the Lord's Supper for the first time after his consecration to God by baptism. The women are always glad to see me, and two little girls of the two families living here recite to me a part of the first Christian book we use here.

"Our work here is progressing, and we are asked to furnish an English teacher for a free school in a large Chinese school building next to our chapel. This request comes from the gentry and is sincere. They are willing to furnish the schoolroom and a place for the teacher to live, as well as to give about seventy dollars of his salary, if we will secure a competent Chinese who can teach English. The committee in charge of this work have already opened a Chinese free school, and they propose that the Chinese teacher, whom they entirely support for the purpose of teaching the classics, should have half the time and the English teacher the other half. They also promise to allow us to preach Christ to the pupils if we secure the English teacher, and to admit any of our adherents to the school. We shall probably need $150 to $200 for the salary of the Chinese teacher who can teach English, and we are now looking for the right man, trusting that our friends will help us afterwards in meeting this additional expense. I have promised to superintend the English teaching and to instruct the pupils a little whenever I am in the city. A number of the Chinese Christians feel that this movement is of the Lord. Let us hope it is, and may we be able to press the truth home.

A RED-LETTER DAY.

"Monday, December 7, is a red-letter day in the history of my missionary career in China and of our South China Mission, for on that day I receive twelve persons into the Christian Church, a greater number than has ever been received at one time before. Proceeding on foot to Sam Kapat, at an early hour we hold our first communion at the chapel, where one of our high-school pupils receives baptism. From here we proceed to the house of a Christian, where six more are baptized, and after administering the communion we go to our third appointment on the same day and receive five more. At each place a short sermon is preached and the inquirers examined as to their faith in Christ; the members of two families become recognized Christians by this day's work. One of these families is that of a Californian Chinese helper of the American Missionary Association, who, with his son, a few weeks ago was already aboard the steamer in Hongkong bound for San Francisco, when he was attacked by malarial fever. The doctor, finding him in this condition, refused to let him proceed; and so he returned again to his home with his son, and to-day he had the joy of seeing his wife and two sons receive the rite of baptism. He says now that he is glad that the Lord prevented his setting out on his journey to America. The other family received was that of our San Ming helper, and his wife, mother, and sister-in-law, as well as his two children at home, were baptized."

At Hoi Han Fan, the second new out-station opened this year, some dozen persons welcomed Dr. Hager, two of whom were inquirers, and after many searching questions they were received into the church. At Kwong Hoi one person was received to the church who, it seems, heard Dr. Hager speak in Cleveland in 1888, and had taken all this time to think upon the matter before making his confession of faith.

INQUIRERS AT HOI IN.

Dr. Hager, under date of December 10, writes: —

'This was a joyous day to us in Hoi In, not so much on account of the number of persons baptized as the number of inquirers who were present at our service. I took the names of four persons who said that they wanted to be Christians; a business man and two other elders of a neighboring village were with us during the whole service and were deeply impressed, and we had the joy of receiving two elderly men, elders of two villages, into the church. One of these is very earnest, and after I had baptized him, and while still kneeling, he asked to be allowed to pray a few words; and there upon his knees he dedicated himself to God and asked him to help him to be faithful and to keep his commandments. He is a doctor by profession, and wherever he goes, he tells the people about Christ. May the Lord anoint his lips that he may do much good and lead many to Christ!

"The other elder is the father of one of our Californian helpers, who some months ago was imprisoned by the district magistrate because his village did not furnish a certain amount of money. From his prison he wrote me that he wanted to become a Christian, and although he is not yet perfect, he has wonderfully changed. Once he was one of the proudest of the proud Confucianists, whom nothing seemingly could reach. Another of our converts was not permitted to attend the communion by his father. Such is still the persecution against Christians. It is needless to say that this one day at Hoi In was very full; even the women come to be healed of their bodily ailments, which is a little unusual in this region."

North China Mission.

A HOPEFUL OUT-STATION.

Rev. C. E. Ewing, of Peking, writes from Nan Meng, an out-station of Peking, where he had been working in connection with the pastor: —

"To-day a fair is being held in this market town, and the pastor, Mr. Hung, and myself have had the opportunity of preaching to crowds that pressed into the chapel to hear. The attitude of the people of this place and of this whole region is favorable to the Christian doctrine, and very many listen most attentively to the gospel message. When asked to express themselves concerning the Christian truth, they frequently say, 'Don't understand.' But others say, 'Doctrine good.' Still others make their interest evident by coming frequently to hear, or by asking questions, or by treating the native pastor or the missionary with marked kindness. Let me give a few instances to illustrate.

"One of the church members was excluded from fellowship a few years ago because he gambled, but he seems to have sincerely repented, is a constant attendant on church services, always takes part in prayer, and wishes to reunite with the church. The church members think it well to go slow in receiving him back into fellowship, but he very evidently intends to have his influence in favor of Christ and the church. Last winter when Mr. Ament and I were here, this man invited us to a feast, inviting others who were not

Christians in order that they might have the opportunity to hear the Christian doctrine. Now again he has similarly invited the native pastor and myself to a feast at his house to-morrow. This man, though under forty years of age, has been chosen as headman of his village. He tells me that one of the temples in the village has been emptied of idols, that about ten of the one hundred and sixty families have given up the idols in their homes, that many others do not believe any longer in their power, and that, though there are few Christians in the village, the attitude toward Christianity is favorable. This is the same village where the family of the pastor's father, our helper Hung, lives. The old (?) gentleman himself is nearly sixty years of age and is still, as he has been for years, an active and efficient helper. His oldest son is the ordained helper or pastor now located here at Nan Meng. Another son is employed in the printing office at Peking, and one of his daughters is soon to marry a brother of one of the deacons of the South church in Peking.

"Yesterday Pastor Hung and myself walked to a village two miles north of here, where there is an excellent opening. This large village, Shen Chia Ying (pronounced Shun jeah ying, and meaning 'Shen family camp'), seems to be very prosperous, and is surrounded by a dirt wall eight or ten feet high, with a ditch outside of that. Miss Russell, Mrs. Hung, and Mrs. A——, the Bible-woman, have been invited and gladly welcomed by some of the women of the place. Pastor Hung says that he has been treated more cordially there than in any other non-Christian village to which he has ever gone. Soon after we reached there a goodly number of men crowded about us, also very many children. We stood in an open place close to the temple, and for more than an hour preached repentance and salvation, eternal life, and the happiness of heaven through faith in Jesus. Then we were invited into a neighboring carpenter's shop, where we had opportunity to talk further with some who seem especially interested. These people heard the doctrine first at Nan Meng on market days, and from two of our church members who are peddlers from village to village."

In this village of Nan Meng a boys' school has been established, the people paying all but $1.50 a month for its support. The teacher is a Chinese, well educated in the classics, having the first scholars' degree, and, though not a Christian, is a hopeful inquirer. Mrs. Hung, the pastor's wife, has also a school for girls. One of the priests in the Buddhist temple near by is said to be a believer in Christianity, and he is not the only priest who acknowledges the falsity of his own religion. But this is quite another thing from the real acceptance of Christ.

Mr. Ewing also mentions an out-station twenty miles distant, having a church, where the signs are not cheering. The members of the church seem contentious and unwilling to work together with true Christian devotion.

NEW CHAPELS.

Dr. Smith, writing from Pang-Chuang, November 21, says: —

"Within the past six months we have opened three city chapels, one in Chiu Ch'eng, or the 'Old City,' where the district yamen used to be; one in the present city of En Hsien, and one in the city of Hsia Chin. In all three the beginnings have been most hopeful, the opposition of the literati in the Hsia Chin case melting away to nothing. We have our preaching force distributed over a much wider district than ever before, and two are at present exploring two counties to the south of Kao T'ang, where they have met with a good reception thus far. We have sent five to the special theological class at Tung-cho, which makes us very short of workers. It is well not to have all we want or need, as the other Christians are stimulated to do something on seeing how many doors are open."

Japan Mission.

WORK FOR THE ISLAND OF KYUSHU.

In the late changes in orthography of Japanese names, the above spelling is adopted for the name of the great southwestern island. Dr. Gordon has recently spent three weeks upon the island, traveling about 1,000 miles and speaking about thirty times. After a trip which he speaks of as most enjoyable, he has returned with an enlarged conception of the importance of this field for Christian work. Among the points he names are the following: —

"The immense coal deposits not only give employment to large numbers, but they have hastened the construction of a railway right through Kyushu from end to end, and they will encourage local manufactures because of the cheapness of the fuel. The size of the cities is impressive: Kumamoto, 70,000; Fukuoka-Hakata, 60,000; Kurume, 25,000, and several others from 10,000 to 20,000. The bearing of this upon evangelistic work and the great convenience which the extending railways have brought and will bring are easily seen.

"Though the churches have suffered both from the wider rationalistic movement which covers the whole country, and from the local one which centred in Kumamoto, and though in some of the schools of Kumamoto, especially, there is undisguised opposition, still the gospel does get a hearing that is more or less encouraging.

"The destructive utterances from evangelists seem to have greatly decreased, if not entirely passed away; and while there is not always as much positiveness and directness in urging the claims of the gospel, and in emphasizing the importance of the study of the Bible and the observance of the Lord's Day as one could wish, yet the gospel seems to be felt more and more as the only hope of the world.

"The visit was to me one of the greatest joy. Everywhere I was cordially received and courteously treated. The hospitality of the ladies during my stay in Kumamoto was of the highest order, and I felt it to be a great privilege to see in what an admirable spirit they are filling their difficult position, to become better acquainted with them and their Japanese associates, and to give them even a little help. They and their associates are earnest in asking for a family, and they ought to have the help of one of our missionaries either by residence or frequent and prolonged visits. I was fortunate, too, in following Mr. Allchin, whose services in connection with his sciopticon were largely attended and highly appreciated.

"While in Kumamoto, Mr. and Mrs. J. R. Mott, of the International Y. M. C. A., visited the city, greatly stimulating the students in the government schools and the Christians by his addresses, and more fully organizing the former for future work."

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West Central African Mission.

DEATH OF THE SAKANJIMBA CHIEF.

SAKANJIMBA, from whom the name of our Sakanjimba station is derived, died in November last. Mr. Woodside writes:

"He had been sick for some time, but seemed to be getting better. I heard that he was sick and went to see him. I found a couple of native doctors performing over him. They pretended to draw out from his chest, by sucking, the things that were causing him pain. Once I saw an acimbanda (doctor) pretend to draw out such things as a bird's foot, a small ring filled with porcupine quills cut short, stones, etc. I think the acimbanda did much more to kill him than to cure him. He will not be buried until the dry season.

"I was sorry to see the old man go. He was always friendly to us, and was a frequent attendant at Sunday services. How much he understood or how much he accepted, it is not for me to say. He was not an enlightened, intelligent Christian. He often professed to be accepting the word, but he was not free from his superstitions and fears.

"His brother, Dingelinya, will probably succeed him as chief. Whether he will take the name Sakanjimba or not, I do not know. He, I think, is a more intelligent man than his brother, and he too is friendly. One of his boys has been with me for some time, and in school. He is just now going to the coast, but he says when he comes back he will remain here on the place and in school. A nephew also has been with me for a considerable time. Another nephew was with me some time ago.

"The road pasing us is used very much now by caravans for the interior. There is a large camp about a mile from here, where we frequently go to hold services. These people come from various parts of the country below, so it gives us a good opportunity of scattering the seed afar. We frequently have 200 to 250 listeners. I usually take a couple of the boys with me, and they help with the singing and sometimes follow me in speaking. I think it is a good thing for them, and the people listen to them well. There is a custom among this people when one speaks and has finished, the one to whom he spoke follows, repeating what has been said. Natives do not always like to follow us, but a boy can repeat in his own words and it does not seem tedious to the listeners."

THE VILLAGES OF BAILUNDU.

Mr. Fay reports a week spent among the villages about Bailundu in company with some of their young men: —

"We slept at the village of some of our mission lads and were well received and entertained. In the evening the meeting was held in a large native sitting-room. The rain was falling, but we had twenty or thirty who gave good attention to our words. The next day we went only nine miles and stopped at a cluster of villages that reminded me of Bihé. There were twenty-five villages in a circle of a half-mile radius. I did not know there was such a cluster in Bailundu. I hope some day to spend a week or more there, working among these villages or looking up another populous district that I heard was near at hand. We spent one day and part of another here, going among the villages and becoming acquainted with the old men. We held preaching services both nights while there and had a goodly number present.

"The next morning we had a march of about twelve miles, half of the way along the main caravan road from Bihé to Benguela. We stopped overnight in another rather populous part. Still the mountains make the villages practically farther off than they really are; since the paths go around so much to avoid the deep ravines about here. Here we had some opportunity to speak, and held one service in the evening. Next morning started off early for home, a walk of twenty miles."

Zulu Mission.

INTEREST AT INANDA.

Miss Phelps, under date of October 16, writes of the Girls' School at Inanda as in a very prosperous condition, numbering 110 pupils, though it has been difficult to keep down to that limit, and at one time there were a few more present. Miss Phelps says: —

"The first half of this present term of school has passed pleasantly and prosperously, and we have reason to hope that the last half will be better than the first. For two or three weeks there have been a growing earnestness and seriousness among some of the Christian girls, and among some, too, who call themselves inquirers. Dalita, our native teacher, has observed the increasing interest, and has been more instrumental in bringing it about, I believe, than any of us. She leads the meeting with the girls on Sunday evening, and her plain, earnest talk to them on two successive Sabbaths, on sin, and especially on particular sins to which they are prone to yield, seems to have led some to think more deeply than they had done before. The interest has been gradually spreading, and deepening from then until last Sunday. It then manifested itself in loud crying and tears and ejaculations of, 'My sins, oh, my sins!' in meetings held by the girls alone after the usual afternoon service. We teachers heard the crying and went in. Nearly all of them were crying and praying together. We staid Congregationalists do not altogether appreciate such violent demonstrations. Considering their excitable nature, we feared that many might be crying simply because others were doing so. However, too much feeling is better than none at all, and it does seem as if in many cases the Holy Spirit was dealing with them. Later in the evening the teachers met the girls in sections. They were quiet then, though they spoke with much feeling. There were many confessions of sin, that seemed very genuine. We are endeavoring to follow up the good work begun, by words of encouragement and instruction to individuals, and to them in sections."

Miss Phelps also reports that there is unusual interest of late among the boys at Amanzimtote, and also of a revival at Mapumulo.

Miss Mellen, of Esidumbini, speaks of evidence of awakened interest in a number of districts in their vicinity, particularly among the younger people. "The out-station preachers give encouraging reports, and we only wish there were more of such men to send out, and means with which to support schools in every district."

Western Turkey Mission.

ZILLE.

MR. WHITE, of Marsovan, reports a visit made by Miss Gage and himself to the city of Zille, the first made by any of the missionaries since the massacres of a year ago: —

"We lodged in the building used as church, school, and parsonage, unpretentious in appearance, but the most inviting spot in the unkempt city. The inquiries of the young preacher drew attention to the fact that each member of his class of six who graduated from the seminary two years ago is at his work as a preacher, usefully working we trust.

"We had a constant stream of callers when we were not making calls ourselves. Saturday three candidates for church membership were examined; one a young man, about whom one item of testimony was that at the time of the massacre, when another young man was dragged out of the same house and killed, this one begged his mother not to save his life at the expense of a lie; the second, an elderly woman, had been drawn by the matchless invitation, 'Come unto me all ye that labor and are heavy laden,' and her faith was simple and touching; the third, a sister of the preacher and partly educated in our Girls' School, had grown naturally into a Christian life. The Sabbath began with an early prayer-meeting preparatory to the communion, when many earnest prayers were offered. I preached at the usual services to audiences of nearly 400 and 300, the usual maximum being fifty. The morning audience included an average of one from every Armenian house in the city. At this service the Lord's Supper was celebrated, and at the second three children were baptized, On Monday Miss Gage had a meeting with 100 women and girls. Such audiences indicate great friendliness and religious inquiry.

"The pall of the massacre hung over everything, for Zille had the worst massacre of the six in our field. Three hundred houses out of 400 and 200 shops were stripped, and about 150 men and boys killed. The alternative of Islam was freely offered, and two were found to accept. Two members of our church were slain. Seven out of ten Protestant houses were picked clean as a bone, and all the Protestant shops. The other three houses were not touched, simply because they were too poor already to invite plunder. The church was spared partly because there was a vague idea that it was 'English' property, principally because of the personal friendship of Turkish neighbors for the preacher and his family. Except for their bare houses our Protestant friends are practically worse than penniless, for the debts that some merchants carried in more prosperous times are more than enough to swallow up the pickings and leavings of property with which the government has required them to reopen their shops. Their business integrity in this catastrophe has won the admiration of all, and honored their evangelical faith.

"Not only the Protestants but all the

Armenians are wonderfully free from the spirit of bitterness, complaint, revenge, or hate. They are quiet, have resumed as far as possible their old relations with the Turks, and accept the situation. But oh! the misery of houses without bread and without a bread-winner! The government gave bread at the rate of six liras worth per day for six months following the 'event.' But a whole people were impoverished in a day, and who can picture the suffering of the widows and orphans in the years to come, before death releases the one and the lapse of time effaces the childhood memories of the other? Can Occidental Christians fail to stand by a sister church in such an hour of extremity and opportunity?

"Considerable sums have been wisely distributed in relief by the Evangelical Church Committee, sums intrusted to missionary care. We had also been able to provide funds with which thirty-one looms are now running, turning out gingham, for which there is a ready sale at or above cost. We were able to arrange for doubling the capacity of this little plant, which will be a great boon to the poor, as almost every house has its loom. We also gathered up and brought home with us six orphan girls and one boy about nine years of age, who will be cared for on our premises and attend school either here or at the Protestant church in the city."

ZILLE AND MARSOVAN.

Miss Gage, of Marsovan, in her report of this visit at Zille, says: —

"It was a great pleasure to me, and I believe did good. I was especially impressed with the patient, earnest, uncomplaining spirit of the women, and of their very great desire to learn God's lessons for them. I had good meetings with them and felt that God's blessing was surely upon them. We went partly to bring back some orphans with us, feeling sure that their condition would be very miserable this winter. We brought back eight. It would have made your heart ache to see the mothers' grief at parting with the little things as they brought them to me the morning we came away; but it would make your heart equally glad to see the joy of the children in their life here. Mrs. Tracy is nominal head of the home for the girls, but we have a good woman to live with and care for them. They live here with our girls, and our girls have voluntarily made all their clothes for them. We have sent for seven more — four girls and three boys — and look for them this week. The boys will be with Mrs. Riggs; the girls all attend the community school."

Of the Girls' School at Marsovan, Miss Gage writes: —

"I sit in our beautiful schoolroom this A.M. chaperoning a class in Arabo-Turkish scrip, taught by a young man graduated from the college last year. The schoolroom is a perfect joy, it is so bright and clean and sunny; and the girls studying in their seats here and there are so quiet and absorbed that you would never think they were Orientals. The girls reciting are not making an astonishing success, I think, of their work, and the young man appears rather resigned to his fate, as if he wanted to say, 'Well! being girls they *can't* learn.' I think both parties will have to have a lecture."

WORK FOR ORPHANS.

Miss Nason, of Cesarea, writes under date of November 30: —

"What we are doing for orphans forms a very pleasant feature of our work this year. Twenty-three who were received towards the close of last year are with us again, happy as girls can be with good food, good clothes, some work, and lots of fun. Some of them came literally in rags, none had shoes or anything warm for winter; so Miss Closson is bending every energy, not only towards the general welfare of the school but towards furnishing the orphans with clothes. Each girl has a plain but neat cotton dress for everyday wear, and now a woolen dress. What to do towards teaching these girls useful kinds of work is a problem we have not yet attempted to solve. Our school is not in any sense an industrial school, nor do we wish to make it one, but such training is what the orphan girls and boys most certainly need. Meanwhile orphanages are slow in coming. Miss Burrage is doing a most heroic work in Cesarea. She has fitted up a room in the kindergarten building, and there she lives alone, except as to native companionship. Once a week Miss Burrage comes out to Talas for a night and sometimes to spend one day, but only for a short time will she leave the children and the work among the women that appeals so strongly to her."

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Central Turkey Mission.

REVIVAL AT ZEITOON.

Mr. Macallum, under date of December 28, writes from Marash: —

"I am pleased to be able to report a very encouraging state of feeling in our church at Zeitoon. Our pastor writes that they have meetings every morning, and that the people are very deeply stirred. The revival is marked by heartfelt confession of sin and great longing for God's presence. The enemies of Protestantism are many, and they are very much incensed at this new proof of life and power, and are doing many things to hinder our work. Our pastor writes: 'Thanks be to God, they cannot stop the working of the Holy Spirit.' Our churches in Marash, too, are in a very good state, though there is no special movement. I hope and pray that we may have a great outpouring of God's blessing in the near future.

"Our students in the seminary, including the Gregorians, show very encouraging signs of spiritual life. We find the Epistle to the Romans, which we are now reading very carefully in Greek, very helpful."

Eastern Turkey Mission.

DESOLATION AND WANT.

Mr. Ellis, of Harpoot, reports a recent visit at three places, Palu, Peri, and Pertek: —

"In one of these places are eighty-six households, not individuals, but households of widows and orphans with no means of providing bread. Five or six wretched orphan boys came begging of us in the market place. Women and children were in the streets, going from place to place, begging even of the Turks, and finding lodging where best they may. What a school of degradation and crime!

"In the second of these places are over 100 orphans, and in a short time half the large village will be without food. We entered one house where the man had lain sick in bed for over a month. There was not a thing in the house to eat, nor had they anything, save what the neighbors sent in out of their poverty.

"In the third place visited, in the upper quarter, where a year ago were forty-five industrious households, only eighteen remain, and half of them are widows and orphans. Half of these latter were without a blanket for the night, but huddled together for warmth like so many animals. It was painful to see the bare, empty rooms; in one the wretched inmate working for a mere pittance at her rude loom, striving to keep soul and body together.

"At one of these places, Peri, there were six classes in Sunday-school, having 120 members. In Palu there are no priests, and the people seem hungry for the Word. The Gregorians come and fill the chapel when there is a preacher. I have not heard such congregational singing in the land.

"In this great destitution of everything, everything dark, it seems as if some great spiritual harvest must be at hand; the dawn must be nigh."

Notes from the Wide Field.

INDIA.

A Revival in Sialkot. — We find in *The Harvest Field* a report of a remarkable revival which has been progressing for months in the American United Presbyterian mission in Sialkot. The Spirit of God seems to have been present in special power at a meeting of the Presbytery held somewhat over a year ago. The following entry in reference to that meeting was made on the minutes of the Presbytery: "Presbytery hereby records thanksgiving to Almighty God for the abundant manifestation of his gracious presence with us during this meeting; never before has our Presbytery enjoyed such a meeting; and especially for the blessing upon our conference last night, when the Spirit came upon us as a 'rushing mighty wind,' and our hearts were filled with praise to overflowing. 'Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!'" Similar experiences were enjoyed at a subsequent meeting of the Synod and at the opening of the seminary. In the girls' boarding school some seventy of the students seemed to be moved by a mighty impulse, crying out under the burden of sin, and many of them finding the peace of God. The native pastors were greatly quickened, and in the Bible school meetings of great interest and power were held. The revival is certainly one of unusual depth and power.

THE CONVERSION OF A SWAMI. — Dr. Macdonald reports, in *The Free Church of Scotland Monthly*, a singular conversion of a young man who had been moved by religious patriotism to become a Hindu ascetic. There has been a number of such men, some of them highly educated, who have renounced their worldly advantages and have become wandering religious beggars or swami. Swami Vivekananda is one of the number, although he differs much from the orthodox Hindus. But this young man to whom Dr. Macdonald refers took the name of Swami Gopalji. He was a Master of Arts of Calcutta University, and a deputy magistrate, but he threw up his position and became a wandering fakir. While at a Hindu festival at Nasik he learned of a native Christian settlement in the vicinity, and he decided to go there and stay for a time. As a result he became convinced of the truth of Christianity and was baptized. He attributes his conversion to the application by the Spirit of God of the truth that he found in the Bible in his own private study. While a youth he was a pupil in Duff College. *The Free Church Monthly* remarks on this incident: "What a strange picture to our Western minds this experience gives! A pupil in a mission college; then a distinguished graduate of the university and a great linguist; then a magistrate, then a wandering fakir, who while a fakir carried about with him one book only, and that the Bible; and lastly, a Christian brought to Christ by reading the Bible which he had carried about with him while a heathen mendicant. We must go back to the earliest centuries to find a similar picture."

A BLIND CHRISTIAN MOULVI. — The Mohammedans of India are fond of public discussions, and awhile ago the Mohammedans of Agra sent a challenge for such discussion to a certain Ahmad Masih, who was a convert connected with the Cambridge Delhi Mission. The challenge was accepted, and Rev. Mr. McLean writes to *The Church Missionary Gleaner* as follows: "The hall was literally packed with the leading Mohammedans of the city and district, many not being able to gain admission. The discussion opened at 11 A.M. and lasted till 3 P.M., the subjects being (1) 'The Divinity of Christ;' (2) 'Miracles;' (3) 'Prophecy;' (4) 'Life and Character of Mohammed.' On every point the Christian was more than a match for his opponents, and when the last hour came for the discussion of Mohammed's life and character, they ed, and left the meeting in a very troubled state of mind, for next day their leader wrote to our Moulvi asking him if they got another man from Jhansi, would he discuss again on some other subject, and acknowledging failure. We held out for a time, saying that until the first discussion was completed we could not begin a new one. However, after a time we consented, and arranged for another on the 'Attributes of God,' as given in the Bible and Koran. This time they produced their cleverest man, an excellent Arabic scholar, and a B.A.; but he was no match for our Christian Moulvi and before the meeting acknowledged it. This discussion, though it lasted over three hours, did not get beyond the attribute of 'Holiness,' and the Mohammedan community were so perturbed with its result that the inspector of police came to me and requested the discussions to be stopped, as there was great commotion in the city at the result. These discussions must do good; the amount of Scripture which is quoted, often at great length, comparing the Bible with the Koran, the sayings of Christ with those of Mohammed, cannot but leave a very favorable impression on the mind of the impartial hearer, and clearly establish the truths of Christianity, at the same time exposing the errors and weaknesses of Mohammed and the Koran. The Moulvi also took part in bazaar preaching in the city and at Taj Gunj, and many Mohammedans consulted him privately on religious subjects."

POLYNESIA.

NIUE, or Savage Island, which is south of Samoa, has just celebrated its Jubilee. It seems that more than fifty years ago a native of the island escaped in time of war to Samoa, where he learned to read and write and made confession of Christ. Four distinct times he tried to return to his own island, but his countrymen would not permit him to land. In 1846, however, they suffered him to come ashore, but stole his goods and made his life uncomfortable. This native, strange to say, after telling faithfully the gospel message, fell back into heathen habits, but the Word he had spoken was effectual in the conversion of some souls. Three years later a Samoan teacher came to Niué, and still others in succeeding years, so that when the first English missionary came to the island in 1861 he "found five large chapels, family worship in almost every house, and 100 professing Christians; hundreds waiting to be admitted to the church; and out of a population of over 4,000 only eight avowed heathen remain." At the Jubilee, in June last, 2,000 or more were present and the story of the past was reviewed. A feast of enormous proportions was provided, among the items to be mentioned being twenty arrowroot puddings six feet in length and a foot in diameter. Pigs and fowls were too numerous to count. It was a day to rejoice in and the people did rejoice.

NEW HEBRIDES.

WITHIN the past year or two, trying reports of sickness and death have come from this group, but a recent letter from Rev. Mr. M'Kenzie, of Erakor, dated on the twenty-fifth of October last, gives most pleasant intelligence: "I have had much encouragement since you last heard from me. Eighty-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island, Meli, where in years gone by they were exceedingly hostile. The change which the gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing so heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now fourteen church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about 100 had o remain outside. We have over 200 church members, and nearly all of them took heir seats at the Lord's Table. Twenty-one sat down for the first time."

MADAGASCAR.

THE most recent reports from this island increase the anxiety that is felt concerning he future of the evangelical work. The London Missionary Society, while admitting hat the French government has sought to deal fairly with the English missionaries and their work, finds that the anti-English feeling prevailing among the Frenchmen in Madagascar is ominous of evil. The Roman Catholic priests seem bent upon carrying out the idea that was proclaimed by the Archbishop of Paris in 1845, that it was the business of France to establish the Church of Rome in her new dominions. There seems to be no justification whatever for the course of the government in calling for the evacuation of a large hospital belonging to The Friends and the London Missionary Society. The natives are living under constant fear, and it is not strange that such hostility on the part of their conquerors should tend to let loose the forces of evil.

CHINA.

CHINA AND WESTERN LEARNING. — The *North China Daily News*, of November 12, reports that the imperial government has issued an order directing the viceroys and governors throughout the empire to establish schools in the principal cities for the purpose of giving instruction in the English language and in Western sciences. The reason given for the opening of the schools is that China may be on an equality with other nations. To do this the decree says: "China must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences." It is manifest that the Chinese officials are discovering the fact that her great need is patriotism, and they fancy that this is the outgrowth of learning and science. Sooner or later the nation will find that what is needed is a religion that will insure purity of heart and so uprightness of life.

AFRICA.

BLANTYRE. — This station of the Established Church of Scotland, which is in the Shiré district in Central Africa, some hundreds of miles from the mouth of the Zambesi, furnishes an illustration of the rapidity and extent with which Africa is opening to the world. It is said that a telegram from Blantyre to the secretary of the missionary society in Edinburgh reached him recently in about three hours. The natives in this region of Africa seem to be very apt pupils and efficient laborers. The little magazine, entitled *Life and Work*, published by the mission at Blantyre, says that they have never had a European printer or European instructor in the art of printing, but have picked up for themselves their knowledge "aided by what amateur counsel they could find."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who in the homeland are called to have special charge of work for foreign missions, that they may be divinely guided in the administration of their trust, that they may be helped in stimulating and directing the energies of the contributing churches, and may wisely conduct the missions abroad.

With thanksgivings for the divine protection vouchsafed to our missionaries in India and Turkey in time of pestilence and famine, let there be continued prayer for their safety, and for the success of their ministry to the bodies and souls of the people they can reach.

ARRIVAL ABROAD.

December 29. At Durban, Natal, Mrs. F. A. Dorward, rejoining the Zulu Mission.

DEPARTURES.

February 13, from San Francisco, Miss Adelaide Doughaday and Miss Emily M. Brown, returning to the Japan Mission; also Miss Gertrude M. Willcox, daughter of Professor George B. Willcox, of Chicago Theological Seminary, to join the Japan Mission.

DEATH.

February 12. In Brooklyn, N. Y., Rev. William Kincaid, D.D., Secretary of the Congregational Home Missionary Society. From 1885 to 1888 Dr. Kincaid was District Secretary of the

American Board for the district of which New York is the centre, and in this service he greatly endeared himself to the officers of the Board as well as the missionaries on the field and the churches among which he labored.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897: —

January.	What the Bible says about Missions.
February.	Turkey.
March.	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
April.	China.
May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Home Department — Annual Meeting.
December.	Work of Women's Boards.

Donations Received in January.

MAINE.

Alfred, 1st Cong. ch.	8 66	
Andover, Josiah Bailey,	5 00	
Bangor, Hammond-st. Cong. ch., 100; 1st Cong. ch., 25,	125 00	
Bath, Central Cong. ch., 19.65; Anna W. Tappan, 15; Miss A L. Palmer, for missionaries in Turkey, 1,	35 65	
Bethel, Cong. ch.	29 13	
Brewer, 1st Cong. ch.	13 00	
Centre Lebanon, Cong. ch.	12 17	
Cumberland Centre, Cong. ch., for Armenia,	19 00	
East Otisfield, Mrs. Susan K. Loring, 5; Harriet J. Loring, 1,	6 00	
Ellsworth, Friends,	10 00	
Farmington, 1st Cong. ch.	17 42	
Hallowell, South Cong. ch.	12 50	
Hampden, 1st Cong. ch.	5 79	
Harrison, Cong. ch.	3 00	
Kennebunk, Harriet Perry, for India,	5 00	
Limington, Cong. ch.	3 00	
Milltown, Cong. ch.	36 77	
Minot Centre, Cong. ch., for Armenia,	17 33	
Newcastle, 2d Cong. ch.	24 50	
Norridgewock, A friend,	10 00	
North Bridgton, Cong. ch.	6 00	
Portland, High-st. Cong. ch., 200; State-st. Cong. ch., 75,	275 00	
Saco, 1st Parish Cong. ch.	8 10	
South Berwick, Mrs. Elizabeth Tobey,	10 00	
Tremont, Rev. A. R. Plumer,	3 00	
Waterville, 1st Cong. ch.	25 70	
Westbrook, Cong. ch.	39 94	
———, Friends,	30 00	—796 66

NEW HAMPSHIRE.

Boscawen, Mr. and Mrs. S. N. Allen,	5 00	
Candia, 1st Cong. ch., 2.50; Mary L. Brown, for support of missionaries in Turkey, 2.50,	5 00	
Chester, Cong. ch.	11 12	
Derry, 1st Cong. ch.	45 00	
Dunbarton, Cong. ch.	13 00	
East Alstead, Cong. ch.	3 15	
East Concord, G. E. C. Farnum, for missionaries in Turkey,	1 00	
East Westmoreland, Friends,	3 00	
Exeter, 2d Cong. ch., 168.65; Rev. Jacob Chapman, 25,	193 65	
Gilmanton Iron Works, Cong. ch.	3 40	
Haverhill, Cong. Sab. sch., for "Forward Movement,"	1 00	
Hopkinton, Cong. ch., 24.15; A friend, 50,	74 15	
Laconia, Cong. ch., for missionaries in Turkey,	32 00	
Lebanon, Cong. ch.	24 05	
Manchester, Franklin-st. Cong. ch.	32 10	
Meriden, Cong. ch.	12 60	
Nelson, Cong. ch.	10 50	
New Ipswich, J. E. F. Marsh,	5 00	
New London, Family,	10 00	
Newport, Mrs. M. C. Gile,	10 00	
North Hampton, Mr. and Mrs. E. G.	50 00	
Plymouth, Mrs. A. P. Webster,	5 00	
Portsmouth, North Cong. ch.	144 58	
Rindge, Cong. ch.	20 00	
Sanbornton, Cong. ch.	69 32	
Tilton, Cong. ch.	30 00	—813 62
Legacies.— Hanover, Andrew Moody, add'l, by J. K. Lord and C. P. Chase, Trustees,	50 00	
Newport, Dexter Dodge, by D. J. Mooney, Ex'r, for Central Turkey College,	44 88	—94 88
		908 50

In October *Herald*, 5 acknowledged from Cong. ch., Keene, should have been from Cong. ch., Stoddard.

VERMONT.

Barnet, Cong. ch.	69 90	
Barre, A friend,	5 00	
Bennington, 2d Cong. ch., to const. Mrs. E. H. SCOTT, H. M.	100 00	
Benson, Cong. ch.	8 00	
Brattleboro, Centre Cong. ch.	29 06	
Bristol, Fordyce W. Nash, for missionaries in Turkey,	10 00	
Burlington, College-st. Cong. ch., 46.24; S. S. Tinkham, 10,	56 24	
Cabot, Cong. ch. (of which 60c. from Mrs. Morse), for Armenia,	21 23	
Danville, Rev. S. Knowlton, for native agency in Turkey,	15 00	
Essex, Cong. ch.	86	
Ferrisburg, Cong. ch.	10 00	
Greensboro, Rev. C. L. Guild,	9 00	
Hardwick, Christian Endeavor Cong. ch.	5 00	

Hartford, Cong. ch.	101 50	
Lower Cabot, Mrs. James P. Stone,	5 00	
Manchester, Mrs. J. D. Wickham, 5; Miss E. J. Kellogg, 5,	10 00	
Newport, 1st Cong. ch.	7 36	
North Craftsbury, Cong. ch.	5 00	
Northfield, Cong. ch., Mrs. Diantha J. Allen, to const. CHARLES P. LEONARD, H. M.	100 00	
Orange, Cong. ch.	5 00	
Rutland, Cong. ch.	50 00	
Saxton's River, Cong. ch.	5 00	
Shoreham, Cong. ch.	15 00	
Springfield, Cong. ch.	112 37	
St. Johnsbury, Mrs. D. D. Winter,	10 00	
West Brattleboro, Cong. ch., 29.89; Mrs. S. E. Smith, for missionaries in Turkey, 2,	31 89	
West Dover, Cong. ch.	1 35	
Williston, Clara E. Townsend,	2 00	
Worcester, Cong. ch.	9 00—	—809 76
Legacies.—Westminster West, Homer Goodhue, by Horace Goodhue and Henry A. Goodhue, Ex'rs,		1,500 00
		2,309 76

MASSACHUSETTS.

Abington, 1st Cong. ch.	12 00
Acton Centre, Cong. ch.	16 00
Amherst, 1st Cong. ch., 191; Members of Amherst College ch., 35; A friend, 10,	236 00
Andover, South Cong. ch., 296.27; Mrs. J. W. Twichell, 10; Lucy F. Partridge, 2.50; both for support of missionaries in Turkey,	308 77
Arlington, Cong. ch.	132 41
Auburndale, Cong. ch.	110 00
Barre, "Thank-offering,"	10 00
Bedford, Cong. ch.	23 15
Beverly, Dane-st. Cong. ch., 116; Washington-st. Cong. ch., 116; "T.," for missionaries in Turkey, 13.12,	245 12
Blackstone, Cong. ch.	8 00
Boston, Old South ch. (of which 500 for Madura), 2,243.23; Mt. Vernon ch., 1,567.79; Shawmut ch., 1,047; Central ch., 978.67; 2d ch. (Dorchester), 300; Eliot ch. (Roxbury), 198.81; do., A friend, 100; Walnut-ave. ch. (Roxbury), of which 12 for work among Armenians, 132.29; Park-st. ch., 31; Y. P. S. C. E. of do., toward salary Rev. James Smith, 100; Highland ch. (Roxbury), "Extra-cent-a-day Band," 35; W., 500; "For the Heathen," 200; T. G., 30; J. S. Paine, 25; E. A. Paine, 10; J. L. Spaulding, Jr., for missionaries in Turkey, 10; A friend, 2; A friend, for India, 1,	7,511 79
Boxborough, Cong. ch.	8 00
Braintree, 1st Cong. ch., 8.61; Storrs Ladies' For. Miss. Soc., 20, Henry A. Johnson, 25,	53 61
Bridgewater, Central-sq. Cong. ch.	62 44
Brimfield, 2d Cong. ch.	5 57
Cambridge, Shepard Memorial Cong. ch., 912.51; Prospect-st. ch., Two friends 15,	927 51
Cambridgeport, Pilgrim Cong. ch.	4 92
Charlemont, 1st Cong. ch.	5 30
Chesterfield, Cong. ch.	5 50
Chicopee, 3d Cong. ch.	1 43
Clinton, German Sab. sch., for "Forward Movement,"	25 00
Dedham, 1st Cong. ch.	10 00
East Charlemont, Cong. ch.	16 30
East Douglas, 2d Cong. ch.	31 54
East Northfield, A friend, for missionaries in Turkey,	140 00
Easton, Evan. Cong. ch.	22 00
East Weymouth, Cong. ch.	50 00
Everett, Mystic Side Cong. ch.	13 26
Fall River, 1st Cong. ch.	110 07
Fitchburg, William W. Dole,	15 00
Foxboro, Bethany Cong. ch.	27 85
Gardner, 1st Cong. ch.	95 00
Gloucester, Trinity Cong. ch.	80 11
Granby, S. M. Cook,	20 00
Graniteville, "Extra,"	50 00
Great Barrington, 1st Cong. ch.	33 67
Greenfield, 1st Cong. ch., 22: Mrs. Mary K. Tyler, 25,	47 00
Hanover, 2d Cong. ch.	2 31
Harvard, Cong. ch.	17 50
Haverhill, West Cong. ch., 20; Union ch., 3.62,	23 62
Haydenville, Cong. ch.	8 55
Hingham, Bethany Cong. ch.	2 00
Holyoke, 1st Cong. ch.	40 87
Housatonic, "O. G."	25 00
Hudson, 1st Cong. ch.	8 02
Ipswich, South Cong. ch.	74 00
Lakeville, Precinct Cong. ch.	30 00
Lancaster, Evan. Cong. ch.	7 65
Lawrence, Trinity Cong. ch., 85.46; Lawrence-st. Cong. ch., 37.37; Samuel White, 50,	172 83
Leicester, 1st Cong. ch.	81 00
Lexington, Hancock Cong. ch., 15.65; C. H., for missionaries in Turkey, 20,	35 65
Lincoln, In memory of Treasurer Ward, 50c.; In memory of Secretary Clark, 50c.	1 00
Lowell, Kirk-st. Cong. ch.	300 00
Ludlow, A grateful Christian,	10 00
Lynn, 1st Cong. ch., 48.12; Chestnut-st. Cong. ch., 23.52,	71 64
Mansfield, Cong. ch.	28 00
Marlboro, A friend for Armenia,	1 00
Millbury, 1st Cong. ch.	37 86
Milton, 1st Evan. Cong. ch.	42 96
Monson, Cong. ch., 21.72; E. F. Morris, 150; L. F. Holmes, 25,	196 72
Natick, 1st Cong. ch.	200 00
New Braintree, Cong. ch.	10 00
Newbury, 1st Cong. ch.	20 55
Newton, Eliot Cong. ch., 50; Margaret Wilder, for missionaries in Turkey, 5,	55 00
Newton Centre, 1st Cong. ch., 222.09; do., Extra cent-a-day Band (of wh. 40 for catechist, Madura), 72.09,	294 18
Newton Highlands, "Special,"	100 00
North Adams, Cong. ch.	196 45
Northampton, 1st Cong. ch.	330 60
North Brookfield, 1st Cong. ch.	30 71
North Carver, Charles Shaw,	5 00
North Falmouth, Cong. ch.	16 50
North Middleboro, Cong. ch.	35 20
North Wilbraham, Grace Union Cong. ch.	11 88
North Woburn, North Cong. ch.	15 00
Norton, Trin. Cong. ch., to const. A. ELLEN STANTON, H. M., 100; A friend, 500,	600 00
Norwood, 1st Cong. ch.	44 00
Palmer, 2d Cong. ch.	28 76
Pepperell, Cong. ch.	27 32
Pittsfield, Y. P. S. C. E., for "Forward Movement," 20; J. L. Sears, 5,	25 00
Plymouth, Church of the Pilgrimage,	36 15
Quincy, Bethany Cong. ch.	7 50
Rochester, Mrs. Lucretia H. Haskell,	5 00
Rockland, 1st Cong. ch.	55 00
Salem, South Cong. ch.	104 05
Sandwich, Jun. C. E. S., for missionaries in Armenia,	1 00
Scituate, Cong. ch.	4 50
Somerville, Broadway Cong. ch., to const. A. A. LAMONT, H. M.	100 00
Southbridge, Cong. ch.	19 88
South Hadley Falls, "G.," 50; "In His Name," 20,	70 00
South Weymouth, Old South Cong. ch.	15 00
Spencer, 1st Cong. ch., 305.43; Extra-cent-a-day Band, for support of missionaries in Turkey, 52,	357 43
Springfield, Olivet Cong. ch., to const. HELENA C. COOMES, H. M., 147.64; South Cong. ch., 108.65; Park Cong. ch., 29.70; North Cong. ch., 25; A friend, 111,	421 99

Stockbridge, A friend,	10 00	
Thorndike, Cong. ch.	6 21	
Truro, Cong. ch.	6 75	
Wakefield, Cong. ch.	43 75	
Walpole, 2d Cong. ch.	25 44	
Ware, French Protestant,	1 00	
Wendell, Cong. ch.	6 00	
Wenham, Cong. ch.	15 00	
West Hawley, Cong. ch.	5 50	
West Springfield, " E. B."	2 50	
Whitman, Mrs. Sarah P. Smith,	2 00	
Williamsburg, Cong. ch., 25; Y. P. S. C. E., for " Forward Movement," 10,	35 00	
Woburn, 1st Cong. ch., to const. JOSEPH G. POLLARD, OLIVER F. BRYANT, and LUKE WARREN FOWLE, H. M., 379.90; A friend, 3,	382 90	
Wood's Holl, Cong. ch.	2 14	
Worcester, Plymouth Cong. ch., A friend, 5; Piedmont Cong. ch., 1.85,	6 85	
Yarmouth, 1st Cong. ch.	25 00	
———, Lady friend, S. M. H.	100 00	
———, A friend,	10 00	15,622 19
Legacies. — Ayer, Sally M. Page, by Edward A. Richardson, Ex'r,	100 00	
Brookline, Augusta S. Noyes, by C. E. Miles and H. E. Abbott, Ex'rs,	1,000 00	
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l,	70 00	
Worcester, William T. Merrifield, by H. K. Merrifield, Ex'r,	2,000 00	3,170 00
		18,792 19

RHODE ISLAND.

Central Falls, Cong. ch., A member,	10 00	
Kingston, Cong. ch.	43 48	
Little Compton, United Cong. ch.	16 00	
Newport, United Cong. ch.	68 12	
Pawtucket, Cong. ch.	168 02	
Providence, Beneficent Cong. ch., G. E. Luther, 100; Union Cong. ch., 64.12; Pilgrim Cong. ch., 45, Miss E. Carlile, 10,	219 12	524 74
Legacies. — Providence, John E. Troup, by Samuel R. Dorrance,		2,500 00
		3,024 74

CONNECTICUT.

Bethel, 1st Cong. ch.	120 23	
Bridgeport, South Cong. ch., A member,	10 00	
Central Village, Cong. ch.	4 27	
Chester, Cong. ch.	17 10	
Colchester, Cong. ch. and Sab. sch.	85 59	
Cornwall, 1st Cong. ch.	95 15	
Coventry, 2d Cong. ch., to const. HATTIE E. GILBERT, H. M.	94 35	
Cromwell, Cong. ch.	81 57	
Danbury, 1st Cong. ch., to const. Mrs. ROBERT MCLEAN, H. M.	104 04	
Darien, Cong. ch.	16 73	
Eastford, Rev. J. P. Trowbridge,	10 00	
East Hampton, Cong. ch.	5 00	
East Hartford, South Cong. ch.	8 24	
Fairfield, 1st Cong. ch. (of which 50 toward salary Rev. W. P. Elwood and to const. HARRIET S. OSBORN, H. M.)	66 82	
Farmington, 1st Cong. ch. (of which 75 toward salary Rev. George P. Knapp), 266.20; Friend 50,	316 20	
Foxon, Cong. ch.	5 30	
Franklin, Cong. ch.	2 00	
Goshen, F. M. Wadhams,	20 00	
Greenfield Hill, Cong. ch.	60 00	
Hartford, 1st Cong. ch. (of which 35.25 from Hawes Fund), 382.27; Asylum Hill Cong. ch., 350.80; Park Cong. ch., 45.84; 4th Cong. ch., 27.99; Roland Mather, 200; Rev. W. H. Moore, 25; Mrs. E. R. Rexford, for missionaries in Turkey, 10,	1,041 90	
Harwinton, Cong. ch.	9 17	
Huntington, Cong. ch.	8 00	
Kensington, 1st Cong. ch.	18 31	
Killingworth, Cong. ch.	5 84	
Ledyard, Cong. ch.	8 37	
Lyme, Old Lyme Cong. ch., 63.50; 1st Cong. ch., 45; J. S. Hall, 10,	118 50	
Middlefield, Cong. ch.	36 68	
Middletown, 1st Cong. ch.	28 67	
Millington, Cong. ch., 1; A friend, 5,	6 00	
New Britain, 1st Church of Christ, 84.84, and Y. P. S. C. E., 125, for salary Geo. B. Cowles, Jr., and to const. ANNA I. CHAMBERLAIN and MARY S. WHITTLESEY, H. M.	209 84	
New Canaan, Y. P. S. C. E., for the Debt,	3 00	
New Haven, Plymouth Cong. ch., 84.87; United Cong. ch., Young Ladies' Miss. Soc., 25; 2d Cong. ch., 21.50; Centre-st. Cong. ch., A friend, 10; J. M. B. D., 30,	171 37	
New London, 1st Church of Christ,	154 97	
New Preston, Cong. ch.	24 00	
Newtown, Cong. ch.	10 00	
Norwalk, 1st Cong. ch., to const., J. R. MARVIN, H. M.	102 00	
Norwich, 2d Cong. ch., 119.56; Broadway Cong. ch., 25; 1st Cong. ch., 23.40; Greeneville, Cong. ch., 15,	182 96	
North Windham, Cong. ch.	3 00	
Old Saybrook, Cong. ch.	33 75	
Plainville, Cong. ch.	76 81	
Plantsville, Cong. Sab. sch., for work in Japan,	7 57	
Plymouth, Cong. ch.	6 00	
Pomfret, 1st Cong. ch.	175 90	
Pomfret Centre, Cong. Sab. sch., for " Forward Movement,"	9 00	
Rockville, Union Cong. ch.	164 08	
Round Hill, Cong. ch.	18 62	
Roxbury, Cong. ch.	19 21	
Somers, " C. B. P."	5 00	
Southington, Cong. ch.	73 00	
South Manchester, Cong. ch.	97 25	
South Norwalk, Cong. ch., Jacob M. Layton,	50 00	
Southport, Cong. Sab. sch., toward support Rev. W. P. Elwood,	30 00	
Stamford, 1st Cong. Y. P. S. C. E., for " Forward Movement,"	29 70	
Terryville, A. S. Gaylord, for missionaries in Turkey,	8 50	
Thomaston, 1st Cong. ch.	10 34	
Thompson, Cong. ch.	26 36	
Thompsonville, Catherine Kingsbury,	5 00	
Vernon Centre, Cong. ch.	15 00	
Waterbury, Mrs. Helen P. Camp (of which 75 for native agencies), 175; Dr. Robert Crane, 10,	185 00	
Westminster, Cong. ch.	3 00	
Westport, Saugatuck Cong. ch.	25 55	
Wethersfield, Cong. ch.	28 65	
Windham, Cong. ch.	57.83	
Wolcott, Cong. ch.	10 00	
———, A friend,	2 00	4,438 29
Legacies. — Clinton, Rev. Robert Crawford, D.D., by Frances H. Emerson and Thomas A. Emerson, Ex'rs,	100 00	
Marlborough, Charles Buell, add'l,	30 00	
West Hartford, Abigail P Talcott, by S. A. Griswold, Trustee,	74 76	204 76
		4,643 05

NEW YORK.

Albany, A friend,	50 00	
Angola, Miss A. H. Ames, for missionaries in Turkey,	5 00	
Brasher Falls, Presb. ch., " A-penny-a-week,"	5 56	
Brockport, Three friends, for missionaries in Turkey,	7 00	
Brooklyn, Clinton-ave. Cong. ch., 300; Lewis-ave. Cong. ch., 102; Church of the Pilgrims, 50; Collected by Mrs. L. E. Brown, for " Forward Movement," 11.75; J. P. Roberts and sister, 5,	468 75	

Canandaigua, 1st Cong. ch.	65 51	
Candor, Cong. ch.	7 75	
Churchville, Cong. ch.	5 54	
Clayton, 1st Cong. ch.	3 00	
Clifton Springs, Dr. and Mrs. C. C. Thayer, for native preachers, Madura, 100; "A. G. W.," 5; A friend, for missionaries in Turkey, 2,	107 00	
Cohoes, Mrs. Tryphena Sockett,	25 00	
Fairport, Cong. ch.	35 40	
Homer, Cong. ch. (of which 10 from Mrs. L. A. Schermerhorn),	26 00	
Jefferson, C. Nichols,	2 00	
Maine, Cong. ch., A friend,	10 00	
New York, Broadway Tab. Y. P. S. C. E., toward support of native preacher, 25; Welsh Cong. ch., 10; Allen Bourn, 150; "Cash," 100; A corporate member, 100; Dr. J. A. Sanders, 39.80; C. W. Brown, 10; Mrs. E. L. Heermance and daughter, 10; John Glover, for High School, Bombay, 5; Miss R. G. S., 3,	452 80	
Niagara Falls, 1st Cong. ch.	23 00	
Northfield, Cong. ch.	7 75	
Oswego, Cong. ch.	6 14	
Owego, 1st Cong. ch.	15 00	
Owego Falls, 1st Cong. ch.	2 00	
Patchogue (Rev. E. Lord), Cong. ch.	5 00	
Richmond Hill, Cong. ch.	6 10	
Sayville, Cong. ch.	3 58	
Sherburne, 1st Cong. ch.	179 36	
Syracuse, Plymouth Cong. ch., toward salary Rev. C. C. Tracy, 15.59; South-ave. Cong. ch., 3.50,	19 09	
Turin, A lover of missionary work,	1 00	
Union Centre, J. T. Brown,	1 00	
Utica, G. H. Maynard, for Marathi,	4 00	
Waterford, Samuel R. House, M.D.	5 00	
Watertown, Emmanuel Cong. ch.	6 00	
Wellsville, Cong. ch.	45 00	
——, Friend,	18 40	1,623 73

NEW JERSEY.

Belvidere, An anarchist,	4 00	
Bloomfield, Mrs. D. B. C.	50 00	
Dover, Swedish Cong. ch.	5 71	
East Orange, Swedish Cong. ch.	5 00	
Jersey City, A friend,	2 00	
Newark, Belleville-ave. Cong. ch., 124; 1st Cong. ch., 27.75,	151 75	
Plainfield, A friend,	10 00	
Westfield, Cong. ch.	395 85	
West Montclair, Cong. ch.	200 00	
Woodbridge, Cong. ch.	10 75	
——, "Woodside,"	100 00	935 06

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	5 00	
East Bradford, A friend,	5 55	
Edwardsdale, Bethesda Cong. ch.	7 00	
Guy's Mills, Mrs. F. Maria Guy,	1 00	
Harford, Cong. ch.	8 50	
Kane, 1st Cong. ch.	10 00	
Lancaster, A friend,	5 00	
Mahanoy City, Welsh Cong. ch.	3 34	
Pittsburgh, Woman's Miss. Soc. of Puritan Cong. ch., for Armenia,	6 37	
Pittston, 1st Cong. ch.	21 56	
Plymouth, Welsh Cong. ch.	14 00	
Scranton, Providence Welsh Cong. ch., 15; Puritan Cong. ch., 4.22; W. R. Storrs, 80; F. E. N., 10,	109 22	
Sharon, 1st Cong. ch.	6 15	
South Bethlehem, Charles E. Webster,	3 90	
Wilkes Barre, D. W. Hughes,	4 00	210 59

MARYLAND.

Baltimore, 1st Cong. ch., 51.49; John J. Rothermel, for High School, Bombay, 5,	56 49	
——, A friend,	100 00	156 49

WEST VIRGINIA.

Ceredo, Cong. ch., for work in China,		8 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 100 from E. Whittlesey, to const. WILLIAM C. TYLER, H. M.)		378 00
Legacies. — Washington, William Webb, add'l,		701 44
		1,079 44

NORTH CAROLINA.

Haywood, Cong. ch.		1 20

GEORGIA.

Marietta, T. S. Stewart, for missionaries in Turkey,		10 00

FLORIDA.

Key West, Men's Miss'y Soc., 9.73; Juvenile do., 4.28,	14 01	
Parker, Della G. Washburn, for missionaries in Turkey,	1 00	
Tavares, Cong. ch.	3 35	18 36

ALABAMA.

Rosehill, Antioch Cong. ch.		1 00

LOUISIANA.

New Orleans, "Tulane,"		30 00

TENNESSEE.

Harriman, Rev. C. B. Riggs and family,	3 00	
Nashville, Rev. C. W. Dunn,	5 00	8 00

INDIANA.

Angola, Mrs. H. V. Quick, for work in India, and to const. Rev. JOHN V. HICKMOTT, Rev. ALBERT H. WHEELOCK, and Rev. RICHARD T. WILTON, H. M., 207.40; Miss Anna Voorhees, for medical missions in India, 100,		307 40

KENTUCKY.

Berea, Church of Christ,		14 69

MISSOURI.

Bonne Terre, Cong. ch.	6 00	
Eldon, Cong. ch.	70	
Meadville, Cong. ch.	11 00	
St. Louis, Pilgrim Cong. ch. (of which 94 for Debt), 189.07; 1st Cong. ch., 116.97; Leonora B. Halsted, for missionaries in Turkey, 5,	311 04	
Webster Groves, 1st Cong. ch.	25 43	354 17

OHIO.

Berea, 1st Cong. ch., toward salary Rev. W. E. Fay,	15 00	
Cleveland, Euclid-ave. Cong. ch. (of which 19.39 toward salary Rev. W. E. Fay), and to const., with other dona., J. C. SKEELS, Mrs. B. F. WHITMAN, and Mrs. HORATIO C. FORD, H. M., 79.36; Franklin-ave. Cong. ch., 20; Cong. Ministers, special, 48.36,	147 72	
Cortland, Cong. ch.	2 80	
Cuyahoga Falls, Young Ladies' Miss. Soc.	12 00	
Delaware, William Bevan,	5 00	
Hudson, William C. Webster,	10 00	
Jefferson, Cong. ch.	15 00	
Kingsville, Proceeds of lectures by Rev. H. N. Kinnear,	17 61	
Kirtland, Cong. ch., 4.16; Rev. W. C. Bosworth, 25c.	4 41	
Mansfield, 1st Cong. ch., 75.31; Mayflower Y. P. S. C. E., for native catechists in India, 1,	76 31	
Nelson, Mrs. J. A. Nettleton,	2 00	
Oberlin, 2d Cong. ch., 49.39; 1st Cong. ch., 40.30; Dudley Allen, M.D., 100; Mrs. L. G. B. Hills, 70; P. L. A., 5,	264 69	
Palmyra, Cong. ch.	3 00	

Portsmouth, Cong. ch.	1 00	
Ravenna, Cong. ch.	6 64	
Springfield, 1st Cong. ch. and Sab. sch.	37 04	
Thomaston, Cong. ch.	4 00	
Twinsburg, Cong. ch.	25 00	
Vermillion, Cong. ch.	3 50	
Wellington, Mrs. Mary R. Hamlin,	10 00	
Yellow Springs, W. G. Rice,	5 00	
——, For missionaries in Turkey, 50; For native agencies, 46,	96 00	763 72

ILLINOIS.

Abingdon, Cong. ch., for the Debt,	40 00	
Aurora, New Eng. Cong. ch.	16 00	
Bissell, Mrs. E. L. Barrows,	2 00	
Brimfield, Cong. ch.	5 00	
Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 25; "Ruth," 25; Rev. J. A. Adams, 5; H. M. Penniman, 4,	59 00	
Dover, Cong. ch.	25 00	
Downer's Grove, Cong. ch.	59 00	
Fall Creek, Friends' Ger. Cong. ch.	50 00	
Farmington, Mrs. H. B. Haskell,	20 00	
Forrest, Cong. ch.	5 20	
Galesburg, Central Cong. ch.	123 64	
Geneseo, 1st Cong. ch.	80 64	
Glen Ellyn, Cong. ch.	5 10	
Griggsville, J. W. Raynolds, for the Debt,	10 00	
Hamilton, J. Finlay Malcolm,	4 50	
Huntley, Cong. ch.	10 00	
La Grange, Cong. ch., add'l,	5 00	
Melvin, Cong. ch.	2 50	
Morgan Park, Cong. ch.	5 40	
Ravenswood, 1st Cong. ch.	18 10	
Rollo, Cong. ch.	13 70	
Sycamore, Henry Wood,	15 00	
Victoria, 1st Cong. ch., E. Coleman and wife,	10 00	584 78
Legacies. — Pittsfield, J. D. Philbrick, by J. W. Reynolds, Ex'r, 300, less expenses,		280 00
		864 78

MICHIGAN.

Ann Arbor, 1st Cong. ch.	105 85	
Church, A. W. Douglass,	5 00	
Covert, Cong. ch.	14 70	
Ewen, Cong. ch.	4 02	
Galesburg, Cong. ch.	12 00	
Garden, Cong. ch.	5 00	
Hart, 1st Cong. ch.	7 25	
Hudson, Cong. ch.	21 42	
Northport, Cong. ch.	35 00	
Rapid River, Cong. ch.	3 00	
St. Louis, Mrs. D. C. Drury, and friends, for missionaries in Turkey,	4 50	
——, A friend,	100 00	317 74

WISCONSIN.

Appleton, 1st Cong. ch.	16 33	
Bear Valley, Cong. ch., for Turkey and Armenia,	10 00	
Beloit, 2d Cong. ch. (of which 20 for Debt), 46.91; "Cash," 1,	47 91	
Black Earth, Cong. ch.	8 00	
Blake's Prairie, Cong. ch., Ladies' Aid Soc.	5 00	
British Hollow, Thomas Davies,	49 00	
Delevan, Cong. ch.	9 52	
Genesee, O. T. Williams,	1 00	
Lone Rock, Cong. ch., for Turkey and Armenia,	1 40	
Mazomanie, Cong. ch.	16 00	
Merrimack, M. T. Martin, for Armenia,	5 00	
Nekoosa, Cong. ch.	6 60	
New Richmond, Cong. ch.	30 20	
Platteville, Pearl Gatherers,	3 60	
Seymour, Cong. ch.	3 00	
South Milwaukee, Cong. ch.	8 75	
Spring Green, Cong. ch.	1 20	
Spring Valley, 1st Cong. ch.	6 63	
Union Grove, Cong. ch., to const. Rev. L. E. Osgood, H. M.	47 62	
Whitewater, Cong. ch.	23 82	300 58

IOWA.

Cedar Falls, Cong. ch.	12 25	
Clarion, Cong. ch.	13 00	
Council Bluffs, 1st Cong. ch.	62 53	
Cresco, Wm. Rumsey, for missionaries in Turkey,	2 00	
Des Moines, Plymouth Cong. ch., 19.31; Plymouth Y. P. S. C. E., for "Forward Movement," 91.50,	110 81	
Doon, Cong. ch.	3 00	
Dunlap, Cong. ch.	16 01	
Galt, Cong. ch., Mrs. E. J. Gillett,	3 00	
Grinnell, Cong. ch.	5 00	
Keokuk, Cong. ch.	30 50	
Lansing, Rev. Andrew Kern,	2 00	
Lewis, Cong. ch.	13 00	
Magnolia, Mrs. Mary L. Hillis,	10 00	
Muscatine, Friends,	10 00	
New Hampton, Ger. Cong. ch.	5 50	
Nora Springs, "H. B."	1 50	
Payson, Cong. ch.	7 30	
Wilton Junction, F. Bacon,	73 59	380 99
Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent,		36 90
		417 89

MINNESOTA.

Austin, 1st Cong. ch.	66 03	
Brainerd, 1st Cong. ch.	5 00	
Burtrum, Palmer Cong. ch.	5 80	
Duluth, Rev. Cornelius H. Patton, for the Debt,	25 00	
Hutchinson, Cong. ch.	2 00	
Minneapolis, Rev. Henry L. Chase, for two native teachers, Ceylon,	50 00	
Moorhead, 1st Cong. ch.	15 90	
Morris, Cong. ch.	6 15	
Plainview, Cong. ch.	5 50	
Silver Lake, Boh. Free Ref. Church (of which 10 for missionaries in Turkey),	23 50	
Winona, 1st Cong. ch., 47.73; Charlotte A. Prentiss, 3,	50 73	
Zumbrota, 1st Cong. ch.	18 00	273 61

KANSAS.

Blue Rapids, Cong. ch.	3 83	
Ellis, Cong. ch.	5 00	
Emporia, 1st Cong. ch.	39 17	
Garfield, Cong. ch., for Armenia,	8 28	
Longton, Cong. ch.	7 65	
Muscotah, Cong. ch.	5 00	
Seabrook, Cong. ch.	1 00	
Seneca, 1st Cong. ch.	31 12	
Topeka, Central Cong. ch.	14 70	
Western Park, Cong. ch.	2 26	
——, Friends, for missionaries in Turkey,	2 00	120 01

NEBRASKA.

Ainsworth, Cong. ch.	11 80	
Ashland, Cong. ch.	18 25	
Culbertson, Mrs. E. F. Giles, for missionaries in Turkey, 5; Walter N. Giles, for missionaries in Cesarea, 5,	10 00	
Farnam, 1st Cong. ch.	52	
Kilpatrick, Cong. ch.	3 44	
Niobrara, John H. Hogbin,	30 00	
Omaha, 1st Cong. ch.	60 00	
Santee Agency, Pilgrim Cong. ch., 24.15; Edith Leonard, for missionaries in Turkey, 25,	49 15	
Virginia, A friend.	75 00	258 16

CALIFORNIA.

Gilroy, Mrs. M. H. Winslow,	5 00	
Oakland, 1st Cong. ch.	125 00	
Poway, Cong. ch.	10 00	
Red Bluff, Mrs. H. S. W. Bickford,	1 00	
San Diego, 1st Cong. ch.	150 00	
Santa Clara, West Side Union Cong. ch.	21 45	
Weaverville, Trinity Cong ch.	25 10	337 55

OREGON.

Portland, Hassalo-st. Cong. ch.		1 00

COLORADO.

Denver, 1st Cong. ch.	47 49	
Lyons, Cong. ch.	6 25	
Telluride, Cong. ch.	12 00	65 74

WASHINGTON.

Everett, 1st Cong. ch.	6 00	
Olympia, 1st Cong. ch.	8 75	
Snohomish, 1st Cong. ch. (of which 20 Christmas offering for Christ's work),	24 00	
Walla Walla, 1st Cong. ch. (of which 10 for missionaries in Turkey and 62 for Armenia and to const. Rev. C. T. WHITTLESEY, H. M.)	77 00	115 75

NORTH DAKOTA.

Cando, Cong. ch.	3 60	
Dexter, Rev. S. F. Porter,	5 00	
Ft. Berthold, Indian Cong. ch. and Sab. sch., 30; Indian Woman's Sewing Soc., 5,	35 00	
Kulm, Bethanien Ger. Cong. ch.	3 00	
Seimenthal, German Cong. ch.	2 00	48 60

SOUTH DAKOTA.

Alcester, Cong. ch.	8 40	
Canova, Rev. Geo. E. Greene,	15 00	
Canton, Cong. ch.	2 00	
Friedens, German Cong. ch.	1 00	
Gothland, Cong. ch.	2 00	
Iroquois, Cong. ch.	6 00	
Israels, German Cong. ch.	6 00	
Mound City, Pater Cong. ch., add'l,	2 00	
Myron, Rev. and Mrs. George L. Helms,	4 50	
Springfield, Cong. ch.	5 00	
Vermillion, Cong. ch.	44 60	
——, Friends,	75 00	171 50

DOMINION OF CANADA.

PROVINCE OF ONTARIO.

Brampton, A. G. and J. A. Austin,	2 00	
Collingwood, Mrs. N. B. Hilborn, for support of missionaries in Turkey,	5 00	7 00

PROVINCE OF QUEBEC.

Montreal, David Currie, for work in Armenia,		5 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*,	447 04

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Jen T'sun, Rev. and Mrs. J. B. Thompson, 10; Kalgan, Miss H. B. Williams, 25,	35 00	
GERMANY. — Berlin, Friend,	10 52	
HAWAIIAN ISLANDS. — Honolulu, Two friends, for support of native pastors,	10 00	55 52

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part,	11,089 43	
For salary of preachers,	22 31	11,111 74

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	3,201 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central Cong. Sab. sch., 12.23; Milltown, Cong. Sab. sch., for boys' school, Marash, 80; Minot Centre, Y. P. S. C. E., for Armenia, 2.67; Portland, Y. P. S. C. E., 2d Parish ch., for Armenia, 17; So. Berwick, Y. P. S. C. E., 6.27,	118 1
NEW HAMPSHIRE. — Atkinson, Y. P. S. C. E., 6.96; Bennington, Y. P. S. C. E., 4; Exeter, Jun. C. E. S., 3; Gilmanton Iron Works, Y. P. S. C. E., 8.85; Hollis, Y. P. S. C. E., 5.12; Lyme, Cong. Sab. sch., for work in Armenia, 5; Pembroke, Cong. Sab. sch., 12.16,	45 0
VERMONT. — Bennington, Y. P. S. C. E., 1st Cong. ch., 15; Castleton, Y. P. S. C. E., Two-cents-a-week-Fund, 5; Essex Junction, Cong. Sab. sch., 5.72; Rutland, Cong. Sab. sch., 20; South Royalton, Y. P. S. C. E., 5.56,	51 2
MASSACHUSETTS. — Agawam, Cong. Sab. sch., for India, 25; Attleboro, 2d Cong. Sab. sch., 21.28; Ballardvale, Union Y. P. S. C. E., 7.12; Bernardston, Goodale Memorial, Y. P. S. C. E., 2.95; Beverly, Dane-st. Y. P. S. C. E., 20; Billerica, Y. P. S. C. E., 6; Blackstone, Cong. Sab. sch., 1; do., Y. P. S. C. E., 1; do., Jun. C. E. S., 2; Boston, Y. P. S. C. E. of Highland ch., 15; do., Cong. Sab. sch. (Allston), 8.59; Bridgewater, Central-sq. Y. P. S. C. E., 12.44; Hampden, Cong. Sab. sch., 7.34; Haverhill, West Cong. Sab. sch., 6.34; do., West Y. P. S. C. E., 2.08; Ludlow, Y P. S. C. E., 15; Northampton, Edwards Sab. sch., Miss Kneeland's class, 9.17; do., Edwards Y. P. S. C. E., 50; North Woburn, Y. P. S. C. E., 4; Palmer, 1st Cong. Sab. sch., 61.50; Tewksbury, Y. P. S. C. E., 7.35; Whitinsville, Cong. Sab. sch., 70.53,	355 69
CONNECTICUT. — Coventry, 2d Cong. Sab. sch., 11; Danbury, 1st Y. P. S. C. E., for student, Japan, 10; Ledyard, Cong. Sab. sch., 1.42; Middletown, 1st Cong. Sab. sch., for High School, Erzroom, 30; Norwich, 2d Cong. Sab. sch., 5; Salisbury, Cong. Sab. sch., Home Department, 9.70,	67 12
NEW YORK. — Berkshire, Cong. Sab. sch., for pupil, Marsovan, 30; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 10; New York, Y. P. S. C. E. of Tremont Trinity Cong. ch., for Madura, 40; Northfield, Y. P. S. C. E., 5.60; Northville, Cong. Sab. sch., 18; Wadham's Mills, Happy Workers Mission Band, for Armenia, 5; Warsaw, Cong. Sab. sch., 9.74,	118 34
WEST VIRGINIA. — Ceredo, Cong. Sab. sch., for work in China,	2 00
OHIO. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch., 2.50; Brecksville, Y. P. S. C. E. of 1st Cong. ch., 2; Cuyahoga Falls, Cong. Sab. sch., 5,	9 50
ILLINOIS. — Brighton, Y. P. S. C. E., 69c.; Chicago, Waveland-ave. Y. P. S. C. E., 5; do., do., Jun. C. E. S., 1.22; do., Y. P. S. C. E., 1st Cong. ch., 2.43; Marseilles, 1st Cong. Sab. sch., 6.59; Mt. Clare, Cong. Sab. sch., 3.58; Paxton, Y. P. S. C. E., 13.84; Payson, Cong. Sab. sch., 6.89; Princeton, Y. P. S. C. E., 3.45; Riverview, Jun. C. E. S., 1; Sycamore, Y. P. S. C. E., 6,	50 69
MICHIGAN. — North Leoni, Y. P. S. C. E., 75c.; St. Joseph, Y. P. S. C. E., 2,	2 75
IOWA. — Alden, Y. P. S. C. E., 9.50; Cromwell, Cong. Sab. sch., 10; Newburgh, Cong. Sab. sch., 3.94; Polk City, Cong. Sab. sch., 5.62; Whiting, Y. P. S. C. E., 10,	39 06
MINNESOTA. — Minneapolis, Mrs. S. V. S. Fisher,	10 00
KANSAS. — Blue Rapids, Cong. Sab. sch., 1.17; Paola, Y. P. S. C. E., for student in Turkey, 25; Topeka, Central Cong Sab. sch., Mrs. Louck's class, 4.20,	30 37
NEBRASKA. — Crete, Ger. Cong. Sab. sch., 2; do., Y P. S. C. E., 1.75; Kilpatrick, Y. P. S. C. E., 1.25; Ogalalla, Cong. Sab. sch., 3.04; Pleasant Grove, Cong. Sab. sch., for work in Africa, 6.50; Weeping Water, Y. P. S. C. E., 2,	16 54

California. — Lewiston, Y. P. S. C. E., 1; Los Angeles, West End Y. P. S. C. E., for Armenia, 4, 5 00

Oregon. — Bethany, Ger. Cong. Sab. sch. 3 00

South Dakota. — Alcester, Cong. Sab. sch., 6.60; Iroquois, Cong. Sab. sch., Birthday Box, 1.60; Webster, Y. P. S. C. E., Two-cents-a-week Fund, 5.40, 13 60

Mexico. — Fuerte, Sinaloa, Y. P. S. C. E., for work in Turkey, 3 57

941 77

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Boston, Eliot Sab. sch. 1 00

Connecticut. — Farmington, 1st Cong. Sab. sch., 15; Haddam, 1st Cong. Sab. sch., 6; Middletown, 1st Cong. Sab. sch., 13; New Haven, Plymouth Sab. sch., 15; Plantsville, Cong. Sab. sch., 3.50; Southport, Cong. Sab. sch., 10, 62 50

New Jersey. — Upper Montclair, Christian Union Cong. ch. 8 38

Pennsylvania. — Mahanoy City, Evan Jenkins, 50

Wisconsin. — Milwaukee, North Side Cong. Sab. sch. 4 60

Kansas. — Leavenworth, Cong. Sab. sch., Birthday Offering, 12 70

California. — Santa Clara, Union Cong. ch. 20

Nebraska. — Omaha, Plymouth Cong. Sab. sch. 5 95

95 83

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Batavia, Y. P. S. C. E., for support Rev. and Mrs. Ralph B. Larkin, 10; Chicago, Cal.-ave. Y. P. S. C. E., for do., 12.50; do., Mayflower Y. P. S. C. E., 12.50; Galesburg, Central Y. P. S. C. E., for support Rev. and Mrs. Ralph B. Larkin, 20; Lyonsville, Y. P. S. C. E., for do., 1; Naperville, Y. P. S. C. E., 3.20; Odell, Y. P. S. C. E., 12.50; Oneida, Y P. S. C. E., for support Rev. and Mrs. Ralph B. Larkin, 2.50; Sheffield, do., for do., 25; St. Charles, Y. P. S. C. E., 3.75, 102 95

Michigan. — Union City, Y. P. S. C. E. 7 50

110 45

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Cornish, Hillside Y. P. S. C. E., for work, care of Miss C. H. Barbour, 3 66

New Hampshire. — Gilmanton Iron Works, Children Mis. Soc., for work, care Miss M. E. Price, 5 50

Vermont. — Montpelier, Bethany Y. P. S. C. E., for orphans, care Miss C. Shattuck, 19.15; Rutland, Y. P. S. C. E., for work, care Rev. J. E. Abbot, 26.32; St. Johnsbury, South Cong. Sab. sch., for orphans, care Rev. H. N. Barnum, 30; Waterford, Union Cong. Sab. sch., for orphans, care Rev. H. N. Barnum, 12.34, 87 81

Massachusetts. — Andover, South Cong. ch., for use of Miss M. L. Daniels, 5; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Auburndale, "J. C. M.," for native agency, care Rev. H. N. Barnum, 25; Blue Hill, A friend, for work, care Rev. W. P. Elwood, 10; Boston, Friends, by Rev. H. A. Bridgman, for a well, care Rev. H. Fairbank, 100; Highland ch., for work, care Miss E. M. Stone, 14; Mt. Vernon Sab. sch., Prim. Dept., for kindergarten work, 7.50; Mrs. Myra S. Coles, for orphans, 2; J. W. Field, for relief among helpers at Bitlis, 20; Bridgewater, Friends in Normal School, for use of Miss Mary L. Daniels, 29; Chelsea, First ch., Y. P. S. C. E., for students, Samokov, 50; Chester, 2d Cong. Sab. sch., for use of Rev. R. Winsor, 10; Hadley, 1st Cong. Sab. sch., for use of Miss H. J. Gilson, 21; Harvard, Rev. C. C. Torrey, for work, care Rev. A. W. Clark, 5; Haverhill, Crowell Y. P. S. C. E. of Centre Cong. ch., for Crowell church in India, 40; Holyoke, Fruit and Flower Mission of 2d Cong. ch., for use of Mrs. Dwight Goddard, 10; do., Mrs. C. S. Hemingway, for pupil, Kōbe, 3; Rochester, Miss E. F. Leonard, for orphans, 25; Salem, Miss M. E. Godden, for orphans, 50; Saxonville, Mission Band of Edwards Cong. ch., for Bible-woman, Harpoot, 24; Scituate, Willing Workers, for work of Miss E. M. Stone, 5; Shirley, A friend, for orphans, 5; Springfield, Opportunity Club of South Cong. ch., for school, care Rev. R. A. Hume, 60; do., Y. P. S. C. E. of Memorial ch., 18, and A friend, 1, both for kindergarten work, care Miss Isabel Saunders; do., Mrs. Charles Merriam, for hospital, Aintab, 10; Westfield, 1st Cong. Sab. sch., for school, Yozgat, 25, and for school, Sholapur, 30; West Newton, 2d Cong. ch., for use of Miss M. E. Sheldon, 30.40; Whitinsville, Rev. John R. Thurston, for student aid, Harpoot, 15; Woburn, Watch Meeting Collection, Rev. A. M. Osgood, through Rev. W. A. Farnsworth, D.D., 5.20; Worcester, Plymouth Cong. ch., J. White's class, for pupil, Marathi, 10, 685 10

Connecticut. — East Windsor, 1st Cong. ch., for pupil, Sivas, 5; Farmington, 1st Cong. Sab. sch., for use of Rev. J. E. Tracy, 15; Hartford, Asylum Hill Cong. ch., 73.15, and Sab. sch., 29.11, both for orphans; do., Elmwood Cong. Sab. sch. and Friend, for work in Ahmednagar, 15; do., Elmwood Mission Sab. sch., for orphans, 7.50; do., 1st Cong. Sab. sch., for use of Rev. S. V. Karmarkar, 50; Lebanon, Goshen Soc., Friends, for school at Pasumalai, 15; Old Lyme, Cong. Sab. sch., for orphans, 10; Middletown, A friend, for work, care Rev. E. Fairbank, 40; New Haven, H. W. Pope, for helpers, care Rev. H. N. Barnum, 50; Newington, Young Men's Mission Circle, for pupil, Foochow, 30; New London, Sab. sch. of First Church of Christ, for use of Rev. C. A. Nelson, 19.26; North Stonington, Mrs. J. Williams, for pupil, Marathi, 5; Norwich, Broadway Cong. ch., A friend, for work in Arabkir, Egin, and Malatia, 100; Plantsville, Cong. Sab. sch., for use of Rev. L. S. Crawford, 12.05; Sherburne, Friends, for use of Mrs. R. Chambers, 4; Stamford, 1st Cong. Y. P. S. C. E., for Bible reader, Madura, 6.78; Waterbury, 1st Cong. Sab. sch., for Edw. Bliss Hospital, 49.50; West Hartford, First Church of Christ, Two friends, for work, care Rev. H. G. Bissell, 20; Westport, Cong. Sab. sch., for library, care Rev. W. P. Elwood, 15; Windsor, Sen. and Jun. C. E. Societies, for pupil, Sholapur, 8.50, 579 85

New York. — Brooklyn, Central Cong. Sab. sch., for Bible reader, 36; Buffalo, J. Loton, for orphans, Euphrates College, 15; Castile, Cordelia A. Greene, for pupil, care Miss H. G. Powers, 50; Clifton Springs, F. W. Spaulding, for native helpers, Foochow, and to const. Abby T. Spaulding, H. M., 100; Fredonia, Miss A. R. Hubbard, for work, care Rev. A. W. Hubbard, 15; Holley, Presb. Sab. sch., for work, care Rev. and Mrs. H. C. Hazen, 30.90; Ithaca, 1st Cong. Sab. sch., for Euphrates Coll., 5; New York, Woods Memorial Sab. sch., for work of Rev. A. McLachlan, 50; do., 1st Ref. Epis. Sab. sch., for orphans, 20; do., Helping Hand Club, for orphans, 40; do., Andrew Green, for work, care Rev. S. W. Howland, 10; Poughkeepsie, Mrs. H. E. Prentiss, for orphans, 5; Waverly, Mrs. L. J. Merriman, for use of Mrs. C. C. Tracy, 10, 386 90

New Jersey. — Bloomfield, Joseph K. Oakes, 25, Peter Carter, 25, and A friend, 25, all for pupils, Cesarea; Newark, Miss S. B. Corey, for orphans, 25; Orange, Orange Valley Cong. Sab. sch., for pupil, care Miss M. M. Patrick, 50, 150 00

PENNSYLVANIA. — Blairsville, Kate Cunningham, for orphans, 2; Forest City, Ladies' Miss'y Soc., Presb. ch., for pupil, Monastir, 7; Guy's Mills, Mrs. F. M. Guy, for use of Miss Lucille Foreman, 5; Philadelphia, through Mrs. E. Taylor, for orphans, 62; do., Central Cong. ch., Mrs. I. M. Stone, for use of Mrs. Karmarkar, 10,	86 00
DISTRICT OF COLUMBIA. — Washington, 1st Cong. ch., Relief Circle, for work, care Mrs. C. Harding, 10; do., Lucy W. Kellogg, for orphans, 25,	35 00
ALABAMA. — Talladega, Woman's Miss'y Union, 5; Little Helpers Soc., 5; Miss Jennie Mathias, 10, — all for orphans,	20 00
OHIO. — Cleveland, Woodland-ave. Presb. ch., for orphans, 30.27; Lenox, Y. P. S. C. E., 1.92, Cong. Sab. sch., 8.77, Mrs. Nettie French, 5, all for orphans; Oberlin, through Mrs. L. G. Hills, for use of Mrs. J. L. Coffing, 76.06; Toledo, Washington-st. Cong. Sab. sch., for pupil, care Miss E. R. Bissell, 25,	147 02
ILLINOIS. — Elgin, 1st Cong. Sab. sch., for work, care Rev. H. C. Haskell, 25; Evanston, A friend, for use of Rev. S. C. Bartlett, 2; Farmington, Mr. and Mrs. Geo. W. Little, for native helpers, Madura, 44; Rockford, Students' Miss'y Soc. Rockford College, for Girls' Boarding School, Ahmednagar, 9; Sycamore, Cong. Sab. sch., add'l, for orphans, 50c.	80 50
MISSOURI. — Cameron, Mrs. Hiram Smith, for orphans, 5; La Belle, H. B. Yacoubi, for Bible-woman, care Rev. A Fuller, 10; Springfield, Two members of German Cong. ch., for use of Miss Johanna Graf, 6,	21 00
KANSAS. — Alma, Friends, for work, care of Rev. C. F. Gates,	2 50
INDIANA. — Dillsboro, Charles T. White, for native pastor, Madura,	10 00
NEBRASKA. — Hastings, Friends in Ger. Cong. ch., for work, care Rev. G. E. Albrecht,	2 55
WISCONSIN. — Delavan, Friends, by Miss Ella Williams, toward a woman's ward in hospital at Fen-cho-fu,	2 30
OREGON. — Forest Grove, Rev. and Mrs. Daniel Staver, for orphans, 7.50; Portland, Hassalo-st. Y. P. S. C. E., 3, and Jun. C. E. S., 85c., both for pupil, Bombay,	11 35
MINNESOTA. — St. Paul, Mrs. M. W. Love, for work, care Rev. E. P. Holton,	40 00
NORTH DAKOTA. — Caledonia, Junior C. E. S., for orphans,	1 50
SOUTH DAKOTA. — Oahe, Industrial School for Orphans, 10; Yankton, Cong. Sab. sch., for school, care Rev. R. A. Hume, 17.07,	27 07
CANADA. — Montreal, Chinese Class of Emmanuel Sab. sch., for native preacher, care Rev. C. R. Hagar,	30 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For orphans,	20 00	
For support of boys, care Rev. W. T. Currie,	16 00	36 00
AUSTRIA. — Prague, Church, for work of Rev. Henry Kingman, fl.53.50=21.40; Weinberge and Smichov, Churches, for work of Rev. H. Kingman, fl.100=40,		61 40
MEXICO. — Fuerte, Children of Rev. H. M. Bissell, for work, care Rev. H. N. Barnum,		2 00
TURKEY. — Marash, Armenian friends, interest on endowment of Theol. Sem.		50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For orphans, care Miss F. E. Burrage,	136 75	
For do., care Miss E. M. Trowbridge,	100 00	
For use of Miss C. E. Bush,	188 00	
For use of Miss Harriet Seymour,	30 00	
For use of Miss Corinna Shattuck,	55 00	
For use of Mrs. H. T. Perry,	30 00	
For pupil, care Miss E. M. Stone,	11 00	
For use of Dr. Julia Bissell,	22 50	
For use of Mrs. W. O. Ballantine,	10 00	
For use of Mrs. R. Winsor,	5 00	
For pupil, care Miss Mary Dunning,	25 00	
For use of Miss H. J. Gilson,	500 00	
For work, care Miss E. C. Wheeler,	13 00	
For work, care Miss Anstice Abbot,	3 00	
For pupil, care Miss. E. R. Bissell,	50 00	
For use of Mrs. E. D. Harding,	15 00	
For Okayama Orphanage,	5 00	
For Sunday-school, care Miss C. L. Brown,	38 00	
For housekeeping expenses of Miss Rose A. Bower,	168 75	
For salary Misses Ely, part of 1896,	357 67	1,763

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For freight on rolling chair for Miss E. M. Trowbridge,	5 00	
For Faithful Leila's Memorial School,	5 00	
For work, care of Mrs. M. M. Webster,	2 00	
For use of Miss E. M. Chambers,	25 00	
For use of Miss Meda Hess,	5 00	
For use of Mrs. J. L. Coffing,	28 00	
For use of Mrs. Laura T. Seelye,	6 00	
For use of Mrs. Laura T. Seelye,	10 00	
For orphans,	5 00	
For orphans,	28 00	
For orphans,	5 00	
For orphans,	5 00	
For Bible reader, care Miss E. M. Swift,	18 25	
For Bible reader, care Miss M. R. Perkins,	30 00	
For Beggar's School, Aintab,	25 00	
For use of Miss E. M. Blakely,	25 00	
For Girls' School, Tientsin,	50 00	277

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For orphans and widows, care Mrs. T. A. Baldwin,	15
	4,620
Donations received in January,	51,397
Legacies " " "	8,487
	59,885

Total from September 1, 1896, to January 31, 1897: Donations, $181,959.1 Legacies, $19,729.50=$201,688.68.

FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

NEW HAMPSHIRE. — West Lebanon, Y. P. S. C. E. Cong. ch.	15
MASSACHUSETTS. — Boston, J. N. Denison, 200; Estate W. O. Grover, 300; Mansfield, Cong. Sab. sch., 8.50; Newton, Mrs. J. W. Davis, 10,	518
OHIO. — Painesville, Estate S. Bigler,	3
WISCONSIN. — Estate Mrs. C. L. A. Tank,	500
	1,037
Previously acknowledged,	73,793
	74,830

JOSHUA W. DAVIS, *Treasurer*,
Sears Building, Bost

JANUARY 16, 1897.

FOR YOUNG PEOPLE.

CATO OF BAILUNDU.

BY MRS. BERTHA D. STOVER, OF WEST AFRICA.

"To throw your lives away upon savage Africans seems a fool's errand," were vords uttered to the writer when we first went out to West Central Africa. But vas it a "fool's errand" which carried into that country a gospel which discovered mong those savages such men as the subject of this sketch?

In 1882, when Cato first came to the mission at Bailundu, he was judged to be bout fourteen years of age. He first attracted attention by his cleanly habits nd willingness to work, and it was soon discovered that he must be kept emloyed or the old adage about Satan finding something for idle hands would rove true in his case. He could pout like any schoolgirl, and was often in a fit f sulks, till he was one day led to a mirror and told to look at himself. Gazing or a time on the face before him, he burst into laughter, and has never been nown to pout since. Quick at lessons as at work, his honesty and willingness oon won all hearts, so that when anything on the station or at a distance equired special speed or care he was the one chosen to do it.

MRS. FAY'S KINDERGARTEN AT BAILUNDU.

When Mrs. Minnie Sanders died in Bihé and word came to us at Bailundu, Mr. Stover despatched Cato with two others on a few hours' notice with a letter o Mr. Sanders, who was at the coast but whom they expected to meet on his vay inland. On they went day after day, their rations were short, and the others vere for turning back. But Cato said, "I was intrusted with this letter to Mr. Sanders, and I shall go till I find him." This he did, finding him at the coast waiting for porters. It was at this time that the Benguella Station was closed up and to Cato was given the box containing the valuable papers and money, th missionary remarking, "I know it will reach Bailundu if *he* does."

When Dr. Rose Bower was called to another station in the worst part of th rainy season. they came on the last morning of the journey to a river so swollen tha the caravan said it was impossible to cross. But on this occasion, as on all others this brave man saw only his duty. From early morning till late afternoon D Bower sat on the river bank and waited, while Cato, assisted by one othe man, stood up to his armpits in water, building a bridge for her to cross upon Writing back to the station Dr. Bower said, "A mistake was made. Cato wa meant for a white man, but got into a black man's skin." No, a mistake was no made, and there are many more his equal who shall yet come out from th schools of this mission.

A MISSION HOUSE AT BAILUNDU.

Cato was one of the original fourteen who formed the first church, in 188 and took the name of Jacob. He served as deacon for a time, but was soo chosen pastor, which position he still holds, though he is not ordained. Working his way up from dishwasher and woodcutter to housebuilder and caretaker, he finds himself Mr. Stover's scribe and chief assistant, copying a grea deal of the Bible translations for the mission press. Earning his own living i these ways, he also spends much time in teaching, both in the station schoo and at the villages. When going to these latter places he was obliged to leav home at daybreak, walk eight miles and teach till noon; hurrying home he attende school on the station in the afternoon. When I left Africa for medical aid it wa

A FOREIGN SETTLEMENT IN WEST AFRICA.

Cato who carried me to the coast, ever watchful for my safety and comfort, insisting upon my riding through places where every one else walked. And again, when Mr. Stover started for America, too weak to ride his mule, it was Cato who watched over him on the journey, carrying him over rocks where he had never ridden before, and where he would have been afraid in any other hands. My last words to him were, "Take good care of my husband till my return." Later he wrote me in his quaint English, "I am doing Mr. Stover's care all times. I long to see your face, but cannot because you leave far away your home."

During the late disaffection, when many fell away, his grief was great. "They know better," he writes, "but they follow their evil hearts instead of their Lord." At another time he writes, "My heart is broken to pieces in my body between me," and his one cry was, "Pray for us to God. He only can help us." Then when the reaction came and many returned, his joy was great. "Oh, I am so glad, so glad for God! If only they return truly." Mrs. Fay writes: "You do not know what a jewel Cato is. Always the same; ever ready to spend or be spent, standing steadfast through every trial. I would rather hear him preach than any of the white men."

And it is in the church that his best work is being done. He has never received one cent of salary, though he has had charge of the Sabbath morning services, taught in the Sabbath-school, gone out to preach at the villages in the afternoon, and led the midweek meeting. Ever watchful of his flock, correcting, entreating, and warning, he lives among them an upright life, the only one among them all who has never given cause of anxiety as to his spiritual life. At one time, during the illness of his teacher, the entire care of the church rested upon him for several months. During that time there was special interest shown by the people, and faithful work was done, proving to many minds that it is to be native agency which is to reach the African masses. But these agents must be trained for their work and guided by Christian foreigners.

One of the late letters from the mission brings us a pen picture of this young man's new home: "We went to-day to visit Cato and his wife in their new home. The house is built of adobe. There are five rooms, large windows, and fireplaces. All the floors are covered with matting and there are mats for ceilings, except the sitting-room, which is ceiled with cloth. There are curtains at the windows, pictures on the walls, while on a corner bracket ticks his little clock. On a table covered with oilcloth are to be seen his books and writing materials. A door opens upon a veranda towards the garden which is neatly laid out in beds, and is separated from the village by a high fence. From this home we went into a native hut, where the smoke soon drove us out."

Those of us who can look beneath the surface can see in this picture Christ the Redeemer reigning in a human heart that fifteen years ago was as dark as midnight. It is not surprising that, when the question was asked Mr. Stover recently what he considered the best result of these years of his labor in Africa, his quick response was, "Cato!"

THE

MISSIONARY HERALD.

VOL. XCIII.—APRIL, 1897.—NO. IV.

A China Number.

THIS issue of the *Missionary Herald* may well be regarded as a China number. In this respect it will be specially welcomed by those who take up the assigned topic for the April Missionary Concert. Mr. Goddard's account of a home in the Ing Hok Mountains, in the Young People's Department, will give to many a new idea of family life in China. Mr. Ament's record of the "First Convert in Peking" will furnish an illustration of a native preacher, though most of the preachers now in service are better educated and have better balanced characters than had Jung Lin. The article by our veteran missionary, Dr. Blodget, states clearly the present outlook in that empire, which as a field for missions is second to none. Do not fail to read the cheering letters from North China and the yet more surprising statements of Mr. Gardner of Shao-wu, in our Foochow Mission. The account is most inspiring, though the query will arise, Where are the reapers for this harvest? The *Missionary Herald* for March may also be consulted for a cheering report of the work in the South China Mission.

The Week of Prayer.

THE Week of Prayer in Jaffna, Ceylon, is observed with special enthusiasm. Every church begins each day with a prayer-meeting from 5.30 to 6.30 A.M., and most of them have a general meeting in the church during the forenoon, and also special prayer-meetings in the afternoon or evening in outlying schoolhouses or in the homes of the Christians. The eighteen churches of our Ceylon Mission received 115 persons during the last year on the confession of their faith. From Japan and from many sections in Turkey, and indeed from nearly all our mission fields, reports are coming of special interest developed during the Week of Prayer.

Dr. Kincaid.

JUST as the pages of our March number were filled, tidings came of the death of Rev. Dr. William Kincaid, Secretary of the American Home Missionary Society, who was for three years a district secretary of the American Board, residing at New York. In common with our sister society, we greatly mourn the loss of this able and devoted man. Clear of judgment, firm in purpose, energetic in the work, and profoundly Christian in character, he was a tower of strength wherever he labored. We are glad to bear witness to his unceasing devotion to the foreign missionary cause, not only while specially connected with the American Board, but in his subsequent life while his energies were specially directed to work in the home field.

Affairs in the Orient.

EVERY friend of missions must watch with profound interest the reports coming daily concerning affairs in the Orient. It is not easy, under present conditions, to observe the rule of our magazine and abstain from discussing political affairs. Yet the wisest of men would hardly venture a prediction as to what will be the outcome of the present imbroglio. There is plenty of tinder which a spark might ignite, and that spark may be struck at any moment. Should a conflict of arms arise between Turkey and Greece, our mission stations in our European Turkey Mission, especially Salonica and Monastir, will be most profoundly affected. Already we learn that Monastir has been occupied as a rendezvous for Turkish troops. Attention is for the time being diverted from the Asiatic provinces, from which troops are being withdrawn that may be needed to hold in check the populace and prevent a repetition of the bloody scenes of the past two years. Should war arise the passions of men would be let loose. God reigns supreme, and to him must be our prayers.

Armenians in Bulgaria.

IMMEDIATELY after the massacre at Constantinople great numbers of Armenians, residents in that city, or refugees who had come thither, fled into Bulgaria, taking whatever personal effects they could carry with them. Some of these went to Philippopolis and Bourgas, but the larger portion reached Varna. At the request of Professor and Mrs. Harris, Miss Katherine B. Fraser, of Van, who was compelled to leave that city at the time of the disturbances there, went to Varna to superintend the relief work. Money was supplied through Professor and Mrs. Harris and the Duke of Westminster's committee, and the work of relief has gone on very systematically. The Bulgarians placed at the disposal of the relief committee at Varna a large unused hospital and also quarantine buildings, which furnished accommodations for nearly 1,000 people. Various industries were started by which the refugees might aid in their own support. The girls were employed in making clothes for the women and children, and shoemakers and tailors were started in their trades, so that all received sufficient pay to support themselves while working for their fellow-refugees. In the mean time schools have been established for children and others who wish to study, and religious services are held regularly. This service of Miss Fraser's has been most invaluable, and her experience while at Van prepared her for the heavy task she has undertaken. Dr. J. F. Clarke, of Philippopolis, has also aided to some extent in relief work at Bourgas.

Bohemians in the United States.

THE good work that is being done among Bohemians in the United States is an outgrowth of the work of the American Board in Austria; and now comes an interesting fact showing the interrelation of these two branches of work. The Bohemian Mission Church in Cleveland, Ohio, having a membership of 170, almost all of them poor people, has just made a contribution to the American Board of $77.45, while another Bohemian church, in Silver Lake, Minn., numbering eighty-seven members, almost all of them farmers in very moderate circumstances, has forwarded over $50 for the relief of the sufferers in Armenia. These Bohemian Christians in the United States are reflecting great credit both upon the mission in Austria, from which they sprang, and upon their spirited leaders in this country.

Financial.

THE following tabulated statement of the receipts of the Board for February, as well as for the first half of the present fiscal year, will be read by no one with more painful interest than by the missionaries at the front. The falling off of receipts means to them far more than it can to us in this country. At the Annual Meeting in Toledo it was resolved "that we give to the missionaries in Turkey the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts." Sick at heart, the great body of missionaries will infer from the figures below that this pledge of the Board was not the pledge of the churches. In India, where the missionaries are heroically holding on amid plague, cholera, and famine, with communities impoverished and prices greatly increased, these statements will be read, and the crushing burden already resting upon them will grow still heavier. Many are already asking if this constant reduction is to be interpreted as a lack of confidence upon the part of the churches in the work of their missionaries on the field. We are sure it is not, although the additional crushing burden of retrenchment still remains. Will this condition continue to the end of the year?

	February, 1896.	February, 1897.
Regular donations	$34,735.80	$31,138.26
Donations for special objects	2,787.12	2,372.16
Legacies	19,632.25	8,617.95
Total	$57,155.17	$42,128.37

	6 mos. last year.	6 mos. this year.
Regular donations	$200,620.11	$178,502.06
Donations for special objects	21,957.57	36,967.54
Legacies	55,522.95	28,347.45
Total	$278,100.63	$243,817.05

Decrease in regular donations in six months, $22,118.05; *increase* in special donations, $15,009.97; *decrease* in legacies, $27,175.50; *total decrease* in six months, $34,283.58.

New Versions of the Bible.

WITHIN the last five years no less than fifty-two new versions have been added to the list of languages and dialects in which some portions of the Bible are printed. The total number in which some portion is printed is 381, while the entire Bible has been translated into 107 languages and dialects. During the year ending April 1, 1896, the British and Foreign Bible Society issued 3,970,439 Bibles, Testaments, and portions. The society was organized in 1804, and within the ninety-two years it has issued 147,366,669 copies.

Dr. Barrows in India.

WE hear nothing but good as to the effect produced by the lectures of Dr. J. H. Barrows in India. Christians and Hindus alike have accorded him a hearty welcome, and though he has spoken with the utmost clearness concerning the Christian faith as the one faith for all mankind, and has wasted no time in pointing out the excellences in other religions, he has yet spoken in a spirit that seems to have aroused no antagonisms. One who reads the reports of his lectures will be convinced that this absence of opposition did not arise from any want of clearness and positiveness in his exposition of the nature and claims of Christianity.

The Stress in Turkey.

In the February number of the *Missionary Herald* Rev. Dr. J. K. Greene, of Constantinople, gave some impressive statements as to the results of reductions within the Constantinople station. A more recent communication from him presents the matter in still stronger light. Work among both the Armenians and Greeks is most sadly crippled, and many of the helpers are compelled to seek other sources of support, if, perchance, they can find any. Dr. Greene's statement, which we here quote, is certainly most impressive: —

"We are hanging on to an 'inextinguishable hope,' and unless help comes shall reach the end of our tether ere long, and the outlook is certainly dark. We have closed several schools, dismissed some helpers, discontinued tours, given up annual meetings, and closed the work in several places in this, the Nicomedia, and the Brousa fields. The little church at the Dardanelles has neither preacher nor teacher. The circuit preacher, who visited seven of the Adabazar villages and ministered to some 10,000 Armenians, is cut off. The work in Kourdbeleng is suspended; the work in Chenjiler, a centre of villages containing 20,000 Armenians, is stopped; the work in Bilijik and Muradchai and Mouhalich and Banderma, with a joint population of 25,000 Armenians, each with a good building for pastor's residence and chapel, is suspended; in short, the work in many of the smaller places is being left to die. From 1862 to 1868, while I was the only missionary in the Brousa field, I had some thirty-five pastors, preachers, and teachers and colporters laboring with me. Now the number of native laborers in that field is less than ten, all told. It is dreadful to think of the decay and disappearance of our smaller churches and communities for lack of funds to maintain, or to assist to maintain, teachers and preachers, to say nothing of the sad losses in many places through massacre and robbery. Even the strongest self-supporting churches have been greatly weakened, and some of the surviving pastors are obliged to seek support partly by work outside the ministry."

Value of Medical Work.

An incident illustrating the value of the medical arm of the missionary service is given by Dr. Waples, of Kalgan, North China, who reports the case of an intelligent man who, by a comparatively simple surgical operation, was relieved from a most distressing difficulty in his throat, which rendered his speech almost unintelligible. Accompanying the patient's cure was a glad reception of the gospel, and the healed man went to his own village praising the doctrine which healed both body and soul. A few weeks later, Dr. Waples visited this man's village, where he was very warmly received by all the people, and already there are three families in the place which have accepted the Christian faith.

British Relief for India.

The Mansion House Fund, inaugurated by the Lord Mayor of London, to supplement governmental aid for the famine-stricken people of India, amounted, on March 4, to £388,000, or about $1,940,000. The reports from India, up to March 1, show that 3,141,000 persons were employed upon "relief works," that is, upon various industries, chiefly road building, superintended by government officials, by which the people may obtain enough food to keep them from starvation. More than half of this help was given within the Northwest Provinces.

Exhausting Labors.

It must be expected that the incessant labors and the wear and tear upon the nervous energies of our missionaries in Turkey during the last two years will tell heavily on their physical vigor. The wonder is that more of them have not broken down before this. Mr. Cole, of Bitlis, Eastern Turkey, was prostrated early in January, but we are happy to say he is recovering, though he will be compelled to return to America very soon. One of the trials of missionaries is that in time of sickness they are so often deprived of medical attendance. Mr. Cole was five days' distant from the mission physician, Dr. Thom, of Mardin, who came to his aid as speedily as possible. Still another difficulty under which our missionaries in Turkey labor is that they have neither the time nor the means for needful relaxation. The demands upon their attention are constant, and they can go nowhere to escape from the pressure of care. One missionary, whose labors have been incessant for many months, writes that he did make a break for *five hours*, and rode about twenty miles. It was the only real rest he had had for a long period.

Cheer at Aintab.

Two or three recent events in Central Turkey have given some cheer to our brethren in that region. Prisoners who have been incarcerated for political offences during the past year have been actually released, and orders have been issued granting permits to thirty widows and orphans to go to friends who have offered them homes and employment. These poor people have waited long for this permit, and the wonder has been why it was not granted earlier. The Christmas of the Armenian Church falls upon the eighteenth of January, and last year in the city of Aintab there were no public observances of the day on account of the reign of terror then prevailing. This year the Sultan's birthday coming upon the nineteenth of the month, the city wore a holiday air for two successive days. The people of all races bore themselves in a friendly way, and on Christmas all the churches, Protestant and Gregorian, were thronged, and the services were most interesting.

A Pastor Free.

Some of our readers will recall the incident concerning the native pastor at Mardin, Eastern Turkey, who was sentenced to imprisonment for five years, but who was allowed for a while to come out on Sundays and preach to his people. This permission was afterwards withdrawn, but now, we are glad to say, this pastor is included in the number of prisoners who have been released. He was confined for one year and thirty-three days, and great was the joy of the Mardin church to have their beloved pastor with them at their New Year's services. The schools in that city are prospering, as is seen in the fact that about 100 boys and 150 girls are under daily instruction.

Relief for Eastern Turkey.

One of the most pressing needs in Eastern Turkey is a supply of agricultural implements, and especially oxen for plowing. To provide for this latter need, in anticipation of the spring sowing, Major Williams, the British Consul at Van, has supplied the funds for sending Rev. Mr. Allen from Van to Persia to purchase 1,000 oxen. It is believed that in this way money spent will be worth tenfold the same amount spent in the ordinary form of relief. It is estimated that through this supply of working oxen, 25,000 people can be provided for in the year to come, and that at a cost of about $8,000.

The New Hinduism.

One who reads the papers of India, including those that are pronounced defenders of Hinduism, will be impressed with the fact that they are distinctly apologetic in their tone, and that they are advocating doctrines and practices which are entirely at variance with what has been known as Orthodox Hinduism. They are free to admit that the popular faith is degenerate, and cannot stand in the light of modern times, and they propose to go back to their earlier scriptures in which, as they claim, the puerilities and obscenities abounding in their Puranas are not found. This change is not towards Christianity, but is clearly the result of Christian teaching. The ideas prevailing throughout Christendom are permeating India in some good degree, and the new Hinduism now presented to the people, in place of their corrupt and corrupting faiths, is offered them with the distinct thought that it will prevent the adoption of Christianity. This counter effort is a significant proof of the widespread influence of the gospel in India. If it were not potent it would not be so opposed.

The Dry Fields of India.

Rev. James Smith, in reporting his arrival at Ahmednagar, January 16, on his return to India, refers to his ride of 100 miles through the Deccan, where the crops were on all sides thin and withered. In some places there has not been enough moisture to bring the seeds through the ground. The present crop is past all hope, and the next crop will not be ripe until November. Mr. Smith says: "When Massachusetts ripens a harvest in the winter, the Deccan will ripen one between March and November, and not before. We do not look for miracles and manna here, while the Lord has millions of people who are not in the desert." Mr. Smith urges, as all the missionaries in India do, that the appropriations for 1897 be made to the full amount asked for, that is, without the reductions which have thus far been necessary. Will the churches give the Board the means so that this most reasonable request can be granted?

Spiritual Fruit at Marsovan.

It is a joy to learn of the spiritual fruit now being gathered in many parts of the Turkish Mission. The Week of Prayer has been specially blessed at many stations, and notwithstanding the sore trials under which the people are suffering, they are rejoicing in the manifest presence of the Spirit of God among them. Dr. Tracy, of Marsovan, writes of very unusual interest in the College and Girls' Boarding School with many hopeful conversions. New life seems to be infused into the community. Dr. Tracy says: "We are very hopeful. I never saw the people so receptive before when the gospel was preached to them. Ears and hearts are open."

The Plague in Bombay.

The *Times of India* affirms that up to January 19 there had been nearly ten thousand (9,835) deaths in Bombay from the bubonic plague since the outbreak of the disease in August last. The government reports are said to quite understate the mortality. The efforts of the authorities to segregate those in whom the disease appears are bitterly opposed by the people, who hide the victims in their homes. Thus the pestilence is spread, and there seems to be no way to check it. It can no longer be said that no native Christians are among the victims, but their number is surprisingly few, probably not more than half a dozen.

Mission Papers.

The *Dnyanodaya*, the paper which has now been issued by our Marathi Mission for fifty-four years, though not having large circulation, has exerted a wide influence. It is read weekly by large numbers who do not attend the churches but who have been impressed by what they know of the Christian religion. There are multitudes of people in India who are impressed more or less by the claims of Christianity, and who eagerly read Christian publications, but yet have not the courage to avow their convictions and face the opposition which will surely stand in their way. One of the Hindu subscribers to the *Dnyanodaya* recently wrote Mr. Abbott, the editor: "I wish the Christian religion a rapid progress. If it please God, I shall embrace Christianity sooner or later. The seed of this religion has been sown into my mind for the last twenty years by Rev. ——, and your *Dnyanodaya* waters it every week; hence I believe it will bear fruit in course of time." It is one of the sad features connected with the reductions in appropriations to our missions that such reductions bear heavily upon the publication work, involving in some cases the suspension of the Christian newspapers.

News from Ponape.

A letter from Henry Nanpei, printed in *The Friend* of Honolulu, and dated Ponape, October 23, gives cheering evidence of the steadfastness of many of the Christians on that island, notwithstanding their total lack of missionary supervision. The three boxes of New Testaments in the Ponapean language, which the *Morning Star* was permitted to land, were in great demand, and many were disappointed in being unable to secure copies. On the eighth of September last a new church building was dedicated by the Metalanim tribe, and Christians from all parts of the island came to this service, which Mr. Nanpei describes "as truly a grand and solemn affair." He reports that the day and Sunday schools and the prayer-meetings are well attended, and he adds that, notwithstanding many difficulties, "we are doing our very best to keep our people in line. Fathers, mothers, grandmothers, and children read and study the Book — the Word of God; and I verily believe that if they were deprived of this pleasure and privilege they would pine away and die."

Vigorous Work at Marash.

The following extract from a letter of Miss Hess, of Marash, Turkey, shows that persecution in that city has not by any means quenched the light of the gospel: "The Second Church, whose pastor was imprisoned and tortured, has been thoroughly repaired by the people. Gifts in memory of slain friends have been made by some who in a few months would be dependent upon charity themselves; all gave, and the building is filled to overflowing with congregations of Armenians, Gregorians and Protestants, all eagerly listening to the gospel, new to so many of them. In the schools connected with this church are 500 children, 300 of whom are Gregorians. In the other two Protestant churches are pastors equally capable of embracing the enlarged opportunities afforded. One theological student is preaching in the Gregorian church. There are two prayer-meetings organized among them for women, twenty-five or more of whom are learning to read the Bible. A kindergarten has been started among them, and they seem thoroughly awake to the advantages of an education."

In Straits.

Dr. Robert A. Hume, of Ahmednagar, in reporting the reception during August and September last of eighteen persons to the churches of that city, refers also to the close of a term in the Theological Seminary and the excellent intellectual and spiritual results which were apparent. At the close of his twenty-second year of missionary service Dr. Hume finds himself in greater straits for means to carry forward the work than he has ever before experienced, and he writes: "Many is the day that there is not a dollar in the house for personal expenses, or for old, established, fruitful work, or for our Theological Seminary, nor any idea of where a dollar is to come from. And in the twenty-third year there seems the almost certain prospect of the keenest and most trying suffering and perplexity caused by widespread famine." This statement of Dr. Hume was not intended for the public, but such facts as these ought to be known among those who claim to be supporters of our foreign missionary work.

The Rinderpest.

We can have little conception in this country of the desolation caused by the cattle plague now prevailing in Africa. The disease has appeared over a vast territory, extending from north of the Equator to Cape Colony. It strikes at the great source of subsistence and wealth in the native tribes. It attacks not only domestic cattle but the wild beasts of the forests. It has threatened the extermination of all animals by means of which the people live and thrive. Just as the situation began to seem most hopeless there comes a ray of light in the reported discovery by Dr. Koch of a process for rendering cattle immune through a mixture of serum and virulent rinderpest blood. It is to be devoutly hoped that this process will prove efficacious in eradicating the disease, otherwise there would seem to be little chance even for human life in Africa.

No Homes, but having Christ.

It requires no little grace to be submissive to some of the trials incidental to the life of the Christian in favored America; but how much added grace must it require to bear with patience the terrible sorrows which have come upon our native brethren in Turkey! Yet Mr. Hubbard, of Sivas, writes us of one of the towns of Turkey made desolate by fire and massacre where now the chapel is filled to overflowing, and where the people sang "Nearer, my God, to thee, E'en though it be a cross that raiseth me," as he had never heard it sung elsewhere. At this same meeting one native brother uttered this striking sentence in his prayer, "We thank thee, O Christ, for taking our homes and giving us more of thyself."

A Worthy Offering.

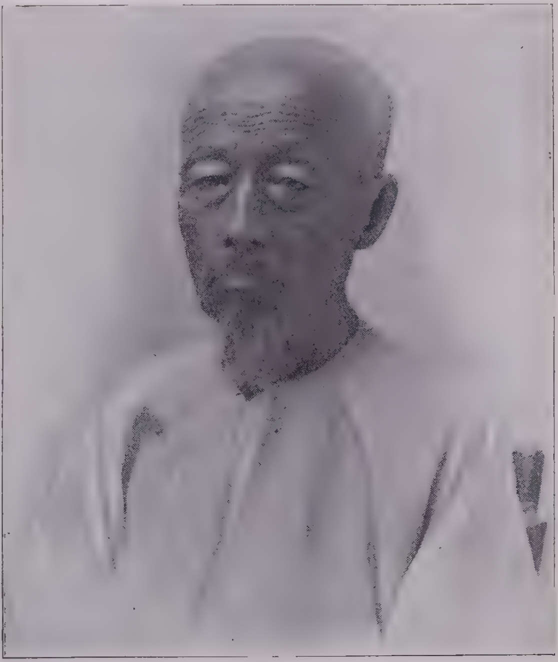
It was a fine thing which was done by the Union Church, of Worcester, Mass., on February 14, when it held its first service in its new church edifice. As a thank-offering to the Lord, the church made an *extra* gift to foreign missions of $1,665.79. The question often arises as to how much Christians are at liberty to expend upon the decoration of their church edifices when the claims of the unevangelized are so pressing. Is it not a question of proportion? If we double our expenditures for ourselves, should we not double our gifts for benevolence? We commend to all churches that are entering new edifices the example of the Union Church at Worcester.

THE FIRST CONVERT IN PEKING.

BY REV. WM. S. AMENT, OF PEKING.

In the old book, now faded and discolored, containing the records of the South Church, Peking, there is this first entry: "Jung Lin, Embroidered Yellow Bannerman, age 40 years, baptized second year of the Emperor Tung Chih, second moon, fourth day." That would be, in our calendar, March 6, 1865. This man, the oldest and best known Christian in Peking, died in August, 1895, and is worthy of more than a passing notice.

There are not many Christians of thirty years' standing in North China. Of the next twenty-six names baptized after Helper Jung, during five years and a half, but one man can now be found in active membership. Of those received during the next five years, to 1875, only three names can now be found. Thus Helper Jung practically remained the only survivor of the first generation of Christians in Peking.



PREACHER JUNG LIN.

In a room now used as a study Dr. Blodget preached his first sermons in Peking. By cutting a door through a rear wall this room was brought into connection with "Broad Peace Lane," just in the rear of the mission premises. Here Rev. W. C. Burns was of great assistance in the work of preaching. The fervid words and earnest manner of these consecrated gospel preachers won the attention of Jung Lin, who at that time was a peddler of needles and thread. Though Jung was a man of some rank among the Manchus, like most of them, his family had fallen into poverty and neglect. Unlike other Manchus, however, he did not consent to loaf about and barely exist on his small stipend from the government, but resolutely set to work to increase his income by selling foreign needles and thread. While engaged in this business he passed by the door of the little preaching room and went in with others out of curiosity to hear the new doctrines. Mr. Burns may have come a little nearer to him, owing to his wearing Chinese clothes; at any rate, Jung ranged himself on the side of Christ and never took a backward step.

His did not seem to be a halfway conversion. Very severe and continued persecution broke out against him. He was falsely accused to his superiors of following "foreign devils," and his monthly allowance was refused. Dr. Blodget succeeded in having the money restored, and so well contested the point that to the present day, I think, no Manchu Christian has been hampered in that way. After he seemed established in his Christian experience, Mr. Jung, being a man of some education, was asked to assist in the regular work of preaching. This he consented to do, only desiring to receive as compensation the sum he made in his small trade. Thus his pay for twenty-five years has averaged about $4, gold, per month. Soon after a chapel was opened on the great street in front of the mission premises, and there Jung was installed as the daily preacher. Here he officiated daily, except that Saturdays were reserved for his personal affairs, for a quarter of a century, seldom missing a day, and usually preaching from two to three hours. He spoke pure, idiomatic Chinese, and the people were pleased to listen. He was never fervid in manner nor deep in matter, but he could present the simple, elementary truths of the gospel in an interesting way.

It would be difficult to estimate how many times he has preached on the great names and events of the Bible, from Genesis to Revelation. He yielded the floor to no one, and could not listen contentedly to any one else in the front chapel. He could easily hold a full house for several hours, and soon became the best known preacher in Peking, and continued so to the end. Street chapel work was his specialty, as he was not acceptable in his Sabbath ministrations, being confined in manner and method of preaching to outside people. He, without doubt, preached to more people than any other man who ever lived in Peking. Up to 1893 he had been a drinker of Chinese samshu, sometimes so as to be muddled thereby; but in the spring of that year, during a series of revival meetings, he was led to break off this habit, and was never known to touch it after that.

Helper Jung was no flatterer of foreigners. To his dying day he would not touch foreign medicine, and had little admiration for foreign inventions and devices. Christianity never opened his mind to the value of railroads or steamships. He would not wear as comfortable clothes as he might have done, for fear people would accuse him of enriching himself with foreign money. One foreign custom he allowed himself to adopt, and that was hand-shaking. He had an irascible temper, as his picture would seem to indicate. Though he did not have the ability to see things from another's point of view, no one was more ready than he to confess an error when convinced that he was in the wrong. He did not draw friends to him, and he had a sense of loneliness, especially towards the last. But his faith in the gospel was never shaken, and he was faithful in his duties so long as he could walk. His two hours were reduced to twenty minutes, yet still he persisted in his testimony. I well recall his leading a prayer-meeting with the text, 1 Cor. 4 : 2, "Moreover it is required in stewards, that a man be found faithful." That is the keynote of his Christian life. He was faithful to his trust. If his preaching did not result in drawing many into the church, it at least kept bad people out.

He had made all preparations for his last days, so that he would be a burden to no one. His coffin was bought years ago. It was an unusually good one.

Burial expenses were deposited in an undertaker's hands long ago, and the ticket kept where his friends could easily find it. Nothing was forgotten. In July of 1895 he was seized with dysentery and knew that the end was approaching. He did not care for any one to pray with him, as he had done his own praying long before, and he had heard the word of forgiveness. He had nothing to eave behind at the last moment but his Bible and a pair of thick winter shoes. These he bequeathed to Li Pen Yuan, a young student from Tung-cho, who was to be Jung's successor. He was kind to the old man, and Jung loved him as a son. The young man preserves the book as a treasure, and we trust he will carry on the apostolic succession.

One could wish that the best known Christian in Peking had been a man of arge pattern, broad and generous in his sympathies, capable of leading and building up the church; but perhaps the Father of all saw more moral heroism, more courage and character in his victories than if he had been more richly endowed by nature.

SOME HOPEFUL SIGNS IN THE MADURA DISTRICT, SOUTH INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA CITY.

THERE are at present in our mission field many signs of promise which cheer our hearts. In speaking of these we will refer first to: —

I. Such as are seen in the community in general.

(1) Resistance to injustice. People that for generations have been suffering ntimidation on the part of professional robbers and the robber caste have recently expelled the members of that caste from their villages and determined to pay blackmail no longer; and the result is a great decrease in that species of crime.

(2) Efforts for obtaining better treatment. The people do not shave themselves, but depend on members of the barber caste; and as nearly the whole head of every man is kept shaved, they require a great deal of shaving. But the barbers are considered a very low caste because of the degrading character of their work. Another low caste is that of drum-beaters, for weddings, funerals, religious festivals, etc. And they are as necessary, according to the ideas of the people, as are barbers. But they have refused all along to beat drums for the barbers, both classes being illiterate and degraded. Now the barbers have organized to claim the benefits supposed to accrue from having drums beaten on their public occasions, and have determined not to shave the drum-beaters unless the latter favor them. This is an indication of the waking up of the poor and ignorant to a new sense of self-respect.

A still better example is that of the Pariahs, who are not low caste, but outcaste, not being recognized as on a par with even barbers and drum-beaters. They have organized all over South India, and in Madras they conduct a newspaper of their own. They have received some education through the efforts of missionaries, and under the stimulus of the fact that the great body of house servants comes from them, ability to read and write giving them a chance of higher wages as servants. The Pariah Association of Madura has contributed two rupees a month to the teaching of children in their caste in a village fourteen miles from Madura. Both heathen and Christians work together in this association.

(3) A sincere belief in Christianity on the part of many who are not open Christians. A graduate of the Madras University from the Christian College who is the wealthy proprietor of a business establishment in Madras, signed himself in a letter to me, "Yours, etc. (A sincere Christian at heart)." Another graduate wrote me that he so thoroughly believed in Christ that he had come to the place where he must choose between Christ and the world. A Brahman convert was recently baptized and then persuaded to go back to his Hindu friends with heathen marks upon him, but simply on the ground that he could not join the Christians in eating meat, especially beef, while he was unwavering in declaring that he believed in Christianity.

II. Hopeful signs among our Christians.

(1) The large number of castes from which our Christians have come, namely thirty. Almost no people in our district can say to us that none of their caste have become Christians, for we have converts from Brahmans, Mohammedans all sorts of agriculturists and artisans, weavers, tree-climbers, shepherds, fishermen accountants, watchmen, and the out-castes, both flesh-eating and non-flesh-eating Each division opens the door for us to reach many subdivisions, and these openings are full of promise for the future.

(2) The large number of villages in which Christians live. Our community of Christians includes over 4,000 men, as many women, and more than 7,000 children, and these are scattered in 482 villages in a district containing 8,80 square miles, with a population of 2,608,404. This area is equal to that o Massachusetts and a part of Rhode Island, and the population is equal to tha of Massachusetts and Connecticut combined. They are not grouped in any on part of the Madura District, but are to be found in all parts of it, though th southern station, Mandapasalai, has more Christians than the others.

(3) The spirit of benevolence. Nearly all the mission agents give a tenth o their salaries in benevolence, and some of the Bible-women give an eighth Many of the Christians that have land give a tenth of their crops. They ar always helping one another and giving alms to the poor. They all contribut toward the Native Evangelical Society, which spends two thirds of its income i the support of evangelists and the other third in aiding weak churches in th support of their pastors. Of the twenty-one pastors nearly one half are supporte by their own churches. And in addition to all these lines of benevolence, whe the cry of the Armenian Christians was heard, our people raised and sent t Turkey nearly 1,000 rupees. To appreciate that, we must remember that te rupees represent a month's wages for some, and two months' income for th poorer Christians.

(4) Their confidence in prayer. They are a praying people, and are alway ready to pray. They love to have a pastor or missionary pray with them whenever he calls, and whenever they come to him on any special errand. The children are always ready to have little prayer-meetings in their schools, and th Christian Endeavorers go about among the families to pray with them.

(5) Their regard for the Bible. The whole work of one class of agents is to teach the Bible to Hindu women, and their name is "Bible-women." The term applied to our Christians in derision is "Bible Fellows," and the term used to distinguish them from the Roman Catholics is "Bible People." They have not much else to read, but they know the Bible and are teaching it to the children in the schools, the women in their homes, and the men on the streets. One good old Christian man knew the Bible stories so well that he spent much of his time in rehearsing them every day. They sing the Bible in their songs, and a large mass of Christian psalmody has been produced on the Bible narratives.

Our Christians, then, are representative; they are widely distributed, they are benevolent, prayerful, and fond of the Bible.

THE SUPREME AIM.

BY REV. GEORGE E. WHITE, OF MARSOVAN.

It is well to remind ourselves at times of the supreme aim of Christian missions, — to plant the Christian Church. The missionary has the priceless privilege of every Christian worker, — the privilege of leading men to a saving faith in Christ. He may translate the Word of God into the language of the people, he may organize the institutions of Christian education and civilization, may disarm prejudice by medical skill or by ameliorating the condition of the poor and distressed, but none of these things bound missionary aims, or should be permanently accepted as the best attainable. The aim of missions culminates in the purpose to plant a native evangelical church in every land, self-governing under Divine guidance, self-supporting and self-propagating. When that is attained missionary work will be done, and not before.

This is a practical matter in the present crisis in Turkey. An evangelical church has been planted, with the virtual pledge of reasonable aid from American Christians until it reaches self-support. In general, in our Marsovan field, a full half of the expense, including the receipts of Anatolia College, has been met by the native friends. The scale of their giving has not been unworthy when compared with that of American Christians. They grow in benevolence perhaps as fast as in any other Christian grace. But if the burden is made too heavy, it is dropped in discouragement.

This Marsovan field has had twenty-one places for stated preaching, twenty outside the city. Two are entirely self-supporting. No new work is opened unless at least one half the support comes from the native friends. But during recent years such sweeping reductions have been made that the Board now helps to maintain preaching in but ten of these places. When a place has become vacant, it is left so for lack of money to fill it. In more than half the places temporarily abandoned, services have been maintained by some of the brethren, and humble men have been blessed of God in expounding the Word to one another. In other places there was no one suited to continue such work, and there the Word of life is not preached. Such arrangements at best are temporary.

And now have come massacre and plunder, impoverishing the churches and checking for years the progress toward self-support. Have American Christians wearied of aiding the distressed churches of Turkey until they reach self-support? Is it easier to give for bread than for the Bread of Life? Is it to be true, as it now seems to be, that it is easier to secure funds with which to prosecute any branch of missionary effort rather than the supreme one of preaching "the glorious Gospel of the blessed God, which was committed to our trust"? During the trying events of the past year the hearts of all who have the privilege of being missionaries in Turkey have been profoundly touched and cheered by the wonderful sympathy and support from home. We ask for many things, — and you give them. We plead now for more hearty support in the supreme aim of fostering the Church of Christ.

IN MEMORIAM

MRS. JENNIE E. ATWATER AND MRS. ISABELLA RIGGS WILLIAMS.

Two missions in China have recently been sadly afflicted. On November 25, at Fen-cho-fu in the Shansi Mission, Mrs. Jennie E. Atwater, wife of the Rev. Ernst R. Atwater, was called from the earthly service, leaving her husband and four little children, the youngest but two weeks old. Mrs. Atwater was the daughter of Rev. C. N. Pond, of Oberlin, for years associated with the American Sunday-school Union. When but eight years of age she united with the church, growing up in a Christian household and one deeply imbued with the missionary spirit. Familiar in childhood with missionaries, she early had the desire to enter upon foreign missionary work. She graduated in the classical department of Oberlin in 1888, and was married to Mr. Atwater in June of the same year. Mr. and Mrs. Atwater sailed for China, August 7, 1892, joining the Shansi band, and seldom has any woman gone to the missionary field with a better preparation of heart or mind. One of her professors at Oberlin spoke of her as "one of the best, if not the best female student the college ever had." And another acquaintance said of her, "She has the qualities of the sunbeam, brightening every circle she enters." The promise which she thus gave in entering upon the work has been fulfilled, though the term of service has been short. She had a share in the early work for the redemption of Shansi, one of the great provinces of China, and was one of the foundation stones on which the temple of the Lord in that province is to be built. Death came most unexpectedly, but her sickness was almost painless and her end was peace.

Her afflicted husband, in writing since her death, speaks of preaching to a room full of men who received the message in such a way that his heart was filled with joy and gratitude, so that he says: "The gospel is for the Chinese. It is too holy, too strange, too good for their imaginations to grasp at first, or their faith to fasten upon, but the day of their redemption draws near. They are steadily being drawn by the light and love and truth and hope."

By the death of this devoted missionary, the mission as well as her own household is sorely bereaved, and it will, perhaps, be necessary for Mr. Atwater to bring his motherless children to the United States at once.

Of the circumstances attending the death of Mrs. Williams, of Kalgan, we have received no account, and we know not as yet the exact date. The simple fact has been announced by ocean cable. She was the daughter of Rev. Stephen R. Riggs, D.D., the eminent missionary among the Dakotas, and was born at Lacquiparle, Minn., February 21, 1840. Of the eight children of Dr. Riggs five have been missionaries, four among the Indians, and Mrs. Williams in China. We find in that fascinating volume, "Mary and I," in which Dr. Riggs has made the record of his forty years with the Sioux, a statement that his daughter was considering the question of going to China, but that the decision was not fully reached till the meeting of the American Board in Chicago in October, 1865. He writes: "One day she and I walked down Washington Street together, and talked over the subject and she gave in her answer." Mrs. Williams made her profession of faith in Christ in 1858, pursuing her studies at the Western Female Seminary at Oxford, Ohio, and was an assistant for a time, though not under appointment, in the Dakota mission. On February 21, 1866, she was married to Rev. Mark Williams, and went immediately with him to China, and to the northernmost station, Kalgan. Three times she has visited the United States, returning to her loved home in China after her last furlough in September, 1895. Mrs. Williams has been a most faithful and devoted missionary at one of the Christian outposts in China, giving herself, and glad also to give one of her daughters, to the work of redeeming that land to Christ. Her generous heart led her to impart richly of all she possessed in the missionary service, and she has had while on earth and will have forever a rich reward. When letters arrive from the distant station where her loss will be most deeply mourned, there will be, doubtless, many testimonials to her worth and devoted service.

THE OUTLOOK IN CHINA.

BY REV. HENRY BLODGET, D.D., OF PEKING.

WHAT is there of interest to the lover of China in recent events in that land? What in material interests? What in things spiritual?

Those who knew Dr. Wing in this country will be glad to learn that "he has recently been ordered to Peking to discuss with the Foreign Office the practicability of establishing a national banking system. . . . Dr. Wing has the advantage of speaking the Chinese language perfectly. He dresses in Chinese costume, and he is in intimate social relations with the ministers of the Foreign Office and other officials."

It will be remembered that Yung Wing was one of the three Chinese youths from the Morrison School in Hong-Kong, brought by Dr. S. R. Brown to this country to be educated. Of the three one became a physician, Dr. Wong, and lived in Canton; one became director of the Chinese Steam Navigation Company, and opened the Kai Ping coal mines, having his residence in Tientsin; the third, Dr. Wing, the only one of the three who survives, was for a time a merchant in Shanghai, afterwards chief of the commission in charge of Chinese youth to the United States to be educated, and also secretary of the Chinese Legation in Washington. He received the degree of LL.D. from Yale College, and at present has a son in the Sheffield Scientific School. After the war with Japan he received from Chang Chih Tung, viceroy at Nanking, a summons by telegram to come to China, which he hastened to obey. He has now been called from central China to Peking, where his influence for good cannot but be widely felt.

The Chinese have been forced by the war with Japan to adopt measures looking to self-protection. The viceroy, Chang Chih Tung, has obtained permission from the emperor to establish in Nanking a military school under German instructors. The pupils will be of a select character, and their number is at first to be 120. The instruction, which is to be in the German language, will be both scientific and practical. This school was to be opened at the Chinese New Year. Graduates will go to Germany for further instruction.

A naval college is also established in Nanking, under English instructors and in the use of the English language. Very likely other viceroys and governors will follow the example of Chang Chih Tung, and establish similar schools. Colonel Liebert, the new organizer of the Chinese army, brings with him an autograph letter from the Emperor of Germany to the Emperor of China. What new plans he will present for the organization of the armies of the empire are yet unknown.

But the attention of the Chinese is not directed solely to military affairs. From the *North China Daily News* we learn "that the Peking government has lately issued instructions to the various viceroys and governors to establish schools for the teaching of the English language and Western sciences in all the principal cities of the empire." China, it is said, in order to keep herself on terms of equality, and in touch with the great powers of Europe, "must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home, and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences."

In accordance with this we find that the Chinese are enlarging their college for Western learning in Nanking, and occupying "splendid new buildings"; and not content with this, are opening another similar college of a high grade in the same city; moreover that three schools for Western learning are to be opened in Hangchow, and one in Suchow. This is but the first inception of the new movement, which is sure to spread far and wide, which in fact is already inaugurated in military, medical, and scientific schools in Tientsin and elsewhere.

We are not surprised that, in the schools under the direction of Chinese only, the attempt is made to substitute Confucianism for Christianity, and to have rest days on which Confucian morality, including ancestral worship and others errors, is taught to the pupils. It will be found, however, that the "new learning" cannot be contained in the old moulds, and that the religion of Christ must go with Christian civilization.

The thunder of the railway trains is heard in the distance in China and on her borders. Lines are projected from Kiakhta, a trading mart on the borders of Russia, to Peking, the distance being not above 1,000 miles; from the western bank of the Sagalien to the eastern border of Kerin in Manchuria; from Tientsin to Peking, to be opened in 1897; from Peking to Hankow, and thence to Canton, and other lines in Shansi and elsewhere. Numerous industries are springing up, as in the mining of coal and iron, preparing of steel rails, cotton manufactures, silk filature, flour mills, match factories, etc.

Meanwhile the missionary of the cross is steadily pressing forward. Writes the Norwegian Missionary Nestegard from Urga in Mongolia, 800 miles northwest of Peking, — the place where Genghis Khan was crowned chief over all the Mongols to go forth and conquer all Asia, the place which is now the home of 10,000 Lamas, the religious centre of the whole of Mongolia: "I am working here alone without any other missionary for hundreds of miles — north, south, east, or west; alone, and more than 10,000 heathen priests against me. I am surrounded by Chinese Confucianists, Mongol Buddhists, and superstitious Greek Catholics, who all will work against the gospel truth most desperately. But the Lion of the tribe of Judah shall conquer every foe. Hallelujah!" This brother has since been joined by another Norwegian missionary, and it is to be hoped that neither China nor Russia will drive them away from this important post.

Writes the American missionary, Rev. W. W. Simpson, a Congregationalist (brought into the fold of Christ and into the ministry through the American Missionary Association by the labors of the Rev. Benjamin Dodge, of Pleasant Hill, Tennessee), from the city of T'aochow in the southern part of Kan-suh, the northwest province of the empire, near the borders of Thibet: "We are now in a Thibetan temple ten *li* (three miles) south of the old city of T'aochow, studying the spoken dialect (the Thibetan) of this place under a Grand Lama, whom the people here regard as a living Buddha, and to whom they render divine worship." Later, having moved into the city, he writes: "The people (Chinese) here are very friendly. We have a chapel on the street which we open every afternoon. . . . Brother Christie expects to go soon three days' journey into Thibet to a large monastery, and attend a great fair there."

Writes the Rev. C. H. Reeves from Lungchow, a consular station and mart of foreign trade on the southern border of Kuongsi, and near the northern border of Annam: "During the day we met the Customs staff, three Europeans, and began at once to make inquiries concerning Lungchow and its relations to Annam." This was done with a view to opening missionary work in these distant and hitherto unoccupied places. Of his journey from Lungchow into Annam, once belonging to China, but now French territory, he writes, among other things: "I had the most courteous treatment from all the French officers and soldiers that I met."

It would be wide from the truth to suppose that a line of mission stations had been formed from Tientsin to Urga in Mongolia, from Shanghai to T'aochow in Kan-suh, from Canton to Lungchow in Kuongsi, and Langson in Annam. The places mentioned are only outposts of missionary labor, lights kindled in remote and dark regions. We rejoice that meantime in the older mission stations the number of converts is constantly increasing, and Christian knowledge and graces are deepening. The years just past have been fraught with blessing in the missions in Fuhkien, Shantung, and other provinces, and the conventions of Chinese Christians held in Peking, Tientsin, Chefoo, Têng-chow, Shanghai, and Foochow, in connection with the labors of Mr. Mott among the students, will not be soon forgotten. Verily in China also the word of the truth of the gospel "bringeth forth fruit," as among us in the homeland and in all the world.

Letters from the Missions.

Foochow Mission.

A REMARKABLE AWAKENING.

MR. GARDNER, of Shao-wu, which is 250 miles up the Min River from Foochow city, has recently returned to his station with his family. Writing on December 23, he first speaks of the annual meeting which had been held with the native Christians: —

"Owing to the chapel being small, a large number were told not to come, yet the chapel was filled to overflowing. Saturday of the annual meeting many went home, fearing that the chapel would be overcrowded on the Sabbath. Notwithstanding all this, when the Sabbath came there were so many that we were obliged to have an open-air meeting. The preacher at East Gate Chapel said, referring to the large meeting, he had 'believed such a thing possible, but now had seen it with his own eyes.'

"There is a great awakening all over the Shao-wu field. Nearly every preacher reported hundreds of inquirers in his district. The most distant out-station is Uong Tai, halfway between Foochow and Shao-wu. A new door was opened at this place this year. Our first visit there was in June. The leader of the movement is a middle-aged man holding a military officer's rank. Over 100 inquirers are now reported at Uong Tai.

"At Iang Ken over 200 inquirers are reported. The present chapel is far too small. They raised about $300, purchased land on which to erect a new chapel, and have asked us for plans and aid. At Tie So Fung a new chapel is in process of erection. At Sui Ken Tsai about $140 have been subscribed, and besides this, land has been donated on which to build a chapel. At Kien Ten about the same sum as at Sui Ken Tsai has been subscribed to build a chapel.

"The most notable work of grace is reported from a place called Ku San. Last spring the eight students in the theological school were sent about to preach during the summer. One member of the first class was sent to Ku San, and a member of the second class was appointed to assist him. During the summer the work developed with great rapidity. From Ku San and vicinity about 500 inquirers are reported. They want a preacher, for whose support they will subscribe about one half the total sum needed. They will also subscribe, probably, several hundred dollars towards building a chapel. We now expect the theological student from the first class, who has served them this summer, will go there to be their preacher next year, on the completion of his three years' study.

DEMAND FOR CHAPELS AND PREACHERS.

"We are trying to help Tie So Fung, Iang Ken, and Sui Ken Tsai with what allowances we have, so that these chapels may be erected as soon as possible. We hope that our appropriations will be such that we may be able to help Kien Ten and Ku San next year. And if we dared to hope for funds, one or two other places might be aided in supplying themselves with chapels. As the case now stands three chapels are being erected, and in two other places they already have subscribed or are subscribing to build chapels. May it not be possible to send us funds for these latter two places to aid their efforts, say $400 for the two? I am sure some would gladly give if they only knew. With this small sum of $400 we could see the completion of at least five chapels next year. Other places will soon be ready with their subscriptions, desiring us to supplement their efforts.

"Preachers are called for in various places. We cannot supply the demand. The harvest is truly great, but the laborers are far too few. Three new places will be supplied next year, but these are only a portion of the places needing preachers. Nine names have already been presented for entrance next year to the theological school. As it is from this source that we must expect to get our preachers, there is good promise for the future. Men must be prepared to care for all these inquirers who, if not shepherded, are in great danger. Among all the vast number of inquirers, only a small number are received to the church because of want of preachers to teach them. But if God wills, there will be a great ingathering here in the next few years. The members of the theological school have been doing good work during the summer in going about to different places. Two of our eight students will go out as preachers at the beginning of next year. Taking out these two, if we could only receive the whole nine whose names have been presented, there would be fifteen students next year. Here comes in a question of funds. Not expecting this large increase in the number of theological students, our estimates for this branch of our work for 1897 were too small. However, the silver and the gold are the Lord's, and this is his work, preparing these men to tell of God's love. If he wills, the money will be forthcoming; if not, he knows best.

"An incident worthy of mention has recently occurred near Iang Ken. One of our preachers was at a village near that place, speaking for Jesus. A Buddhist priest was in the audience. This man formerly committed a murder, and either to escape punishment or relieve his conscience, or both, he became a priest. Hearing the good news of salvation, he exclaimed aloud for joy, saying his soul heretofore had found no peace. Having a house of his own, the priest immediately offered to give it to the church if the gospel could be preached in that village every Sabbath. The preacher at once accepted the proposition."

THE SCIENTIFIC INSTITUTE.

On January 19 Mr. Peet writes about this institution, which has an enrollment of about 130 pupils: —

"The demand for enlargement is most urgent. Mrs. Hartwell and others have been obliged to hear recitations almost out of doors. This, in good weather, was not particularly uncomfortable, but in cold, rainy weather it became quite another matter. A statement of our work and of our needs was sent in to the officials and a request for help in enlargement. Our consul has lately informed me that their excellencies have responded to our appeal, and contributed a certain sum for the object named. Grand opportunities are opening up before us as never before. Interest in our educational work on the part of the officials and gentry is now an assured thing.

"Our closing exercises last Thursday were a grand success. Although the weather was bad, there was a goodly number of the gentry and officials who had accepted our invitations to be present. The latter, dressed in their official robes, with their hats adorned with the pink, crystal, or gilt button, according to the rank of the wearer, made quite an imposing spectacle.

"The exercises were held in the chapel, and I dare say it was the first time some of the guests had ever entered a Christian house of worship. His Excellency Lo-fen-loh, lately appointed Chinese minister to Great Britain, Belgium, and Italy, expected to be present and address the students, but a telegram from Peking, received the day before, gave him work which prevented his attending our exercises. However, his nephew, who will accompany him as Secretary of Legation, came in his place. Presents were awarded to the 'high stand men' from the officials and gentry, and Lo-fen-loh sent fans and scrolls on which he himself had written pleasing sentiments. Consul Hixson's prize of $25 was divided between two students who stood the best in English and Chinese. It was a day long to be remembered by all, and the sentiments expressed at the commencement dinner showed that the ties between this institution and the upper classes were stronger than ever."

North China Mission.

EXCEPTIONAL OPPORTUNITIES.

Dr. Smith writes from Pang-Chuang, January 1: —

"I have lately returned from a brief visit to two district cities to the south of us, which we have been planning to enter for several years, and into which the way seems to have opened with surprising ease. One is called Ch' Ih P'ing and the other Po P'ing; the former on the great road from Peking to Shanghai, the other about seven miles northwest. In each place our helpers found the way paved for a most favorable reception by the reports of patients who had been treated in Lin Ching, which is nearer than we are. Having an exceptional opportunity we decided to accept the offer of a city chapel in the first-named city at a moderate rent, — less than $13 a year, — and have already sent thither two helpers and a medical assistant to begin work during the December fair, which is a large one. This will advertise us through all that region. From that city they go to the other one to repeat the process, but we have not rented any place there as we have no supply of men to man so many. This makes the fourth city chapel which we have opened since April last. The chapel has at once become a centre of considerable importance. We are confident that it will not be otherwise in the districts now to be opened.

"We have just held our regular quarterly meeting, and though a hard snowstorm made the roads very bad we had the chapel packed; nearly 200 received the communion. We have baptized nearly ninety this year, and have received enough others by letter to increase our number by almost 100. We have also taken on probation 171, many of them much more than equal to the (full) members that we used to have. Dr. Porter has just made a trip into the Ning Chin region, and has turned over our membership there to the London mission, which is much nearer.

"Miss Porter has held a twenty days' station class at Ho Chia T'un for the women there, and she and Miss Gertrude Wyckoff held two large women's station classes in Kuan Chuang, ending but a few days before Christmas. I went there and baptized twelve women and received many others on probation. The women's station class here is just begun, and a large class for men is here too. We have already had three classes for men in the out-stations, and others are arranged for. We have just had a meeting of our association, and have adjusted matters for the next quarter. Four village schools are provided with teachers, and a fifth is soon to be. Good teachers are our principal need, and cannot be supplied till the students now in Tung-cho can be used."

TOWARDS SELF-SUPPORT.

Mr. Stanley writes from Tientsin: —

"I am glad to be able to report the first practical step in the direction of self-support in connection with this station. One family in this village of Pai Chou Sz deeded two acres of land to the local church, towards the support of a preacher and a chapel in the village. I had the pleasure of drawing up the deed, and was desired to act as one of the trustees, for the same. The little company of believers also made a strong appeal to helper Chiang, who was with me on this trip, and who is a native of the adjoining district of Hsien Hsien, to remove from his present field, Ching Hai Hsien, twenty-five miles from Tientsin, and locate there. They also promised to assist somewhat in his salary. For several years he has felt the importance of the native church starting out on the line of self-support, and has often said it could not hope to prosper as long as it remained dependent on foreign aid. They also renewed an offer, heretofore made informally, of a house for the helper and a building for a chapel. All these things seemed to be providential, and in the line of the preacher's desire, and after careful thought, consultation, and prayer I left the final decision with him, not feeling that I could say him nay, much as he is needed at Ching Hai. He has just left me this morning, having come in to make his final arrangements, and returning to Ching Hai will, I suppose, be located and at work in his new place within a week's time. I may add that he starts out asking for only half his salary from the mission, feeling quite sure of securing the rest. I am not sure that they can do so much, but the trial will do them no harm. I rejoice at this new departure, and hope great good will result therefrom. If not mixed up with some selfish motive, and at present I see no indications of it, it must result in great good. May the Lord accept and bless it all!"

IN PEKING.

Mr. Charles Ewing writes from Peking: —

"There are many new inquirers at the South church. A large number of these are from a suburb of the city just outside of the gate that opens toward Tung-cho. They come regularly to church services, a distance of over two miles, and yesterday they came without their breakfasts so as to be here on time. These new inquirers are the result of the conversion of a man of some standing in the community, who himself became interested through hearing the gospel in the street chapel. We thank God for this opening outside of the city gate, and we are especially pleased with the evident sincerity and earnestness of these people. They hold a prayer-meeting every evening, at which both old and young take part.

"At the North church several of the men who have joined the church within a year are showing themselves to be very earnest and sincere Christians. One of these is very helpful in conversing with inquirers. Another was a Mohammedan; and another Mohammedan has already become, through his influence, interested in Christianity."

Japan Mission.

WORK AT NIIGATA.

MR. PEDLEY writes from Niigata, January 15: —

"Last fall, during the months of October and November, we were favored with visits from those veteran missionaries, Drs. Davis and Verbeck, and both of them spent more than two weeks in the field. During Dr. Davis' visit we had the semi-annual meeting of our evangelists, and at the same time the annual meeting of all workers of all denominations in the province of Echigo. The two meetings fused into one, and were marked by a tone of earnest spirituality, which was greatly fostered by the stirring addresses from Dr. Davis, who averaged almost two sermons or lectures a day while in the city.

"While Dr. Verbeck remained with us, he distributed himself pretty equally among all denominations, and several very large meetings were addressed by him. At Sanjo and Gosen the theatres were full, and in Niigata the large tea house in the park was crowded with hearers, who were representatives of the best culture in the city.

"In the other places visited there was also great interest displayed, but we were hampered occasionally since there was no suitable building for a large gathering. Missionaries, native workers, and the common people have all been blest by these visits, and we hope that henceforth we may often welcome brethren of experience from abroad.

"The week between Christmas and New-Year's Day was a busy one among the Christians. No less than four festivals had to be arranged for in connection with the Kumi-ai work alone, and the consequence was much work on the part of Sunday-school children and teachers, as also much happiness when Christmas Day arrived. For several years I have been working, in a somewhat hand-to-mouth fashion, in connection with a preaching place in the very heart of the city, but for lack of suitable co-workers not much gathering in has been done. Last year, in February, I ventured to start a Sunday-school in connection with the preaching place, and through many ups and downs it has come to have what seems to be a permanent footing. For over a month before Christmas the children were instructed concerning the day, and also induced to make some preparation for it in the way of singing and memorizing of Bible passages, notably the Lord's Prayer. This preparation for Christmas, the events of the day itself, and the steady work of the year have wrought a complete change in the sentiment of the people. Parents who scolded their children ten months ago for attending a Christian school now urge them to go, and quite often a good-natured mother brings her five-year-old to the school, makes her bow to us all, and departs with anything but ill-will in her looks. The attendance, too, has increased since Christmas, so that henceforth we may, I think, count on at least twenty regular pupils.

"The Week of Prayer was a helpful one in every way. The Presbyterian, Methodist, and Congregational bodies united in this service, two evenings in each week being given to each place of worship, and the attendance increased in interest and numbers. As a fitting close to the series of meetings, Rev. Mr. Dunlop, of the Canada Methodist Mission, gave an excellent sermon in the Presbyterian church, while the Presbyterian pastor and the Congregational missionary joined in administering the communion to the members of the three denominations at work in the city."

Micronesian Mission.

THE NEW STATION.

LETTERS have been received from Mr. Price, dated September 25, reporting the progress in removing the mission station of the Ruk Archipelago from Anapauo, on the island of Uela, to Kutua, on the island of Toloas (see map in the *Missionary Herald* for December, 1895, page 502). Mr. Price says of the outlook at this new point: —

"It is altogether novel to the people and has only been pleasant to us. We have no church building, and we have had to improvise a place for meeting, but we had a good attendance at all our services, and one by one the people have put away their heathen ways and taken on a new life. When we came here there was hardly a person that was decently dressed, and our audiences were almost entirely untouched heathen. Gradually a change came over them. By some means they got hold of clothes, and now we have a well-dressed company at service every Sunday. This means more than appears on the face of it, for when a heathen man consents to cut his hair, throw away his paint, and take the rings out of his ears and give up his tobacco, it means that he has for some reason decided to lead a different life. The attendance at the services on Sunday has ranged from 125 to 250, the Sunday-school about 130. We have a day school with an enrolled membership of fifty, and we have twenty-two schoolboys and young married men who have been received into the boarding school. Of these, thirteen are married and have twelve children. The total in the regular schools is fifty, while there are eighty-five under daily instruction. Three of the boys and two of the girls teach in the day school.

"A work was opened in Elin, just across the river on this island south of us, a short time before our coming hither, and the work has prospered in a rather remarkable way. Formerly there was a work in this same district on the south shore, over the hills from us, but it was neglected and allowed to go down. When it revived it came up rapidly, largely through the energy of the chief, Hezekiah, who is really a very good man. Now they have the frame up for a church building and will soon have it enclosed. I should say that there are a dozen men and as many women who have renounced their heathen ways and are now studying the truth as it is in Jesus. Theodore, one of my boys, has charge of that work, or at least goes there every Sunday morning and teaches them. I shall soon give him the full charge of that field. At present I hold services there every Sunday afternoon.

A CHIEF'S WELCOME.

"Then a new work has opened since our coming hither at a place of the name Rére, a thickly populated district at the head of the river above mentioned. The hief sent me word that he wanted me to ome and see him and hold a service with is people. One Sunday afternoon the oys rowed me up the river, in the schooner oat, and landed me in a swamp. It was aining and everything was as dismal as ould be. I asked the boys to lead me to he chief's house. Along a wet, slippery, nd tortuous path they led me up the hillide to the house of this chief. It was so ark that I could see nothing for some ime after crawling on hands and knees hrough a little hole in the side of the ouse into the presence of his highness. When my eyes became accustomed to the arkness, I saw a few women and children ying around and the chief sitting on a at, with his hands on his knees, looking as stolid as a Micronesian chief can. There was one woman who had attended he service at Kutua, and had formerly een a professing Christian, and who, I fterwards learned, was the chief's sister. She was a coarse, vulgar woman with an nusually debased face, but she could ead and knew considerable about Chrisian truth. It is hard to believe, yet it eems to be true, that this woman had nfluenced her brother to send for the issionary and hear the truth from him. Here, as everywhere, God uses the best gents at his command. Something good n the heart of this vulgar woman induced er to want the Christian religion in her ribe.

"The chief was a very pleasant-looking oung man and evidently a man of peace. His answers to my questions showed an nusual degree of intelligence and appreiation of the value of the church. He aid that he did not want his people to ive in darkness, that he did not approve f war and the dance, and that he wanted o have eternal life through Jesus. I asked im if he understood that my coming eant that his people would be reproved or their sins, and that I would not even pare him, the chief, if he sinned against God and held on to heathen ways. He aid that he understood that, and that he anted me to teach and reprove his people nd himself, for they wanted to learn the right way and walk in it. This is the gist of our conversation that day, as I spoke to him of God, his law, his love, and his priceless gift. Since then I have visited these people almost every Sunday afternoon, and while there has been marked improvement in the meetings it is too soon to observe any great change in the people. The first impression of the chief has been confirmed. He has rendered us valuable assistance in moving the buildings, taking at one time thirty-five of his men over to Anapauo to assist in carrying the boards, and remaining with them three days and holding them to the work. Philip, one of my boys, visits these people every Sunday morning, and I visit them in the afternoon. They call themselves my people and say that they are members of the church.

"Last week Mrs. Logan and myself started on the schooner for a tour of these islands, intending to visit Uman, Fefan, Iras on Uela, and Fauna. At Uman we found Moses and Zipporah and a good work. They filled his large church about two thirds full, and most of those present were Christians. They listened attentively to a sermon on the rewards of a Christian life and an impromptu talk by Mrs. Logan, whom every one seemed glad to see. Zipporah was confined to her couch. She has been ill for six months, and now is neither able to stand nor lie down, but must sit in a half reclining position all the time. Moses says she has great peace in prospect of death. He takes good care of her and is very faithful. To us who live in a land where Christianity has moulded public sentiment the example of a woman dying peacefully, and of a man faithful to his wife during a long lingering illness, would hardly cause remark; but here, where fidelity in the marriage relation is hardly known, the example of good Zipporah and faithful Moses is nothing less than an unmistakable evidence of the triumph of the gospel in their lives."

Fuller and much later news may be expected from this mission on the arrival of the *Morning Star*, which vessel is expected at Honolulu about April 1.

West Central African Mission.

MEDICAL WORK. — AN INTERIOR TRIBE.

DR. WELLMAN gives a very cheering account of the opening of his medical work. The natives are fearful of abandoning their old-time charms, and their *ovimbanda*, or native doctors, have still much hold upon them. Yet many cases of cure under Dr. Wellman's care have given more confidence, and many natives as well as Portuguese are coming for treatment. One chief of a tribe of the interior was brought by a Portuguese, and paid in advance for his treatment, the currency used being India rubber. In December Dr. Wellman's patients averaged from twenty to thirty a day. The following is an illustrative case: —

"One old man in a village about forty minutes away had dropsy badly, and the *ovimbanda* told him he could not be cured. The natives generally come to us *after* the native doctors fail. So it was in this case. You may remember that dropsy often disappears like magic before the proper remedies, but you can hardly imagine my surprise when the old man came to my house *afoot* after *one bottle* of the medicine. He said he just came to visit and to bring the bottle back! He evidently took the whole thing as a matter of course, and was not the least surprised at his rapid recovery, but contented himself with the remark that the whites have very strong *ovambanda* (charms)."

Mrs. Currie, of Chisamba, writes under date of December 22: —

"Two of the evangelists from this church spent a week lately among the Va Luimbe, a tribe of different language, customs, and fetiches than Bihéans. A simple-hearted people, not fond of traveling, they trade in fish principally with other tribes and passing caravans. Their nearest villages can be reached in a day from here, but they inhabit the country for miles the other side of the Kuanza. When they first saw our boys they fled, but some who had been selling fish, etc., called out, 'These are not soldiers; they come from Nana Kole's village.' On this assurance they returne and treated the lads royally, though th women presently crowded around i amazement to gaze at 'men who don drink beer'! The next day the boy went to visit some other villages of th same tribe. In passing one village so a to reach a more populous one, the chi of the former came out and said h had heard that they had been preachin some 'good words' in other villages, an he wanted his people to hear them, so h sent around and presently collected a fa larger crowd than the boys thought live there. They expressed a wish that th boys would go again *often*. Perhaps th time may come when some of our youn people can go and live among them; fo Africans need to be taught 'line upo line' in a most literal sense. We sometimes grow discouraged at their lack o quick comprehension, their speedy fo getfulness of what has been patientl taught to them and which they seemed for the time being, to have at last grasped I am referring to simple Christian truth and their practical application. As far a learning by rote is concerned they prov apt scholars."

Zulu Mission.

A WIDESPREAD REVIVAL.

NEWS has reached us of a remarkab religious awakening at several station within the Zulu Mission, especially a Mapumulo, Umvoti, Esidumbini, an Inanda; but the accounts contained i the letters are very brief. A letter fro Mr. Pixley, dated January 8, refers t these revivals, and especially to the labo of Mr. Weaver, an American ministe from Iowa, whose preaching has bee remarkably blessed. Mr. Pixley writes o Mr. Weaver's work at Inanda: —

"The people cry out under his preaching and confess their sins. The Hol Spirit is manifestly present, and sinne are converted, and dead professors rouse to new life. We have had a wonderfu week — the Week of Prayer and the las week of the old year. Meetings wer held each evening and in the early mornng, sometimes lasting through the day. I expect to receive a goodly number to our church at the next communion. When I asked the people who had received new blessings during the last few weeks, more than fifty arose ready to witness for Jesus. Some of them were members of the church in name years ago. Now I think they are converted men, and I expect you will hear greater things of us here in the days to come. We hope to have a working church such as we have never had before. The school, too, has been greatly blessed. God is giving his Spirit as never before to our people, and we are hoping and expecting great things this year."

Mr. Pixley reports some intensely interesting services at the opening of a chapel at an out-station, Emtata, some twelve miles from Inanda. This out-station has been cared for by a native pastor, one of several who were trained by the late Mr. Robbins at the Amanzimtote Seminary. At the dedication services 150 persons were present and ten were admitted to the church on confession of faith.

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Western Turkey Mission.

DERE KEOY. — A GREEK COMMUNITY.

MR. WHITE, of Marsovan, under date of January 12, reports a visit at an important out-station: —

"Dere Keoy is not one village, but consists of more than a score of Greek hamlets. Protestantism has now spread to six of these villages, and an earnest congregation of about eighty souls gathers at their neat and central church. They mean, with the Divine blessing, to leaven all these villages with the gospel. One brother has just built a new house. One room, much neater than any other in the village, he has built expressly as a place for prayer, and every Sabbath now worship is held in this second place. He agreed with me that he ought to be more happy than David, for David wanted to build a house to the Lord but was forbidden, whereas he wanted to build a house to the Lord and had done so. A seventh village is as yet almost untouched. Conversation brought out the fact that it had never been made the subject of special prayer. Now special effort and special prayer will be made to reach a hardened community.

"Last winter, at the time of the Armenian massacre, the Dere Keoy brethren, though Greeks, were in great peril. It was fully expected that they would be sought out as Protestants and slain. They were urged to recant. One was advised by a Mohammedan, 'Turn Orthodox again. You will surely lose your life if you do not.' He asked, 'Would you turn from Islam to Christianity under danger of death?' 'No.' 'Neither will I turn. I am a Protestant. I can die for my faith, if necessary, but I cannot change.' Another was urged by his brother, 'When the raiders reach here and ask for Protestants, what shall I say of you?' 'You need not say anything of me; I will answer for myself,' was the reply. Being pressed he said, 'I am a Protestant; so I will live and die.' The congregation came together and sang

'With joy and gladness we are going to heaven.'

The stronger strengthened the weak, and after a day of terrible uncertainty, all save one or two recovered their courage and were as steadfast and immovable as they are now abounding in the work of the Lord.

"It was a great pleasure to spend a few days with these dear, simple brethren, to preach in their church and pray in their homes, to sit with them at the table of one common Lord and baptize their children. They love Christ better than life; they love his Word and his day; they love their Church more than their own property."

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Eastern Turkey Mission.

PALU.

MR. BROWNE, of Harpoot, reports a brief stay in the city of Palu, which city, with its forty-nine villages, suffered so terribly during the massacres of a year ago. Mr. Browne says: —

"No page of history or fiction ever afforded such a ghastly recital, and the surviving victims confirm all the fiendish details, which no man could write. Our Protestant community was terribly smitten, the preacher left for dead, with many ugly wounds, and his wife barely escaping being carried off by the Koords, receiving a shock, however, of which she subsequently died.

"We found our few surviving Protestants without a leader, almost without heart, hardly daring to gather publicly for regular worship in their dilapidated chapel. The parsonage and girls' school building had been razed to the ground, with most of the Protestant houses. At our first meeting, few came, and they full of fear. The number steadily increased, and on the Sabbath the services were crowded. Religious interest speedily developed and the relief work, in a measure, proved a decided hindrance to spiritual work, as it has invariably proved in other cities; still it could not check it altogether, and on the last Sabbath of our stay, to the great joy and cheer of our little flock, six men and four women were received to the church. The lines between Gregorians and Protestants, though drawn stiffly in the city, are very much relaxed in the villages, but it is quite difficult to determine how much the need of relief may operate in bringing about this welcome to missionaries and to their preaching. To sift out those spiritually hungry from the multitude who seek the loaves and fishes we must still leave to the hand of the Master."

Mr. Browne also reports visits at other towns, particularly Haboosi and Ichme. Of the former place he writes: —

"Both the church and chapel were destroyed, as also the greater part of the village. The Gregorians and Protestants unite in worshiping in the Gregorian schoolroom, which holds hardly 200 when crowded. This leaked so badly by the continuous rains and snows that the school was obliged to remove to a stable, where I had meetings every night of our stay there, besides meetings in the schoolroom, when habitable. Here, too, as at Palu, the Spirit seemed to bless the word preached and soon we had inquirers, and almost continuous spiritual meetings and conversation all day. . . . At our final Sabbath we had communion, and six men and two women united with the few remaining members, and we hope a larger number will join at Easter."

Marathi Mission.

FAMINE AND PLAGUE.

MR. BRUCE, of Satara, which is 120 miles southeast of Bombay, writes under date of January 21: —

"We are not in the worst of the famine districts, although there is great scarcity even here at Satara. Many of the fields about us are still green and there will be a partial harvest, but not sufficient to relieve the distress. Prices of food grains are excessive, and the poor who have no work are unable to buy. Government has opened famine relief works in many places, and thousands of people are gathered in these camps. I visited one of these camps a few days ago and was much pleased to see the elaborate arrangements that had been made to feed the people and keep them alive. So far as I can, with our limited resources, I want to improve the opportunity to make known the gospel to these assembled thousands.

"More fearful than the famine is the terrible 'pestilence that walketh in darkness.' No one knows where it will strike next, and in many places the people are panic-stricken. Bombay, that great city of 810,000 inhabitants, can now boast of only about *half* that number. Thousands have died, and hundreds of thousands have fled away to save their lives. They are thus spreading the dread disease all over the country, and no one knows what the end will be. I believe only one or two cases have appeared yet in Satara city, but I learn that there have been forty-five cases in a village only fourteen miles from here. Other sad stories are reported, but rumor is rife and one does not know what to believe. God is loudly calling these people to repentance. Is this the time to withhold the gospel from them by these dreadful reductions?

"We have just had a ten days' convention with the agents and Christians of our district. It commenced on Christmas Day, and we feel that it has been a very profitable season. Our preachers have been stirred up as I never knew them before, old difficulties adjusted and forgotten, and apparently all are in a good working condition. May the Lord keep them and use them for salvation unto many!"

Madura Mission.

PLEASANT INCIDENTS.

Mr. Holton, of Manamadura, writes under date of December 24: —

"I have two very pleasant items of news to send you. This morning I received application for admission to church membership from ten of the older children in the boarding school, five boys and five girls. We have been careful and anxious for these older children and have prayed often for them, but we have been careful not to urge them unduly to take this step. They are all members, active ones, too, in the Young People's Society of Christian Endeavor in the school. Our next communion service is to be next Monday evening; we usually have it in the evening, when all the helpers are here. At that time there are several to join us by letter, and one, an adult, our tailor, on confession of his faith. So our Christmas season has a joy that lifts us far above any serious anxiety or trouble about financial matters.

"The other matter occurred yesterday, and was the nearest to a case of intellectual conviction of the truth without yielding to its claims upon the heart and life that I have yet seen. I was at work on my statistics, out on the veranda, when a stranger, an elderly, gray-headed man, came up. I spoke to him and he answered in English. He was a Brahman, a government clerk, at home on his holiday recess. He replied readily to my questions as to his knowledge of, and his belief in, Christ. He went to school many years ago at a school kept by Mr. Muzzy, of our mission, in the old fort at Madura, where Mr. John S. Chandler was born. He was in the Sunday-school that Dr. Chester started shortly after he came to India, nearly forty years ago. I went over the articles of our faith, one by one, and he gravely gave assent to them all, and said he should have been baptized long ago and become an open Christian but for the persecution he would have to endure at the hands of his family, as he would be driven out of his caste and would lose his whole share of the family's property. He admitted that this was all very wrong and would not serve as a reason in the judgment day.

"Just then the station catechist came up, and I introduced the man and told of our conversation. The two began to converse in Tamil, and the Brahman used such good Tamil, that is, so much like the grammatical, 'book Tamil' that I am best acquainted with, I was able to understand nearly all that he said. He said that he had a copy of the Bible and that he often read it, and later, during his conversation, I heard him trying to quote from it. He was unable to get the exact phraseology of it, — as I am often troubled, — but he gave the sense clearly.

"One bit of testimony he gave pleased me very much. He alluded to the difference between our Protestant Christianity and that of the Lutherans and of the Romanists. The former, he said, were strict regarders of caste, that is, between themselves and other denominations of Christians and between their converts; the latter, he said, tried to make the way to heaven too easy. He referred to some of his experiences as a law clerk in which he had found that a Roman priest would not let a strict regard for the truth stand between him and some temporal advantage. In contrast he referred to a case Mr. Hazen brought against a Brahman of this man's own village for trespass on land which Mr. Hazen had bought for a church, and which the Brahman had violently prevented the Christians from using. The whole case hung on one point of which Mr. Hazen felt perfectly sure, but he did not feel able to take oath upon it, and eventually he lost the case. The man spoke with most evident appreciation of the moral worth of the man and the religious ideal that would lead him to do such a thing. I gave the man a couple of religious papers and told him I was very glad indeed to have met him and that I should be ready to help him in any way in my power if he were willing to follow the truth he has come to believe to be such. I was very sorry to think of the bonds that keep one who has come so far towards Christ from coming to him fully; and yet I was much cheered to think that he had come to me at all and made this private confession. It may be that the Lord will yet lead him to himself."

Notes from the Wide Field.

CHINA.

CONCERNING FOOT BINDING. — *The Chinese Recorder* for December gives a copy of an "Appeal" to the people, posted on the walls of Sui-fu and signed by a certain Mr. Chow, who is a Chu-jen, or one of the "promoted men," and also by five of the *literati* of the place. The document is long, and we quote here only a small portion which will indicate its spirit: —

"What the object in foot binding may be I know not. There are many stories. Some say it comes from the Chow dynasty. At the beginning of the Tsing (the present) dynasty the emperor forbade foot binding. But owing to people's disobedience and the emperor's graciousness for 200 years, letting people do what they like, the feet of the women of China are still bound, and the emperor's wishes disregarded. What people think in their hearts I do not know. A man's limbs come from his parents. People read the writings of Confucius; they ought to respect them and not injure their bodies. But now they have their young daughters' feet bound tightly till they bleed, and the bones and sinews are broken in order to squeeze them small, disregarding the emperor's advice. This is wrong and discreditable to the parents. Manchus and Mongols and Chinese bannermen do not bind their women's feet; upper and lower classes alike. The provinces of Chihli, Kuangtung, and Kuangsi, after the rebellion was suppressed, acknowledged foot binding was wrong, and the half of them abandoned the practice. In Szechuan province, in the cities of Peng-chow and Pung-chi-hien, Hung-ya and Sa-chang, there are some wise men who have changed this fashion of small feet into natural feet. Let other places do the same!"

The "Appeal" continues in this strain, giving numberless arguments urging the abandonment of this unnatural custom. The same number of the *Recorder* contains the reply of the Tsung-li Yamên, the imperial official board at Peking, to a memorial in regard to foot binding which was presented by Mr. Denby, the United States minister, in behalf of certain organizations which had asked him to represent them. The reply is in the following words: —

"*Your Excellency*, — On the 26th instant we had the honor to receive Your Excellency's note, stating that you had received from the T'ien Tsu Hui and International Women's Union, through the President and Secretary thereof, a memorial relating to 'Foot Binding,' which had been prepared by those distinguished Societies. Your Excellency further stated that you were requested to transmit this memorial to the Yamên and to ask that it reach the exalted personages to whom it is addressed, to wit, their Majesties the Empress-Dowager and the Emperor of China, and in accordance with the request made, you transmitted a box containing the memorial, and begged that it be presented to their Majesties. In reply we beg to state that the memorial of the said Societies evidences the fact that the object in view is to do good. But the usages and customs prevailing in China are different from those of Western countries. The binding of feet is a practice that has been in vogue for a very long time. Those who oppose the binding of their children's feet are not compelled to do so, while on the other hand, those who wish to carry out the practice cannot be prevented from doing so. Custom has made the practice. Those in high authority cannot but allow the people to do as they are inclined in the matter of binding the feet of their children; they cannot be restrained by law. We have therefore the honour to inform Your Excellency that we find it difficult to carry out the request made and present the memorial to their Majesties the Empress-Dowager and Emperor. We will keep the memorial in the archives of the Yamèn, and beg that Your Excellency will communicate the above for the information of the two Societies."

INDIA.

THROUGH MUCH TRIBULATION. — A letter from a missionary in India to the Madras *Church Record*, quoted in the *Harvest Field*, gives an account of a young man named Murugesan, who became a Christian, but whose parents, at great expense, arranged for a heathen ceremony supposed to be of special power, hoping to drive Christian thoughts from his mind. The young man's mother and other relatives made a determined effort to carry him off by force, but after a sharp struggle they were frustrated. They then complained before the police that the young man was a minor, and was illegally detained. Murugesan declared that it was of his own free will that he went with the Christians, and the police had no doubt that he was of full age. His nearest relatives held an interview with him in the presence of seven of the police. "They pleaded with him but he remained firm, though the struggle between his natural affection and his convictions was very evident. As a last resource they begged him to wait till his aged father should be no more." The head of the police, a Mohammedan, put to Murugesan the definite question whether he would follow his relatives or go with the Christians. He replied that his becoming a Christian did not diminish his love for his relatives, but that he would not go with them till he had been baptized. The day after his baptism the parents came to the missionary and lay sobbing on the floor for some time, and then talked over the whole matter. They then went to Madras and spent a day and night with their son. The missionary says: "The scene, at which I was present, when the father and mother met their boy, was most affecting. With all the affectionate and endearing acts customary among Hindus, they besought him throughout the day to return with them, renewing their entreaties soon after midnight and continuing them till dawn. They even suggested that he should go off with them to their village and there keep quiet about his baptism. Murugesan answered them as a son should, but firmly declined to accompany them. In the morning they left, stating expressly that they had no complaint to make against any one, or any fear as to the welfare of their son, and that the only thing they did not like was the ridicule and shame they would have to face at the hands of their fellow-villagers. Thus ended in peace what began in storm."

KOREA.

THROUGH the kindness of Rev. Henry Loomis, the agent of the American Bible Society in Japan, who has himself recently visited Korea, we have received a copy of a letter written by a colporter, Mr. Pieters, who has had some remarkable experiences in visiting a large number of villages in the interior of Korea. Evidently the Koreans are at the present time in a receptive attitude toward Christianity. Mr. Pieters carried with him the four Gospels and the Acts, the only portions of the Scriptures which are printed in the Korean language, and also Chinese Testaments, which can be read only by good scholars. These portions of the Scriptures he sold, telling those who purchased them to go to Pyeng Yang and inquire of the American missionaries, of whom they would learn more about the Christian religion. From a long list of interesting incidents reported in this letter we can take but two or three. While at one market place, Mr. Pieters met two men who said they were Christians, and asked him to come with them some fifteen miles and see their church. It was found to be a small village of ten families, but all of them Christians. They had raised money among themselves sufficient to build a large chapel. Prayer-meetings were held morning and evening. At another place, not far distant, there was a goodly company of Christians who had built a large chapel. Two members of this church are described, Mr. Kim and Mr. Ham: "Both of them give all their time to the Lord's work. Mr. Kim does not receive a cent; and Mr. Ham, being very poor, gets one dollar a month. Both of them spend all their time going about the country, separately or together, preaching the gospel. Often they do not return home for several weeks. Hundreds of people were converted through these two men." This work seems to be indigenous, though sometimes these Christians send invitations to the missionaries in Pyeng Yang to visit them. In one village where no missionary had ever been, the people had built a chapel, and on calling Rev. Mr. Lee, of the Presbyterian mission, to visit them, he received at once forty-two catechumens.

In one village there lives a Mr. Chai, who had learned that there were foreigners in Pyeng Yang who were teaching a new religion, and he asked a friend, who was going to that city, to buy for him some of the Christian books. In this way he obtained a Testament, some single gospels, a catechism, and a hymn book. Through these he was converted, and began to preach the gospel, which was such good news to him. Mr. Pieters held several meetings in Mr. Chai's village, and the people crowded the house to such an extent that the service had to be held in the open air. Mr. Chai gives his house, his property, and all his time to the Lord's work. All who come to inquire about the Christian religion he receives to his home and feeds them. On the Sunday Mr. Pieters was there Mr. Chai had forty at his house to take dinner.

At another village Mr. Pieters found a company of men who professed to be Christians. The only books they had were a Testament and a catechism which had a form of prayer and five hymns at the end. These people meet every Sunday, and also on some other days, read the New Testament and the prayer, and say the hymns. "They do not know much, but they are trying to do their best." Verily God by his Spirit is moving in Korea!

THE MARQUESAS ISLANDS.

THE missionary work at these islands, it will be remembered, was begun about the same time as the mission in Micronesia, and the first *Morning Star*, before she went to Micronesia in 1857, took out more Hawaiian missionaries to reinforce Kekela and his three associates who had gone as missionaries to the Marquesas in 1853. The work, which has been altogether under the care of these Hawaiian missionaries, has been sadly interfered with by the assumption on the part of the French of authority over the islands. They have not treated the Protestants fairly, but have not been able to drive them out. Kekela and Kauwealoha and another Hawaiian, Hepuku, are still there, with their children and grandchildren, and some of them are doing good work in the schools. But the French require that the teaching shall be in their language. Rev. James M. Alexander and his brother Samuel have recently visited the Marquesas, bringing great cheer to these lonely missionaries whom they had known on Hawaii. Mr. Alexander reports that each of the missionaries has a large number of natives under his personal influence and joining in worship.

Miscellany.

BIBLIOGRAPHICAL.

Organization and Methods of Mission Work. By Edwin Munsell Bliss, D.D., Editor of the Encyclopedia of Missions. New York, Chicago, and Toronto: Fleming H. Revell Co.

This little book of eighty-four pages is the herald and is to form a part of "A Concise History of Missions," now in preparation by Dr. Bliss, and it is issued prior to the publication of the full volume for the immediate use of classes of student volunteers and others now engaged in the study of missions. After a brief chapter upon the object and motive of missions, the facts concerning various forms of organization are stated, and the agencies and methods employed are considered. There is no attempt to discuss the merits of different organizations or methods, only to present them so that they may be understood by those who would know how, as a matter of fact, missions have been and are prosecuted. The statements are clear, and so far as we have observed correct, and they certainly will be helpful to the large number of Christians, young or old, who desire to know the ways in which God is building up his kingdom on earth. The aim of Christian missions is single — the making disciples of all men; but the methods of accomplishing this are as diverse as are the individuals of our race. Yet these methods can be classified with profit, as they are in this little treatise. We shall look with interest for the larger volume of which this is a part.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgivings for the good tidings of spiritual awakenings in China, let there be earnest prayer for that vast empire; that its doors now open to the gospel may be entered by the messengers of Christ; that inquirers may be guided into the truth, and that the Holy Spirit, now moving in their hearts, may accomplish his work in the conversion and sanctification of multitudes of the Chinese. (See pages 146–148.)

That means may be supplied not merely for adequate support of the present missionary force, but also for the sending of additional laborers in response to imperative calls.

ARRIVAL AT STATION.

January 16. At Ahmednagar, India, Rev. James Smith and wife.

Miss Adelaide Doughaday, who was announced as having sailed, February 13, from San Francisco for Japan, was detained by sickness, and it is uncertain when she will be able to proceed.

MARRIAGE.

December 31, 1896. At Hong Kong, Rev. Charles R. Hager, M.D., to Miss Marie von Rausch, heretofore a member of the Basel Mission in South China.

DEATHS.

December 25, 1896. At Montrose, Penn., Mr. Edwin Lathrop, who went as an artisan missionary to the Choctaw Mission, under the American Board, in 1844. Retired from the mission permanently in 1857.

March . In Beloit, Wis., Rev. Daniel T. Conde, D.D., for twenty-two years, from 1836 to 1858, a missionary of the American Board in the Hawaiian Islands. He was one of a company of thirty-two sailing from Boston December 14, 1836.

A letter from Constantinople, dated February 25, reports the receipt of a telegram stating that Rev. Egbert S. Ellis, of Harpoot, died February 22, of congestion of the brain, after an illness of three days.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897: —

January. What the Bible says about Missions.

February.	Turkey.
March.	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
April.	China.
May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Home Department — Annual Meeting.
December.	Work of Women's Boards.

Donations Received in February.

MAINE.

Auburn, High-st. Cong. ch., 35; Sixth-st. Cong. ch., 9,	44 00	
Augusta, A friend,	36 00	
Belfast, 1st Cong. ch.	50 00	
Boothbay Harbor, John McKeown, Jr.	5 00	
Brownville, Cong. ch.	21 00	
Falmouth, 2d Cong. ch.	17 00	
Machias, A friend, for the work in Armenia,	4 00	
Madison, Cong. ch.	32 50	
Norridgewock, Friend,	5 00	—214 50

NEW HAMPSHIRE.

Acworth, Cong. ch.	3 57	
Atkinson, Cong. ch., 15.03; Miss A. L. Page (a thank-offering), 25,	40 03	
Brentwood, Cong. ch.	14 00	
Concord, South Cong. ch., 141.64; 1st Cong. ch., 100; Friend, 5,	246 64	
Goffstown, Cong. ch.	24 38	
Hancock, Cong. ch.	10 00	
Hinsdale, Cong. ch.	4 50	
Hollis, Cong. ch.	12 63	
Kensington, Miss C. W. Titcomb,	1 00	
Littleton, 1st Cong. ch.	25 18	
Sunapee, Mrs. George H. Bartlett,	5 00	—386 93
Legacies. — Dublin, Lucy B. Richardson, by Luther P. Eaton, Ex'r, add'l,	25 00	
Hampstead, Hannah T. Howard, by Nelson Ordway, Ex'r,	2,528 27	
Pittsfield, Reuben L. French (Pittsfield ch. membership), by Mary J. French, Ex'x,	100 00	--2,653 27
		3,040 20

VERMONT.

Derby Centre, Mrs. E. A. McPherson,	10 00	
East Berkshire, Cong. ch.	20 00	
Fairlee, Mrs. Adaline H. Fuller,	1 00	
Glover, Cong. ch.	15 00	
Granby and Victory, Cong. ch., Geo. A. Appleton,	20 00	
Lower Cabot, Mrs. James P. Stone,	5 00	
Lyndon, Cong. ch.	16 00	
Middlebury, Cong. ch.	63 00	
Middletown Springs, Cong. ch.	46 02	
Newport, E. C. Blanchard, for work in Armenia,	10 00	
Pittsford, Cong. ch.	40 11	
Roxbury, Cong. ch. (of which 2.50 for missions in Turkey),	7 75	
Springfield, Cong. ch., add'l,	2 00	
St. Johnsbury, North Cong. ch.	125 00	
Thetford, Four friends,	4 80	
Wallingford, Cong. ch.	15 49	
West Charleston, Cong. ch.	9 00	
Weston, Mrs. C. W. Sprague,	2 00	
Weybridge, Cong. ch.	10 73	
Windham, Cong. ch.	1 00	
Woodstock, Cong. ch.	27 46	—451 36

MASSACHUSETTS.

Amherst, South Cong. ch.	7 70
Andover, Chapel Cong. ch., 305; A friend, 50,	355 00
Ashby, Cong. ch.	6 56
Ashland, Cong. ch.	18 00
Auburndale, A friend,	10 00
Ballardvale, Union Cong. ch.	65 53
Berkley, Cong. ch.	6 28
Beverly, Dane-st. Cong. ch., 70; "T.," 15,	85 00
Boston, Old South ch., 2,724; Park-st. ch., 1,050; Mt. Vernon ch., 287; Pilgrim ch. (Dorchester), 157.52; Winthrop ch. (Charlestown), 145.57; 2d ch. (Dorchester), 120; So. Evan. ch. (West Roxbury), for the Debt, 10; Eliot ch. (Roxbury), 5; X., 10; A friend, 5; Mrs. C. L. Bartlett, 5; Mrs. M. B. Means, 5; E. C. C., 5,	4,529 09
Cambridgeport, Prospect st. Cong. ch., 5.73; do., R. L. S., 100,	105 73
Chicopee, Extra-cent-a-day Band of 1st Cong. ch.	5 50
Deerfield, Cong. ch.	8 50
East Falmouth, Cong. ch.	7 00
Easthampton, 1st Cong. ch.	38 41
Fall River, A friend of the cause, for native agencies, East Turkey,	25 00
Florence, Cong. ch.	24 66
Gill, Cong. ch.	5 00
Gloucester, Lanesville, Cong. ch.	10 50
Greenfield, Mrs. E. M. Russell,	25 00
Hamilton, Mrs. Enoch F. Knowlton,	3 00
Haverhill, Centre Cong. ch.	99 03
Hinsdale, Cong. ch.	9 00
Holbrook, Winthrop Cong. ch.	1 00
Holliston, M. Anna Johnson,	3 00
Lawrence, South Cong. ch.	6 60
Lowell, First Trinitarian Cong. ch., 50; Rev. A. W. Stanford, 10,	60 00
Ludlow, 1st Cong. ch.	14 98
Marblehead, 1st Cong. ch.	40 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00
Merrimac, Cong. ch.	31 80
Millbury, 1st Cong. ch.	5 00
Newbury, A member of 1st Cong. ch.	5 00
Newburyport, Belleville Cong. ch., 221.19; Arabelle Edwards, for Turkey, 2,	223 19
Newton Centre, Extra-cent-a-day Band, 1st Cong. ch., for native catechist, Madura,	40 00
Northampton, Edwards Cong. ch., 153.39; 1st Cong. ch., 5,	158 39
Norton, Trin. Cong. ch.	6.41
Pepperell, Cong. ch., to const. Rev. R. H. KENNEDY, H. M.	50 00
Pittsfield, Mrs. Harriet S. Strong, 40; Rev. Edward Strong, 12,	52 00
Princeton, Cong. ch.	105 42

Randolph, Y. P. S. C. E., for "Forward Movement,"	20 00	
Reading, Cong. ch.	10 00	
Rockland, Betsey A. Hicks,	10 00	
Salem, A deceased friend,	45 00	
Sandwich, Cong. ch.	31 14	
Sheffield, Cong. ch.	6 46	
Shirley, Cong. ch.	12 87	
Somerville, A friend,	30 00	
South Amherst, Cong. ch.	5 00	
South Framingham, "H. A. P.," for missionaries in Turkey,	10 00	
South Hadley, Mary F. Leach, to const. Martha Merrill Hazen, H. M.	100 00	
South Hadley Falls, Cong. ch.	6 68	
Springfield, Hope Y. P. S. C. E., for "Forward Movement," 33; S. C. Burnham, 5,	38 00	
Taunton, Trinitarian Cong. ch., to const. Allston E. Williams and Charles H. Blain, H. M.	227 84	
Warwick, Mary A. Manning,	5 00	
Wayland, Trinitarian Cong. ch.	7 13	
Westboro, Frank A. Falkner,	5 00	
Westfield, 2d Cong. ch.	23 28	
West Springfield, Park-st. Cong. ch.	49 60	
Whitinsville, Y. P. S. C. E., for native pastor, Marathi,	40 00	
Winchester, 1st Cong. ch., Interest on Legacy of D. N. Skillings,	200 00	
Worcester, Union Cong. ch. (of which 2.50 for relief of native agencies, India, and 2.50 for do., Turkey), 1,667.89; Piedmont Cong. ch., 321.27; H. T. Burnap, 5,	1,994 16	
——, "B. C."	100 00	9,234 44
Legacies.—Quincy, Miss Helen A. Bates, by Charles A. Howland, Ex'r,		500 00
		9,734 44

RHODE ISLAND.

Kingston, Cong. ch.	46 77	
Peace Dale, Cong. ch., "Forward Movement," Young Woman's Miss. Soc., 41.01, Mission Band, 15, Friend, 400; all for support of missionary,	456 01	
Providence, Elmwood Cong. ch., 17.15; Beneficent Y. P. S. C. E., for native preacher, Madura, 10,	27 15	
Woonsocket, "Left Hand,"	50 00	579 93

CONNECTICUT.

Andover, Cong. ch.	9 37	
Bethel, Miss H. H. Seelye,	16 50	
Bridgeport, 2d Cong. ch., 20; Emma F. Eames, 10,	30 00	
Bridgewater, Cong. ch.	14 00	
Buckingham, W. H. Howe,	10 00	
Chaplin, Cong. ch., to const., with other dona., Mrs. Sarah M. Eaton, H. M.	28 00	
Clinton, W. H. Stafford, for Eastern Turkey,	50 00	
East Hampton, Cong. ch.	24 50	
East Woodstock, Cong. ch.	30 00	
Ellington, Cong. ch.	20 00	
Haddam, Cong. ch.	8 00	
Hadlyme, R. E. Hungerford,	10 00	
Hanover, Cong. ch.	9 90	
Hartford, 2d Cong. ch., 400, to const. Olin Howard Clark and Linnie E. Clark, H. M.; Wethersfield-ave. Cong. ch., 24.68,	424 68	
Little Haddam, Cong. ch.	1 72	
Mansfield, 2d Cong. ch.	19 03	
Middle Haddam, 2d Cong. ch.	3 00	
Middletown, South Cong. ch., 122.95, to const. Charles H. Lewis, H. M.; 1st Cong. ch., 31.36,	154 31	
Milford, Allen S. Clarke,	5 00	
Naugatuck, Cong. ch.	162 00	
New Haven, D. B. Eddy, 20; Rev. Burdett Hart, D.D., 10,	30 00	
New London, Louise H. Allyn, for native helper,	30 00	
New Milford, Y. P. S. C. E., for "Forward Movement,"	15 00	
Northfield, Cong. ch.	13 28	
North Woodstock, Cong. ch.	40 00	
Sharon, 1st Cong. ch.	67 16	
South Norwalk, Frank A. Ferris,	100 00	
Southport, Y. P. S. C. E., for support Rev. W. P. Elwood,	50 00	
Suffield, 1st Cong. ch.	15 81	
Taftville, Cong. ch.	11 62	
Thomaston, 1st Cong. ch.	13 72	
Waterbury, W. A. Hyde, for Bible reader, Madura,	30 00	
Westville, Cong. ch.	5 30	
Willimantic, 1st Cong. ch.	33 66	
Wilton, Cong. ch.	34 00	
Windsor, Cong. ch.	16 43	
Windsor Locks, Rev. Richard Wright,	2 00	
——, Thank-offering.	60 00	
——, Friend,	50 00	
——, Friend,	50 00	1,697 99
Legacies.—Marlborough, Chas. Buell, add'l,	204 73	
Putnam, Mrs. Rebecca G. Baldwin, by G. Smith, Ex'r,	2,000 00	2,204 73
		3,902 72

NEW YORK.

Aquebogue, Cong. ch.	20 00	
Brooklyn, Church of the Pilgrims, 80; Clinton-ave. Cong. ch., Young Ladies' Guild, 65; E. F. Carrington, 5,	150 00	
Clifton Springs, Mrs. Lewis Bodwell, for missionaries in Turkey,	10 00	
Elbridge, 1st Cong. ch.	16 22	
Lincklaen, Cong. ch.	4 20	
New Lebanon, Cong. ch.	16 05	
New York, Forest-ave. Cong. ch., 18.55; North Cong. Sab. sch., for "Forward Movement," 17.53; C. A. Hagáman, for work in Turkey, 500; J. H. Lane, 100,	636 08	
Northville, Cong. ch.	10 00	
Norwich, Cong. ch., for Scudder Memorial Fund,	25 50	
Oxford, Cong. ch.	31 89	
Patchogue, Frances C. Brown,	10 00	
Pulaski, Cong. ch.	5 00	
Richford, Cong. ch.	9 00	
Syracuse, A. M. Wardwell, to const. Delmar E. Hawkins, H. M.	100 00	
Tarrytown, Mrs. H. F. Lombard (of which 25 for support of missionaries in Turkey),	50 00	
Ticonderoga, 1st Cong. ch.	16 35	
Warsaw, M. A. Barber,	10 00	
——, "Po'keepsie,"	100 00	1,220 29
Legacies.—Albany, Miss Clarissa Adams, by Horatio N. Snow, Ex'r, for missionaries in India, balance (8,000 prev. rec'd),		3,109 03
		4,329 32

NEW JERSEY.

Boonton, M. H. C. Woodruff, for missionaries in Turkey,	10 00	
Boundbrook, Cong. ch., 120.59; S. B. Daugherty, for native preacher, Marathi, 15,	135 59	
Morristown, Cong. ch.	46 27	
New Brunswick, Mary H. Parker,	15 00	
Princeton, Charles K. Roys,	36 00	242 86

PENNSYLVANIA.

Blossburg, 1st Cong. ch.	10 00	
Easton, Eva Strauss, for missionaries in Turkey,	2 00	
Edwardsdale, Welsh Cong. ch. Sab. sch. and Jun. C. E. S.	10 00	
Germantown, 1st Cong. ch.	21 75	
Horatio, Cong. ch.	1 00	
Lander, Alfred Cowles,	10 00	
Lansford, Welsh Cong. ch.	5 00	
Montrose, Mrs. Edwin Lathrop, 5; A friend, 2,	7 00	

Philadelphia, Central Cong. ch., toward support Rev. W. P. Elwood, 25; Thos. A. T. Hanna, for native helpers, East. Turkey, 5,	30 00	
Pittsburgh, A friend, for India,	50 00	
Scranton, Plymouth Cong. ch.	10 00	
Williamstown, Cong. ch.	2 00	158 75
Legacies. — Pittsburgh, Ellen Price Jones, add'l,		10 00
		168 75

MARYLAND.

Baltimore, 1st Cong. ch.		13 65

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., Y. P. S. C. E., 55.21; Mt. Pleasant, Y. P. S. C. E., 28; 5th Cong. ch., Y. P. S. C. E., 7.59; Lincoln Memorial Y. P. S. C. E., 2 — all for native helpers, Foochow Mission; 5th Cong. ch., 25.19,		117 99

NORTH CAROLINA.

Dudley, Cong. ch.	1 42	
King's Mountain, Lincoln Academy Cong. ch.	2 00	
Marion, Rev. R. R. Brookshier,	1 00	4 42

FLORIDA.

Deland, Alfred Howard,		2 50

TENNESSEE.

Memphis, Strangers' Cong. ch., 14.60; 2d Cong. ch., Woman's Miss'y Union, by Mrs. J. C. Napier, Treas. W. M. U., Tenn. Assoc., 3.50,		18 10

MISSOURI.

Lamar, Cong. ch.	5 00	
Sappington, Cong. ch.	1 00	
St. Louis, Cong. ch.	3 75	9 75

OHIO.

Chardon, 1st Cong. ch.	10 00	
Cleveland, Bethlehem Cong. ch. (of which 6 from Mizpah Chapel), 45.02; 1st Cong. ch., 25.61,	70 63	
East Cleveland, Life member, 2; M. E. P., 2,	4 00	
Ellsworth, Mrs. B. W. Allen,	10 00	
Elyria, 1st Cong. ch.	49 75	
Freedom, Cong. ch.	9 53	
Kent, Cong. ch.	17 15	
Litchfield, Cong. ch.	6 75	
Norwalk, 1st Cong. ch.	9 93	
Oberlin, Mrs. L. G. B. Hills, 30; Mrs. E. B. Clark, 10; Nelson J. Jones, 5,	45 00	
Rootstown, Cong. ch.	34 26	
Sweden, Mr. and Mrs. E. L. Morris,	2 00	
Toledo, Central Cong. ch.	10 43	
Unionville, Cong. ch.	7 51	286 94

ILLINOIS.

Abingdon, Cong. ch.	64 80	
Chandlerville, Cong. ch.	62 51	
Chicago, Chicago Theol. Sem., toward support Rev. C. N. Ransom, 70; "Cash," 100; Mrs. F. A. Blackstone, Mrs. A. C. Kelley, and Miss Adelia Carr, 36c.	170 36	
Des Plaines, Cong. ch.	13 00	
Edelstein, Cong. ch.	1 75	
Fall Creek, Friends in Cong. ch., to const., with other dona., John Speckhart, H. M.	5 00	
Farmington, Cong. ch., to const., with other dona., Rev. C. E. Drew, H. M.	18 00	
Griggsville, Cong. ch.	10 85	
Gross Park, Cong. ch.	2 72	
Jacksonville, Cong. ch.	64 47	
La Harpe, Cong. ch. (of which 5.75 from Miss. Soc.),	13 45	
Lawn Ridge, Cong. ch.	3 27	
Malta, Cong. ch.	16 00	
Marseilles, J. Q. Adams,	25 00	
Pontiac, Rev. S. Penfield,	10 00	
Roseville, Mr. and Mrs. L. C. Axtell,	40 00	
Sandwich, Cong. ch.	28 92	
Seward, Cong. ch.	48 00	
Springfield, 1st Cong. Sab. sch., for "Forward Movement,"	8 00	
Tolona, Mrs. L. Haskell,	32 00	638 10

MICHIGAN.

Grand Rapids, Mrs. Mary W. Loofbourrow,	3 00	
Hillsdale, Mary Smith,	10 00	
Michigan Centre, Cong. ch.	3 45	
Olivet, Cong. ch.	5 00	
Richland, Eli R. Miller,	10 00	31 45

WISCONSIN.

Appleton, Woman's Miss'y Soc., Friends, for native helpers, East. Turkey,	15 00	
Clintonville, Cong. ch.	18 98	
Dartford, Cong. ch	11 48	
Lancaster, Cong. ch.	45 62	
Liberty, Cong. ch.	1 46	
Princeton, Cong. ch.	5 00	
Stoughton, Cong. ch.	5 37	
Webster, Cong. ch.	1 41	104 32

IOWA.

Council Bluffs, Nathan P. Dodge,	50 00	
Des Moines, North-park Cong. ch.	17 50	
Independence, Rev. W. S. Potwin, for missionaries in India,	5 00	
Lansing, Rev. Andrew Kern,	3 00	
Miles, Cong. ch.	16 74	
Mitchell, Cong. ch.	2 50	
Montour, Cong. ch.	27 50	
Muscatine, A friend,	5 00	
Ogden, 1st Cong. ch.	5 88	
Rowan, Cong. ch., Geo. Riedasch,	3 00	
Shenandoah, Cong. ch.	35 17	171 29
Legacies. — Iowa City, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l,		140 92
		312 21

MINNESOTA.

Detroit, 1st Cong. ch.	2 68	
Glyndon, Cong. ch. and Sab. sch.	2 33	
Groveland, Cong. ch.	3 00	
Lake City, 1st Cong. ch.	17 20	
Marshall, Cong. ch.	8 00	
Medford, Cong. ch.	15 00	
Minneapolis, Plymouth Cong. ch., 111.17; Lowry Hill, Cong. ch., 16.82; A friend, 25,	152 99	
Spring Valley, 1st Cong. ch.	10 42	
St. Paul, Plymouth Cong. ch.	40 57	
Verndale, Cong. ch.	2 00	
Wayzata, Cong. ch.	2 00	256 19

KANSAS.

Neosho Falls, Rev. S. B. Dyckman,	5 00	
Osawatomie, Rev. S. L. Adair,	4 00	
Westmoreland, Mrs. Mary Loofbourrow,	2 00	
Wichita, Plymouth Cong. ch.	12 27	23 27

NEBRASKA.

Chadron, Cong. ch.	8 00	
Crawford, 1st Cong. ch.	3 43	11 43

CALIFORNIA.

Claremont, Cong. ch.	24 13	
DeLuz, Cong. ch.	1 50	
Oleander, Rev. J. Overton,	10 00	
San Rafael, Cong. ch., for missionaries in Armenia,	1 50	

Santa Paula, Nathan W. Blanchard,	100 00	
South Riverside, Cong. ch.	19 00	156 13

OREGON.

Astoria, Cong. ch.	3 55	
Pendleton, 1st Cong. ch.	2 20	
Salem, Frank H. Gilbert, 5; Emily Steiger, 1,	6 00	11 75

COLORADO.

Greeley, Park Cong. ch., 26.25; Rev. W. W. Dumm, for Debt, 10,		36 25

NORTH DAKOTA.

Cando, Cong. ch.	4 25	
Dexter, Rev. S. F. Porter,	10 00	
Dwight, Cong. ch.	3 00	17 25

SOUTH DAKOTA.

Custer, 1st Cong. ch.	4 43	
Fairfax, Bethlehem Ger. Cong. ch.	2 25	
Hudson, Cong. ch.	4 00	10 68

FOREIGN LANDS AND MISSIONARY STATIONS.

England. — London, Miss S. L. Ropes,	75 00	
Hawaiian Islands. — Honolulu, Mrs. Lydia Bingham Coan, for the work in Turkey,	8 00	
Turkey. — Adana, Hagop Donnebetyan,	4 40	87 40

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part,	11,089 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	3,100 00

MISSION SCHOOL ENTERPRISE.

Maine. — Eastport, Central Y. P. S. C. E., 5; Harrison, Y. P. S. C. E., 1; No. Bridgton, Y. P. S. C. E., 1; Richmond, Cong. Sab. sch., 2; do., Juniors, 50c.; West Newfield, Y. P. S. C. E., 2; do., A friend, 50c.	12 00
New Hampshire. — Pittsfield, Y. P. S. C. E., 5.25; Rye, Y. P. S. C. E., for theol. students, Japan, 10,	15 25
Vermont. — Barton, Y. P. S. C. E., 8.75; Brattleboro, Center Cong. Sab. sch., 25; Cambridge, Y. P. S. C. E. of 1st Cong. ch., 2.50; Dummerston, Cong. Sab. sch., 11; Jericho Centre, Cong. Sab. sch., 2.30; Milton, Cong. Sab. sch., 1.85; Olcott, Y. P. S. C. E., 12.88; West Brattleboro, Y. P. S. C. E. of 1st Cong. ch., 10,	74 28
Massachusetts. — Boston, Y. P. S. C. E. of Union ch., 25.50; Cambridgeport, Prospect-st. Y. P. S. C. E., 4; Chicopee, 1st Cong. Sab. sch., 2.72; Danvers Centre, Y. P. S. C. E. of 1st Cong. ch., 3.62; Dudley, Y. P. S. C. E., 1.40; Florence, Cong. Sab. sch., 45; Hatfield, Y. P. S. C. E., 1.21; Mattapoisett, Y. P. S C. E., 6.16; Middleboro, Putnam Y. P. S. C. E., 2; Orange, Y. P. S. C. E., 4.64; Richmond, Y. P. S. C. E., Two-cents-a-Week, 10.50; Rochester, 1st Y. P. S. C. E., for India, 4; Wayland, Y. P. S. C. E., 7; Winchendon, North Cong. Y. P. S. C. E., 24.34; Worcester, Immanuel Sab. sch., 14.68,	156 77
Rhode Island. — Central Falls, Y. P. S. C. E., 20; Chepachet, Y. P. S. C. E., 7.27,	27 27
Connecticut. — Bloomfield, Y. P. S. C. E., 5; East Norwalk, Cong. Sab. sch., 1.87; Greenwich, 2d Y. P. S. C. E., 6.28; Groton, Jun. C. E. S., 10; New Preston, Y. P. S. C. E., 2; Salisbury, Cong. Class, for China, 5; Saybrook, Y. P. S. C. E., 10; Southport, "A.," for support of pupil in Turkey, 18; Talcottville, Union Y. P. S. C. E., Meeting of District, 13.25,	71 40
New York. — Angola, Y. P. S. C. E., for Armenia, 5; Mt. Vernon, Cong. Sab. sch., for Armenian Village School, 4.57; New York, DeWitt Memorial Y. P. S. C. E., for Turkey, 20; New York Mills, Welsh Y. P. S. C. E., 2,	31 57
Maryland. — Baltimore, 1st Y. P. S. C. E.	16 55
Alabama. — Shelby, Junior C. E. S., for China,	35
Indiana. — Ridgeville, Cong. Sab. sch.	2 00
Missouri. — St. Louis, 1st Ger. Cong. Sab. sch.	6 21
Ohio. — Brownhelm, Cong. Sab. sch., 5.52; Huntsburg, Y. P. S. C. E., 1; Marietta, 1st Y. P. S. C. E., 2.50; North Madison, Y. P. S. C. E., 4; Norwalk, Y. P. S. C. E., 5.47, Rootstown, Y. P. S. C. E., 2.50,	20 99
Illinois. — Gross Park, Y. P. S. C. E., 1.76; Wataga, Cong. Sab. sch., for Turkey, 4.65,	6 41
Michigan. — Clinton, 1st Y. P. S. C. E., 20; Ogden, Cong. Sab. sch., for Africa, 2,	22 00
Wisconsin. — Cumberland, Y. P. S. C. E., 2.65; Dartford, Y. P. S. C. E., 1.84,	4 49
Iowa. — Grinnell, Y. P. S. C. E., 2; Little Rock, Y. P. S. C. E., 7.50; Ogden, Cong. Sab. sch., for Armenia, 5; do., Y. P. S. C. E., 1,	15 50
Minnesota. — Campbell, Y. P. S. C. E., 1.09; Worthington, Union Cong. Sab. sch., 2,	3 09
Kansas. — Partridge, Cong. Sab. sch.	8 35
Nebraska. — Ainsworth, Cong. Sab. sch.	6 81
Oregon. — Portland, Sunnyside Cong. Sab. sch., 7.50; Salem, 1st Cong. Sab. sch., 7.50,	15 00
Washington. — Aberdeen, Cong. Sab. sch., for Armenia,	1 80
South Dakota. — Garretson, Y. P. S. C. E., 3.37; Highmore, 1st Cong. Sab. sch., 3.78,	7 15
Montana. — Red Lodge, Y. P. S. C. E.	1 75
Austria. — Weinberg, Sab. sch. children, for mission schools in Turkey,	4 00
	530 99

CHILDREN'S "MORNING STAR" MISSION.

Connecticut. — New Britain, South Cong. Sab. sch.	43 68
North Carolina. — Oaks, Assoc. of Cong. chs.	3 75
Ohio. — Kinsman, Cong. and Pres. Sab. sch.	16 81
Illinois. — Chicago, 1st Cong. Sab. sch.	8 01
Turkey. — Aintab, Girls of Aintab Seminary,	2 95
	75 20

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Aurora, Y. P. S. C. E., New Eng. Cong. ch., for support Rev. and Mrs. R. B. Larkin, 5; Chicago, Park Manor, Y. P. S. C. E., for do., 5; Hinsdale, Y. P. S. C. E., for do., 20; Moline, 1st Y. P. S. C. E., for do., 6; Oneida, Y. P. S. C. E., for do., 25; Ottawa, Young Men's Miss'y Soc., for do., 10; Plainfield, Y. P. S. C. E., for do., 10; Shabbona, Y. P. S. C. E., for do., 32.38; Wheaton, 1st Y. P. S. C. E, for do., 15; St. Charles, Y. P. S. C. E., 2.35,	130 73
Michigan. — Kalamazoo, Y. P. S. C. E.	9 75
Nebraska. — Pierce, Y. P. S. C. E.	6 25
	146 73

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Portland, 2d Parish ch., A. S. Fuller, for native helper, care Rev. H. C. Hazen, 40; do., Bethel ch., for relief native agency, India, 50; Wells, Cash, for do., 1; ———, Friend, for kindergarten, care Mrs. W. S. Ament, 10, for school work in Madura, 10,	111 00
New Hampshire. — Bristol, Friends, by	

Miss H. E. Green, for board of occupant of Bristol Free Bed, Foochow Hospital,	24 00
Massachusetts. — Auburndale, Cong. Sab. sch., for relief of native helpers in India, 43; do., Mrs. Geo. M. Adams, for work, care Miss Bessie B. Noyes, 25; do., Miss E. C. Wheeler, for work, care Rev. C. F. Gates, 10; Boston, "E. S.," for relief of native agency, Marathi, 20; Mrs. Richardson, for do., 5; Collected by Rev. G. H. Gutterson, for Pasumalai College, 4; Brookline, C. A. Hopkins, for native helpers, care Rev. H. C. Hazen, 60; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 15; Haverhill, Harriet F. Welch, for work, care Rev. L. S. Crawford, 10; Kingston, Mayflower Y. P. S. C. E., for use of Rev. E. P. Holton, 10; Leominster, Y. P. S. C. E., for student, care Rev. J. P. Jones, 14.85; do., Mary Dow Scott, for pupils, Yozgat, 10; Lynn, Friend, for relief of native helpers in India, 1; Milton, Martha L. Richardson, for native preachers, care Rev. Henry Fairbank, 50; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 18; Pittsfield, Cong. Sab. sch. of 1st church of Christ, for Okayama Orphanage, 6.49; Princeton, Rev. and Mrs. C. A. White, for native preacher, Arthur Church, Madura, 60; Springfield, Chinese Sab. sch., for Girls' School, care Miss N. M. Cheney, 25; Wellesley, A friend, for native pastors in Turkey, 10; Westfield, 2d Cong. ch., for work, care Rev. J. K. Greene, 20.58; ——, Through Rev. Lyman Bartlett, for work, care Rev. J. P. McNaughton, 9.75,	427 67
Connecticut. — East Hartland, Friend, for work, care Rev. E. Fairbank, 5; Hartford, Park Cong. ch., Ladies' Miss. Soc., 11, and Prim. Dept., Sab. sch., 9, both for work, care Rev. E. Fairbank; Manchester, 2d Cong. ch., Ladies' Aid Soc., for work, care Rev. H. C. Hazen, 15; do., do., for work, care Rev. L. S. Gates, 11; Putnam, Woman's Foreign Miss. Soc., for use of Mrs. W. L. Beard, 15; do., 2d Cong. ch. Mission Band, for pupils, care Miss M. L. Daniels, 10; do., Cong. ch., Mission workers, for use of Mrs. W. L. Beard, 10,	86 00
New York. — Albany, A friend, for relief of native agency, India, 35; Buffalo, Miss N. C. Palmer, for do., 30; Gloversville, "W.," for work of Pasumalai College, 34; New York, Lend-a-hand Fund, by the Misses Leitch, for work, care Rev. R. C. Hastings (£10 13*s.* 9*d.*), 51.95; do., Two friends, through the Misses Leitch, for work, care Rev. James Smith, 65; Olean, Mrs. M. A. Strickland, for relief of native agency, India, 5,	220 95
New Jersey. — Closter, Do Something Band, for work, care Mrs. F. M. Newell, 5; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader, Madura, 12.50,	17 50
Pennsylvania. — Edwardsdale, Welsh Cong. ch. and Sab. sch. and Jr. C. E. S., for use of Rev. J. P. Jones,	25 00
Louisiana. — New Orleans, Straight University, Y. P. S. C. E., for use of Rev. M. P. Parmelee,	6 60
Ohio. — Bellevue, 1st Cong. Y. P. S. C. E., for native preacher, care Rev. J. P. Jones, 14; Cleveland, Silver Cross Circle of Kings' Daughters of Mt. Zion Church, for use of Miss Nancy Jones, 25; Oberlin, Students of Oberlin College, for work, care Rev. C. C. Tracy, 400; do., Friends, by Rev. W. M. Stover, for enlarging hospital, care Rev. I. J. Atwood, 61.35; Strongsville, Dea. Strong, for use of Rev. M. P. Parmelee, 2; Thomastown, Miss Rachel Davies, for work, care Rev. J. P. Jones, 10; Toledo, 1st Cong. Y P. S. C. E., for catechist, care Rev. J. E. Tracy, 30,	542 35
Illinois. — Chicago, 1st Cong. Sab. sch., for work, care, Rev. C. F. Gates, 20; do., A. Weibking, for relief of native helpers, India, 1; Evanston, A friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, A Sab. sch. class, for work, care Rev. H. G. Bissell, 5,	27 00
Kansas. — Neosho Falls, Y. P. S. C. E., 5, and Jun. C. E. S., 1, for pupil, care Miss Laura Farnham,	6 00
Missouri. — St. Louis, Plymouth Sab. sch. and Y. P. S. C. E., for North China College,	4 40
Michigan. — Chelsea, Jun. C. E. S., for pupil, care Rev. H. G. Bissell, 9; Grand Rapids, Rev. D. F. Bradley, for Missionaries' Home, Shansi, 10,	19 00
Iowa. — Grinnell, Friends in Iowa College, for work, care Rev. C. C. Tracy,	60 00
Wisconsin. — Platteville, Cong. ch. Bridge Builders, for work, care Rev. L. S. Crawford, 5; West Superior, Nella Nobes, for work, care Miss C. A. Nason, 15,	20 00
Minnesota. — Mankato, Cong. ch., for pupil, care Miss Laura Farnham, 4; Minneapolis, W. H. Norris, for native helper, care Rev. H. C. Hazen, 7.50; do., Como-ave., Y. P. S. C. E., for work, care Rev. A. Fuller, 51.50; do., Plymouth Cong. ch., Friends, for work, care Rev. C. F. Gates, 6; Preston, Emma Schwartz, for work, care Miss C. R. Willard, 7.25,	76 25
California. — Mills College, Mrs. C. T. Mills, for work, care Rev. R. C. Hastings,	50 00
South Dakota. — Vermillion, Y. W. C. A., for use of Rev. A. Fuller,	10 00
England. — Bradford, Mrs. William Byles, for work, care Rev. W. C. Dewey,	4 80

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,
Treasurer.

For building at Mt. Selinda,	1 00	
For pupil, care Miss M. L. Daniels,	31 40	
For pupil, care Rev. G. W. Raynolds,	30 00	
For pupil, care Mrs. Henry Fairbank,	15 00	
For work, care Rev. W. M. Zumbro,	5 00	
For work, care Mrs. E. G. Tewksbury,	30 00	
For Spanish kindergarten teacher, San Sebastian,	13 14	
For extra appropriations,	86 00	211 54

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For use of Mrs. J. L. Coffing,	50 00	
For use of Mrs. E. D. Marden,	5 00	
For use of Miss F. C. Gage,	30 00	
For work, care Miss Ida Mellinger,	5 00	
For relief of native helpers in India,	10 00	
For use of Rev. George E. White,	10 00	
For school work, care Miss M. L. Daniels,	5 00	115 00

From Woman's Board of Missions for the Pacific.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For medical expenses of Miss A. E. Harwood,	7 10

NORTH CHINA COLLEGE ENDOWMENT.

Income,	300 00
	2,372 16
Donations received in February,	33,510 42
Legacies received in February,	8,617 95
	42,128 37

Total from September 1, 1896, to February 28, 1897: Donations, $215,469.60; Legacies, $28,347.45=$243,817.05.

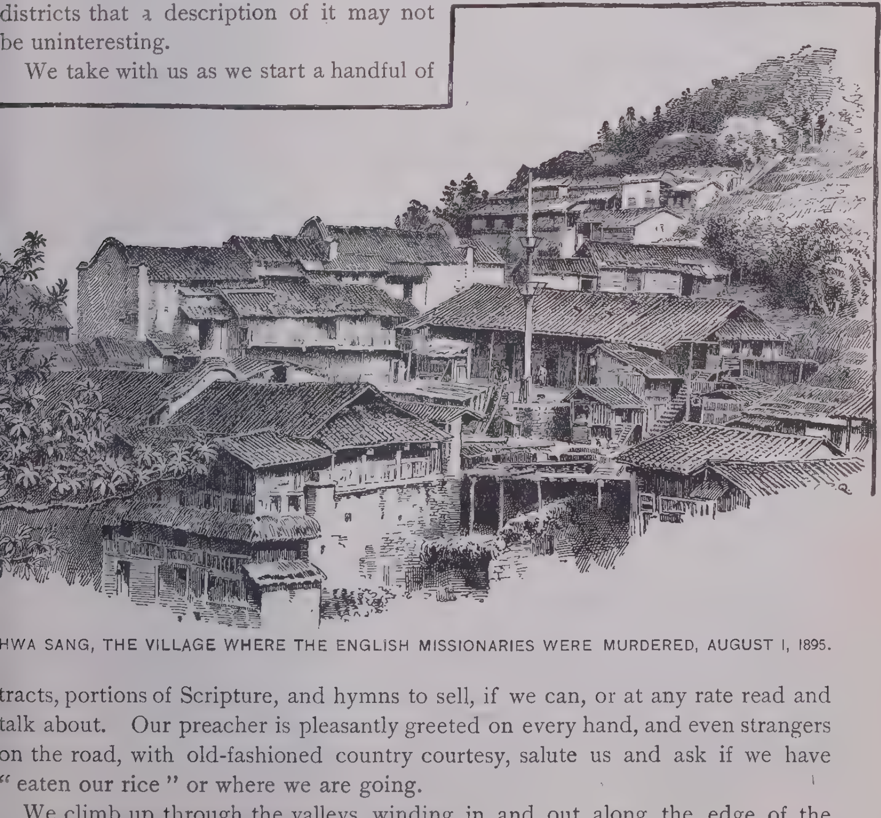
FOR YOUNG PEOPLE.

A HOME IN THE ING HOK MOUNTAINS OF CHINA.

BY REV. DWIGHT GODDARD, OF FOOCHOW, CHINA.

OUR preacher and myself started out awhile ago to visit one of our Christians whose home is in the mountains near Ing Hok. His home is like that of so many of the Christians in the country districts that a description of it may not be uninteresting.

We take with us as we start a handful of tracts, portions of Scripture, and hymns to sell, if we can, or at any rate read and talk about. Our preacher is pleasantly greeted on every hand, and even strangers on the road, with old-fashioned country courtesy, salute us and ask if we have "eaten our rice" or where we are going.



HWA SANG, THE VILLAGE WHERE THE ENGLISH MISSIONARIES WERE MURDERED, AUGUST 1, 1895.

We climb up through the valleys, winding in and out along the edge of the rice terraces, on roads often scarcely a foot wide that serve China for highways. Now we enjoy a smooth road and more frequently a very bad one, according as some man has been led to do a work of merit by repairing it. At last, with a turn in the path about the shoulder of the range, we spy a clump of bamboos and pines that is like an oasis on the bare, over-cultivated mountain-side.

In the midst of this clump is the home of our church member. We exclaim at once, "Why, he must be a very rich man to have so large a house!" Alas! we find him to be the younger brother of the head of the family, and the house proves to be a village, for there are twenty "chows" (kitchen stoves) that tell the number of families, and ninety mouths, but all of one family. Over the entrance to the court are two ornamental signs that show that children for two generations have secured the first degree for literary merit.

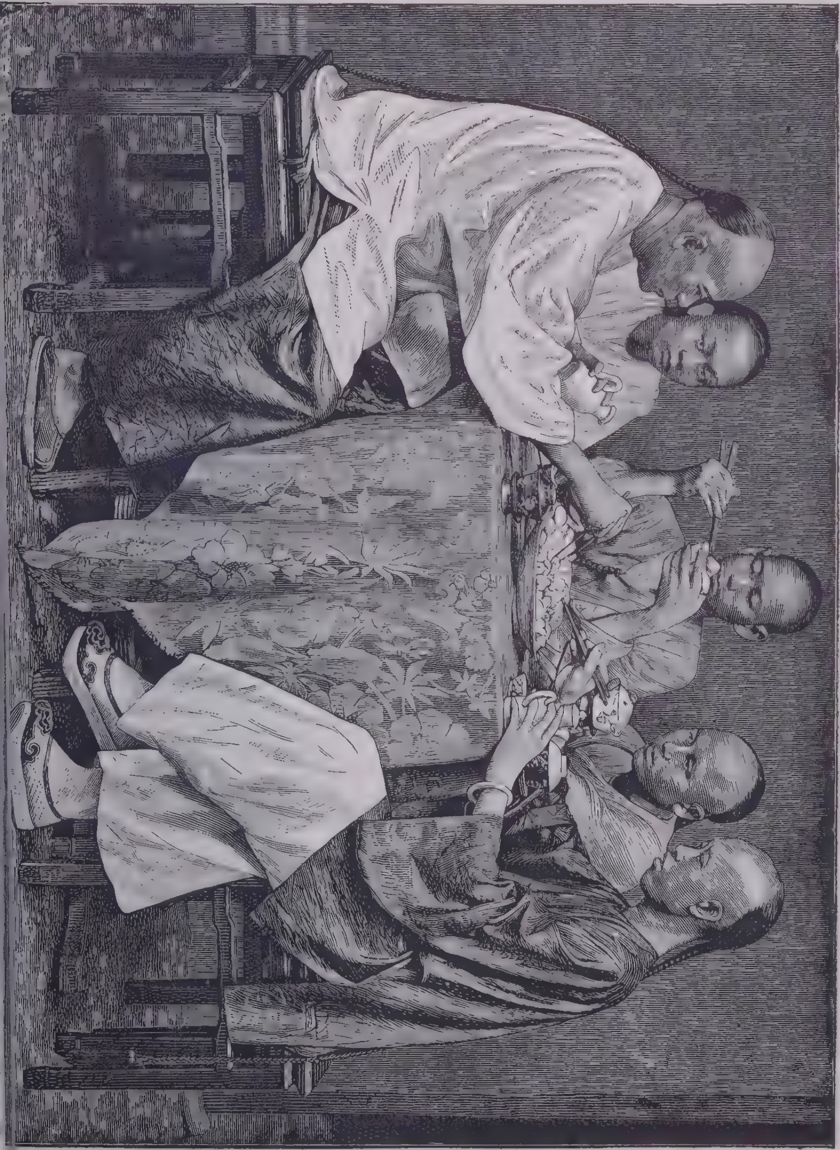
This entrance opens into a quadrangle, or open court, on the opposite side of which is the reception room, a good-sized, lofty room, open in front to sun and rain, but sheltered by the overhanging roof. At the end, or head, of the room are the shrines of idols and ancestral tablets, with lanterns overhead, and on the walls are hung charts and banners with felicitous expressions of welcome. On either side of this room and also on the other sides of the quadrangle are other rooms. In the rear are passageways leading into quadrangles beyond, whose rooms are used for kitchens, sleeping rooms, and barns; and beyond these are further passageways which lead into still other quadrangles of other families of this one huge family.

We are greeted by barking dogs, shouting children, a few men and curious women appearing at all the doors and windows. We are ushered into the reception room and offered seats, which are only wooden "horses." On these we attempt to seat ourselves near the foot of the room. Then tea is at once brought, which is freshly prepared by pouring boiling water on a few tea leaves in each covered cup. Questions and answers begin to pass almost before we have had time to look about.

Alas! for our American and Christian predilections for cleanliness! Everything is filthy. The house itself was a fine house when it was built, but no repairs are ever made and it is never cleaned, so that smoke and dust and rubbish collect and are undisturbed. It being harvest time for wheat and tea, the reception room itself is used as a granary; a room diagonally opposite in the main court is used for a pig pen, and another for storage of straw and brushwood. Within this same court is a big buffalo cow, munching coarse grass. In the centre of the court is a pool of stagnant water with a green scum on it. The wall is half tumbled down, and hens, chickens, pigs, dogs, children, cows, ducks, goats, babies wander about in equal favor, paying no attention to parlor, guests, drying tea leaves, rubbish, or mud puddles.

The people crowd around us, not one neatly dressed, most of them in dirty, patched garments, but they are all smiling a welcome. There are no men or boys about, for they are in the fields at work, but any number of babies, children, and women. A few of the latter show by the paint on their faces and their bound feet that they are of the "first families." They all use this reception room in common; and when they had asked the usual questions about how much our shoes cost, how old we are, and what our surname is, they remarked on the color of our eyes and on the fact that a *young* man has a mustache.

Then we begin to edge in a little gospel. I have the preacher read from one of the gospels, say John's account of the woman of Samaria. Then I talk a little in fragments to the preacher, and he enlarges upon it, about "God is a Spirit, and they that worship him must worship him in spirit and in truth." Having



ined their attention, we try to sell them the book for eight cash (about one lf a cent), because they so quickly forget our spoken words, but they read the ok after we are gone. Then we sing a hymn, which they like, and offer a prayer. Then we tell them when the next Sabbath is and urge them to attend service.

We now attempt to take our leave; but no, they will not listen to our proposal to go. The church member's wife is preparing food for us; we must stop and eat. We protest, as is expected of us, and finally compromise, as is also expected, by accepting a single bowl of rice or vermicelli, with, perhaps, a fried egg on top, which is supposed to be a delicacy which foreigners particularly like. Imagine us with chopsticks trying to eat the great long strings of vermicelli!

COOKING A MEAL.

Then we say good-by by repeating, "Please be seated; please be seated." And they follow us out, responding, "Walk slowly; walk slowly."

We remind them that day after to-morrow is worship day, and again clasp our own hands and raise them in front of the face, bowing all the time. We turn and go for a few steps, and then repeat.

It is from homes like these, far scattered, that our church members largely come, one from here and another from there, and not one entirely free from the effect of family prejudice and petty persecution, in spite of smooth and kindly welcome to us.

Pray for them that they may have grace given to witness a good confession in it all.

THE

MISSIONARY HERALD.

Vol. XCIII. — MAY, 1897. — No. V.

Relief for India.

A paragraph in the March number of the *Missionary Herald* suggested that our friends who desired to aid the sufferers from famine in India might well designate their offerings for the relief of native agency in our Marathi Mission, whose means of support have been to a great extent cut off, while the cost of food is greatly enhanced. In response to this suggestion we have received, up to this time of writing, forty-four responses, coming from all parts of the United States, enclosing gifts amounting in all to $907.19. Profoundly grateful as we are for these gifts, we could wish that they were tenfold greater so as to a little more than cover the amount of the reductions made in the Board's appropriations to the Marathi Mission for the current year, — reductions made before the famine began and because of the low state of the treasury, which is lower now than it was then.

Mr. Mott in Japan.

A recent communication from Japan gives a full account of the remarkable interest awakened, especially in all educational institutions, by the visit of Mr. John R. Mott as the representative of the World's Student Christian Federation. Forty-two schools and colleges were visited, and deep impressions seem to have been made on the minds of many students. They attended the services in great numbers at Nagasaki, Yamaguchi, Kumamoto, Kyōto, Kōbe, Osaka, and numerous other points. On account of the large number of non-Christian students present, the services took on a more evangelistic character than in other lands. At Kumamoto the students of the Government College packed the halls so full that the doors had to be locked thirty minutes before the advertised time. Eleven hundred young men were present at Kyōto, and at Tōkyō 1,200 students of the Imperial University listened to the addresses. This is said to have been the largest audience ever assembled at a moral or religious meeting in the University district. After Mr. Mott's addresses, usually lasting an hour and a half, there invariably followed three or four after meetings, at which the way of salvation through Christ was presented as plainly as possible. Seventeen new college Young Men's Christian Associations were formed, bringing the total number in Japan up to twenty-eight. One half of these are in government or non-Christian schools. This certainly is a remarkable report and gives great promise concerning the future of Christian work in these higher institutions of the Sunrise Kingdom.

The May Missionary Concert.

CONCERNING "Missionary Heroes," one of the topics for May in the list issued by the Coöperative Committee, there is abundant material in the biographies of scores of men and women who have gone to foreign lands for Christ's sake. On the alternative topic suggested, "Foreign Missionaries; Qualifications Needed; Their Support and Mode of Living; Their Trials and Joys; Their Children," we give in this number three brief papers from missionaries who happen to be in this country which will help our readers to enter sympathetically into the life and experiences of our fellow-laborers in foreign lands. As to the qualifications needed in a foreign missionary, it must be said that the work demands the very best of the sons and daughters of the Christian Church. The idea is entertained by some that if a young man or woman is inclined to this service, the wish is caught up by the missionary society and the coveted missionary is sent to the field at once and without question. The fact is that there are few appointments made to any service where so much care, sympathy, and conscience are used as in that of a missionary. God willing, it must be a life work. The candidate must be "controlled by a single-hearted, self-sacrificing devotion to Christ and his cause." The missionary spirit must be undoubted, and the Christian reputation above reproach. There must be a yearning of soul over this world's needs. The real life of the missionary must be piety. Moreover, there must be the best education which the schools can afford. Minds as well as hearts must have the best culture. This was never so true as to-day. Our missions are older, our institutions more advanced, and the native agencies better trained, and hence there must be an abler leadership. "Mental powers and attributes of the highest order find ample scope on the mission field." Added to these qualifications, there must be vigorous health. A person must not only be well, but there must be a reserve of strength for the new experiences of travel, climate, and food, to say nothing of the pressure of the work. Common sense is a good mother on the mission field. Ability to work well with others is of prime moment. Tact, versatility, good judgment, and power of adaptation to circumstances are requisites of success. That anybody can be a missionary is not true now, if it ever was. The churches should give of their best for this soul-winning work.

A Word to the Churches.

WE call especial attention to the "Earnest Word to the Churches," prepared by representatives of the six national Congregational benevolent societies, printed on another page. Every member of our churches should read this clear and profoundly impressive statement. It touches fundamental points, calling for increased knowledge of our broad missionary work, for better methods in giving, for a clearer apprehension of Christian stewardship, and for more givers and ampler gifts. May grace be granted to the disciples of Christ all over our land to hear and heed this message!

More Bibles.

A LETTER from Dr. Rife, dated Kusaie, Micronesia, December 8, pleads earnestly for more Bibles. Last year they had about 1,000 copies, but the supply was quite inadequate. "We very much need more Bibles than we had this year. Do not make it necessary for me to refuse the people the Word of God, unless there is absolutely no other way."

Financial.

THREE conditions confront the Board to-day. The first is *Disappointment.* No new work has been attempted for four years. Opportunities press us on every hand. The missions are crippled for lack of reinforcements and because of the greatly diminished appropriations. To see the receipts decrease month by month this year is cause for keen sorrow. The second condition is *Solicitude.* It is the most intense for Turkey, to whose missions the Board has sent an authorized message pledging support. Famine and pestilence have laid hands upon one mission in India, creating unprecedented want. A message of sympathy and help has been sent to Japan. The Board is helpless to do beyond what the receipts warrant. The third condition is *Inspiration.* There are remarkable revivals in Turkey, Zululand, East Central Africa, Foochow, and North China. People were never so ready as now to hear the gospel in India and Japan. Hope and fear are blended. Wisdom and courage are demanded. Cannot the next five months be noted for many increased offerings from churches and individuals so as to overcome the diminished receipts? We invite, as we shall welcome, a new era in consecrated Christian giving.

	March, 1896.	March, 1897.
Regular donations	$32,499.91	$28,234.04
Donations for special objects	4,456.73	2,369.92
Legacies	19,482.77	12,162.75
Total	$56,439.41	$42,766.71

	7 mos. last year.	7 mos. this year.
Regular donations	$233,120.02	$206,736.10
Donations for special objects	26,414.30	39,337.46
Legacies	75,005.72	40,510.20
Total	$334,540.04	$286,583.76

Decrease in regular donations for seven months, $26,383.92; *increase* in special donations, $12,923.16; *decrease* in legacies, $34,495.52; *total decrease* in seven months, $47,956.28.

Educational Work.

THE following testimony, given by Mr. John R. Mott, of the World's Student Christian Federation, concerning the value of the educational missionary work in China is the result of his recent observations within that empire and is most significant. Mr. Mott states that, with the exception of about half a dozen government institutions, the schools of high grade are under mission control, and that the missionaries are literally instructors of the new China, and he adds: "Modern science is to-day one of the strongest weapons in the hands of the church of China, and Confucianism cannot withstand it. This weapon should not pass from her hands. It was our privilege to visit nearly all the mission colleges of China and to study them with care. We know of no money expended on the mission field which is yielding larger returns, when we view the mission problem in its entirety. These institutions taken as a whole are measuring up to the central purpose of educational missions as well as, if not better than, those of any other country. They are being conducted by a body of men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured into this work during the next few years, it will do much to hasten the evangelization of the country and to give a truly Christian civilization to the China of the coming century."

The Hindu Monk Vivekananda.

Singular reports reach us as to the reception given to Swami Vivekananda by his co-religionists in India. He has made most preposterous claims as to the success of his mission in America, declaring that thousands of Americans had been converted to Hinduism and that the Vedanta had become as familiar in the United States as in India. So persistent have been his assertions and so widely have they been believed that the Hindus, it is said, regard him as the great defender of their faith, and they prostrate themselves at his feet and draw his carriage through the streets. Dr. Jones, of Madura, reports that "everywhere the crowds surround him and exalt him to deification. Never before has a Hindu received such a phenomenal welcome, and all his words are treasured and quoted as those of an incarnation." Of course the Swami knows that his statements are absurdly false, and probably for that reason he would not stay in Madras to meet Dr. Barrows at the time of his lectures in that city. Colonel Olcott, the head of the theosophists, said to Dr. Barrows just prior to one of his lectures at Madras, "There is not a man in the audience who believes less in what you are going to say, or more in you, than I." The pronounced Christian character of the lectures of Dr. Barrows has somewhat cooled the ardor of the reception given him in certain quarters, especially on the part of those men who had fancied, because of his connection with the Parliament of Religions, that he would treat the Christian faith as practically on a par with other religions. But apart from this, the reception given to Dr. Barrows' lectures has been very cordial, and our missionaries speak of the results which are likely to follow in the most hopeful terms.

Recent Deaths.

Two veteran missionaries, who had labored side by side at Constantinople, Turkey, for more than twoscore years, have recently, and within a few hours of each other, been released from earthly toils and infirmities. Mrs. Isabella H. Bliss, widow of Rev. Dr. E. E. Bliss, died at Amherst, Mass., March 30, at the home of her daughter, Mrs. Langdon S. Ward; and Rev. I. Fayette Pettibone, D.D., died at Rockton, Ill., on March 31. Both had been compelled to return to the United States on account of physical infirmity. Long and faithfully have they served the Master, and their higher service has but just begun. Our pages are so crowded this month that we reserve until our next issue any further reference to these honored missionaries, when we shall give fitting memorials, prepared by Drs. Hamlin and Farnsworth.

Contraction.

The Presbyterian Board of Foreign Missions is in serious straits because of the falling off of receipts, and it has sent out a special appeal for immediate financial assistance. The executive board has felt constrained to decide that no appointment of new missionaries shall be made for the present, except in a limited number of imperative cases, and those only when special funds shall have been raised for their support. This action is spoken of as the most severe that the Board has ever taken, but it is taken from the necessities of the case and in full view of the fact that there seems to be an imperative call for enlargement rather than contraction in its work. Never has there been a more hopeful outlook on the field, and the responsibility for failure to enter these wide-open doors properly belongs with the churches which do not provide the means.

Kastamouni.

Is it useless for our brethren to write us of the openings for missionary work which they are powerless to enter? Or is it unavailing for us to present the story of such openings when the treasury is so low that unless it is replenished no new work can be undertaken, and even the established work is crippled? We do not think so. Christians in this land should know what opportunities for advance there are. They should understand that God has so blessed the work that they have already done that he is beckoning them to yet larger labors and more blessed results. With this thought in mind we give an extract from a letter from Dr. George F. Herrick, of the Western Turkey Mission, about a prominent outpost which should be now taken in the name of the Lord: "Kastamouni is a city of 6,000 houses, a Moslem centre of a vilayet, and the only point of advantage we have in that whole region. The people are unusually liberal and open to wise effort. Last year a young Armenian, an old pupil of Anatolia College, offered £30 a year for three years, provided we would locate a preacher there, and we were asked for £25 a year aid. Now, since the massacres, this young man has removed to Bulgaria, but the little Protestant community write us that if we can give them £25 a year for two years only, they will employ a preacher now there (formerly at the Dardanelles) who will also teach a school. There is a little group of Protestant children who will furnish the nucleus of a school, for which they can get government permission if they can get aid enough for a start. After two years, they are confident, they can go alone without foreign aid. Must this opportunity be lost?"

The Reports of the London Conference.

THE London Missionary Conference of 1888 was a remarkable assembly, more nearly ecumenical than any that has ever yet been held. The papers given at that conference, with the reports of discussions, were issued in two large octavo volumes, making together 1184 pages. The topics presented were the most important connected with all branches of missionary work, and this was done by men who were authorities in the several departments. These volumes, originally published at $2.00, are now offered by the Congregational Sunday-School and Publishing Society at seventy-five cents *net* for the two. They would form an invaluable part of any minister's or any missionary library.

Reinforcements Needed.

IN view of the extraordinary development of the work within the past year the Foochow Mission deems an addition to its missionary force imperative, and it makes a formal call upon the Prudential Committee for three ordained men with their wives, and six unmarried women, making twelve in all. No one who is watching the openings in that section of the great empire of China, and has learned of the thousands of inquirers who are eager to put themselves under Christian instruction, can for a moment think this call unreasonable. The men and women are ready to go. Will the churches send them?

The Morning Star.

A TELEGRAM from San Francisco, April 9, brings tidings of the arrival of the *Morning Star* at Honolulu on March 29. The letters which will follow the telegram will not reach us in season to give any portion of the news from Micronesia in this issue.

An Alternative.

A MISSIONARY of the Board connected with one of our educational institutions in India, in speaking of the necessity of bringing their expenses down to income, says that it is specially hard to meet reductions in the college, because there is no way of cutting down without cutting off. He says, moreover, "In order to bring down my own expenses, the only way open is to cut off on the food, and as I have only the simplest food already, the only change could be to something more like the native style. I hesitate to do that, though it may yet be necessary." In a very tender spirit this missionary raises the question whether the decreased receipts of the Board mean that the churches of America are beginning to get tired of missions, and he adds, "I hope that this is not true, and I do not believe that the Christian people are yet ready to give up their mission work. But if things must go on in this way, the force will have simply to be reduced to a point where the churches will furnish support, or else the missionaries will have to take up some other kind of work, so as to supplement their income. I think I would sooner do this than have to go home, for I do not want to go home now."

Spiritual Progress in Turkey.

THE reports of religious interest from numerous districts in Turkey continue to indicate a true turning unto the Lord on the part of many people. Dr. Fuller, of Aintab, writing February 3, says: "The religious and strictly missionary aspect of the situation is still most encouraging. In all this region, so far as I can learn, it is a time of great spiritual interest and progress. We have been prepared to see reaction setting in, and the Gregorians withdrawing from our company, but so far very little of this has occurred, and the mass of Gregorians are receiving truth and enlightenment to a degree that will make the former condition of their church forever impossible. To our view this fact alone goes far to compensate for these terrible years of blood and terror." See a more extended statement on this subject from the pen of President Fuller in *Congregational Work* for the current month.

The Zambesi via Bihe.

OUR mission in West Central Africa has received communications from Mr. Coillard, of the French Evangelical mission on the Zambesi, saying that on account of the rinderpest in South Africa there seems to be no way for the French society to answer the urgent call for supplies from the missionaries on the Zambesi, except by sending in goods by way of Benguella and Bihé. The present proposal is to send in something like fifty loads of goods, and Mr. Coillard asks the aid of our missionaries at Bailundu and Bihé in expediting the caravan into the interior. This is a long route to the Zambesi, but at present it is believed to be the most feasible.

The Reduction of Salaries.

A MISSIONARY in China, in referring to the reduction of missionaries' salaries, while recognizing the necessity of such reduction in view of the condition of the Board's treasury, yet says most truly and forcibly: "It is a condition of things suited to an emergency only. There is enough to harass here without the pressure of serious and unremitting anxiety, which some have been bearing, as to how to meet the absolute necessary expenses of personal living. The continuance of this sort of pressure for too long a time will inevitably lead to a more or less speedy impairment of the working force of the mission."

In Loving Remembrance.

We give herewith photo-engravings of Mrs. Atwater and Mrs. Williams which could not be secured for use with the obituary notices of these missionaries given in our last number. We have now received letters from Kalgan with the information that Mrs. Williams died January 26, of congestion of the lungs, after a sickness which confined her to her bed for two weeks. The members of the station write in most affectionate terms of the character and services of Mrs. Williams. Her home is spoken of as a standing example of what a Christian home should be. She used in an effective way her beautiful voice for song, especially in teaching the Chinese to sing Christian hymns. Rev. Mr. Roberts, of Kalgan, now in this country, writes of her: "The Chinese will long remember the peculiar love which Mrs. Williams showed to so many of them. It was not a feeling or sentiment, but a passion. She was very generous to the poor, and by her gifts helped on the missionary work in many ways. With her own money she built a schoolhouse for the Girls' Boarding School, and she has shared with her daughter the task of teaching in the school. The work for women is greatly crippled by her loss. Who will volunteer to go there this year for the service of the Lord?" Mrs. Williams was buried by the side of her loved classmate and fellow-worker, Miss Naomi Diament. The associates of Mrs. Atwater have also written in strong terms of their love and admiration for her Christian and missionary character, and of their deep sense of the loss they have sustained by her death. Mr. Clapp, of Taiku, writes: "She was a noble Christian woman, earnest, intelligent, consecrated, faithful, and scholarly, and she bid fair to be one of our best workers." Shortly after her death it was thought that it would be necessary for Mr. Atwater to return to the United States on account of his children, but the needs of the work are so pressing that he has decided to remain.

JENNIE POND ATWATER.

ISABELLA RIGGS WILLIAMS.

Moslem Zeal.

THE Mohammedan fast of forty days, called Ramazan, began February 1, and it is always a period in which Moslem zeal is specially manifested. A note from Aintab, under date of February 10, says: "Ramazan seems to be observed with more than usual strictness this year, and great vigilance is being used in enforcing the appointed rules in regard to fasting and worship. Even the old custom, for many years fallen wholly into disuse, of punishing delinquents has been revived, and several Moslems found neglectful of the required observances of the time have been publicly punished and disgraced by being led through the streets with blackened faces and followed by a hooting crowd of boys and zealots. It is a question how far such methods will secure the sanction and approval of the men who make public opinion in this land; many had supposed that the day of such things had passed even in Turkey, and reaction of some sort would seem not improbable. Its chief significance is in its being one item in a system of measures intended to promote the restoration of old-time conditions and practices."

No Music.

A PERIOD of mourning in Japan affects all the people. The emperor's mother having died, all schools were closed for five days and the theatres and places of amusement for fifteen days. Even instrumental music in private houses was interdicted for thirty days. Dr. Atkinson reports that the church at Kobe in holding its prayer-meetings could have no singing and no use of the organ.

The International Missionary Union.

THE Fourteenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, June 9 to 15. All men or women who are or have been foreign missionaries connected with any evangelical denomination are invited to membership in the Union, and will be entertained without cost during the week. It is not possible to include the children of missionaries in the invitation, but missionary candidates under actual appointment will be hospitably entertained, as far as practicable. Other persons desiring to attend the meeting can obtain board at private houses at low rates. Correspondence on the matter should be addressed to Mrs. C. C. Thayer, Clifton Springs, N. Y. These meetings of the Missionary Union have always proved most interesting and profitable.

Wreck of the Dayspring.

FULL tidings of the loss of the mission ship, the *Dayspring*, belonging to the New Hebrides Mission, have been received. It will be remembered that this vessel was built with funds raised by Dr. Paton when he was on his recent visit in Great Britain and the United States. It seems that on the sixteenth of October it struck on a reef off New Caledonia and shortly after foundered in deep water. All hands were saved, though one boatload of people was out four days before being picked up. There has been much questioning among the supporters of the New Hebrides Mission as to the wisdom of building this vessel, some friends of the mission thinking it expedient to employ a trading company's steamer rather than maintain a vessel of their own. Dr. Paton has now two sons who are missionaries in the New Hebrides group, one on Malekula and the other on Tanna.

REV. EGBERT S. ELLIS, OF HARPOOT.

THE telegraphic announcement of the death of this young missionary was given in the last number of our magazine, and the details concerning the sad event have now been received by letters. The blow has fallen heavily upon the mission station at Harpoot, from which word had been received, prior to the death of Mr. Ellis, that the station was in instant and imperative need of "two of the very best men attainable." And now one of the overburdened laborers who made this call God has taken, in the prime of life and in the midst of his usefulness, from the earthly service.

Mr. Ellis was the son of Rev. Thomas L. and Mrs. Mary A. Ellis, and was born in Kittery, Maine, May 3, 1866. His academic studies were pursued at Phillips Academy, Andover, and he was graduated at Williams College in 1890, and at Andover Seminary in 1894. His own record is that he decided to go to the heathen during his last year in college, and was led to this decision by a consideration of "the mission of Jesus Christ, especially as presented by Joseph Neesima during my academy course." While in the theological seminary he labored with unusual acceptance in one of the churches of Lawrence, Mass., and having been ordained on June 11, at the close of his seminary course, he sailed for the Eastern Turkey Mission September 26, 1894, leaving behind him the one whom he expected after a time to return and claim as his wife.

EGBERT SMYTH ELLIS.

Stationed at Harpoot, Mr. Ellis entered earnestly upon his labors and passed with the others through the sad experiences of the massacre and the subsequent months of trial. Very tenderly did he aid in the care of Dr. Wheeler during his great feebleness, conducting him and his family as far as Constantinople on their return to the United States, hastening back to his work, in which he engaged with all ardor. He was especially interested in evangelistic work, which, as he gained command of the language, he had been able to take up. Having charge of the distribution of Sunday-school books which had been detained at the capital, Mr. Ellis felt that on their arrival they must be put into the hands of the village congregations without delay. Making up the packages, he first distributed them personally in the nearer villages, and subsequently decided to go on the same errand to the villages at the eastern end of the Harpoot plain. On Wednesday, February 17, after calling at several of these villages, he was taken with a violent chill, but insisted on riding to Ichme, where he came under the care of the native preacher. The next morning the native physician was sent from Harpoot, seven hours distant, and the next day Dr. Gates and a German physician followed. Everything was done that was possible for his comfort and recovery, but the physicians affirmed that the attack at the outset was so severe that no human remedies could avail, and he died on the morning of February 22. The Christian brethren at Ichme were as kind and tender as if he had been their own brother. They watched by his bedside, brought snow from the mountain to cool his head, their hands made the coffin in which he was carried to Harpoot, and they bore him down the mountain-side to the wagon which waited on the plain.

Of the funeral services at Harpoot Dr. Gates says: "After reading the Scriptures and a prayer in English, the college boys bore the coffin into the chapel, which was crowded to overflowing, and many stood outside. There we held simple but very appropriate services, closing with the hymn 'Asleep in Jesus,' sung in English by the college students."

Shortly after the funeral, among the callers who came to express their sympathy was a Gregorian priest, who sent a message to the kindred of Mr. Ellis in behalf of his people, saying that they knew he had come to Turkey for them and that he had died in their service. Several Gregorian priests had prepared themselves to attend the funeral in their church robes as an expression of their sympathy and regard.

The testimonials coming from Mr. Ellis' missionary associates are most tender and affectionate. Dr. Barnum writes: —

"One of the most marked characteristics of Mr. Ellis was his sincerity. There was no sham in him. He was as sincere in his spiritual life as in everything else. He was a true Christian. He was also thoroughly unselfish. Perhaps he thought too little of self. He was persistent in whatever he undertook. No obstacle would turn him aside from anything which he thought to be right. One of our best pastors said to me to-day, 'I have been much impressed by his life, and I am still more so by his early death. I am sure that it has been a blessing to me, and I believe the Lord will use his death to bless us all.'"

The last letter received at the Missionary Rooms from Mr. Ellis concludes with these words: "I am waiting, working, and praying." The sentence well illustrates his whole life. The preacher of Ichme, where he died, reports that the moment Mr. Ellis entered his house, on that day when he was so sick, he began "to talk about the work of Christ, and he kept it up, despite his sufferings, even after his delirium set in." Such a life, though short, has not been lived in vain. Its results on earth will be many and blessed, and its rewards will be everlasting.

AN EARNEST WORD TO THE CHURCHES.

To Congregationalists Throughout the Land.

Dear Brethren and Sisters, — On the second Thursday in March, representatives of the six Congregational societies were met together at the Bible House, New York, to discuss matters of common interest, among others "the wisdom and value of special appeals."

After a free exchange of views, we found ourselves of one mind in this — that all efforts to force offerings from the churches by special appeals, whether for the easement of burdensome debts, or to obtain the means of taking on new work, are, with rare exceptions, hurtful and unwise, apt to be followed by reactions, and, in the end, no real gain to the cause. We were equally clear and agreed that, instead of these spasmodic methods of raising needed funds, the true way is to seek to swell the stream of missionary gifts by deepening the springs from which they flow; and, as a help to that end, the undersigned were appointed a committee to frame an address to the churches.

Will you give it at least one patient reading?

You should be aware that your Congregational missionary work is at this moment struggling with unprecedented difficulties. Several of your societies are under bondage to debts they cannot now pay, and not one of them is able to enter the many doors of opportunity which the hand of God is opening on every side. At a time of year when receipts from the churches have heretofore been at their very best, they are alarmingly small. Nor are these conditions merely local or temporary; the general support of our missionary work has been for a number of years, and is now, inadequate to its maintenance at a fixed level, to say nothing of the pressure for advance that comes upon it both at home and abroad.

In view of these facts we turn to our brethren in the churches from whom we have received these trusts, and ask them what is their will. No temporary relief meets the case, nor can we rely merely upon large gifts from the rich. It is not the Congregational method to lay a common burden upon a few shoulders; to the people we must look for counsel and rescue. They are scattered through more than forty States and Territories, they are everywhere organized for Christian work, and it is beyond all doubt that among the more than half-million Congregational Christians banded together in our more than 5,000 churches, under the leadership of more than 4,000 pastors, we have an organization, ready made, that has only to arouse itself to deal adequately with the world-wide benevolent enterprise providentially committed to its charge.

What will you do? We earnestly appeal to pastors and churches not to let this question pass without an answer. It is not a special gift for which we are asking, as for an emergency. This emergency is permanent, and must be met at the source of supply by deepening the motive and raising the standard of giving along the whole length of the denominational line.

We ask for a more systematic education of the churches in the knowledge of their missionary work. We ask for the adoption of a *method* of giving where there is none, and for a better and more productive method where the one in use is inadequate. We ask for constant and definite prayer in the pulpit and conference room, and for a bolder declaration of the doctrine of Christian stewardship. We ask especially for the patient training of children and youth in the knowledge of our missionary work, that one generation of givers may be surely followed by another. We ask not only for ampler gifts, but for a great increase in the number of regular givers. There is in our Congregational membership a reserve of power which, were it called out, would be able to carry its missionary work beyond anything experienced in our history. One extra cent a day from each member would in a single year wipe out every debt now unpaid, and leave a reserve fund of more than a million dollars in our six treasuries to provide against sudden and disastrous fluctuations.

The readiness of Congregationalists to give to objects outside of their own accepted work has passed into a saying that is widely quoted to their credit. God forbid that the sons and daughters of the Pilgrims should ever narrow their sympathies to mere sectarian lines! But denominational loyalty is as clearly a virtue as promiscuous generosity, and there come times like the present when self-preservation becomes the divinest command and the holiest duty of the hour. Is this a time for Congregationalists to enrich others while their own most sacred work lies bleeding to death?

Pardon us, brethren, if we speak plainly. We dare not keep silence. We are trustees of the holiest interests in your name. The fathers who planted these societies, and the sainted toilers who hallowed them with prayers and tears and blood, call upon us now to speak to you with great earnestness. Your *American Board*, your *Home Missionary Society*, your *American Missionary*, your *Church Building*, your *Educational*, and your *Sunday-school* work need your first sympathies. Not only can they not go forward, but they must turn back without your prompt, constant, and increasing assistance.

In the name of children who must be taught the love of Christ; in the name of young people who must be educated for their life work; in the name of churches that must be helped to build their homes; in the name of the unprivileged and neglected who must be lifted to Christian life and manhood; in the name of a country that must be evangelized and a world that is to be saved; and in the name of Him who waits to see of the travail of his soul and be satisfied, — we make this our solemn statement to you, and leave the result in your hands.

Yours fraternally,

JOSEPH B. CLARK, Congregational Home Missionary Society.
A. F. BEARD, American Missionary Association.
L. H. COBB, Congregational Church Building Society.
C. H. DANIELS, American Board of Commissioners for Foreign Missions.
J. A. HAMILTON, Congregational Educational Society.
G. M. BOYNTON, Congregational Sunday-School and Publishing Society.

THE SUPPORT AND MODE OF LIVING OF FOREIGN MISSIONARIES.

BY REV. GEORGE D. MARSH, OF BULGARIA.

It should be borne in mind that conditions in the various mission fields vary, and justify or require a diversity in the mode of living. Let it be remembered also that missionaries were not all created on the same plan, have not all had the same training or measure of supply at home, and cannot reasonably be expected to all step in the same tracks.

We go to our various ports in foreign fields for work. There is a variety of it. One may engage in educational, in literary, in evangelistic, in medical, in relief, in domestic, or in some other of the many branches of work. And one may at various times engage in many of these branches of service, as need demands, if possessing sufficient versatility to do so. The purpose of those who go is, and the intent of the churches that send should be, that they become qualified for the *most*, and the *most efficient*, and for *constant work*.

Now come with me for a little time to our field in Bulgaria and catch a glimpse of your workers. Here is one just fresh from the homeland, and beginning her work. In some missionary home or mission school she begins the task of learning the language of the people for whom she is to labor. It will require her best effort and strength for at least a year. But in the mean time she can lend a hand in the home, the school, the church, to the older and the younger, and can be learning the ways and habits of her adopted land and people. Soon the care of a mission school will be upon her, and her thought day and night will be for her pupils, or the teachers and Bible-women under her charge.

There is a man with the armor well on, in fact quite a veteran. He is ready to preach on short notice to few or many, to the learned or unlearned, in church, hut, or by the roadside. His heart is most in this kind of work. Yet his calling s considered to be that of teacher. He is working with others in this profession. They are training scores of young men in collegiate and theological studies. They are often in council as to ways and means. He may have to draw his own plan and superintend the erection of the school building or a house. He will have to meet officials for all kinds of business. He probably takes part of his exercise by cultivating a model garden. He may be putting a book through the press. Some of his associates may be giving their whole time to literary work. Another will have to take charge of the industrial department of the school, and n struggling to keep the printing press and woodwork division running, that the boys may have work and so have bread. For work their way they must, or drop out of the school.

Here is a mother in her home. It is a restful place — to others, if not to her. Come in, sit down, stay and dine. She is caring for the children. One of them has been seriously ill; others are studying, and the mother has to be their teacher. Her neighbors come in on all kinds of errands, and they are welcomed; for she is here to help and comfort and counsel. Often she has good help in the house, and sometimes she has none. You look around the home; t has to you more of a home than a foreign look. You see some richer piece of furniture, now worn, which takes you back to the homeland, and which, in memory, takes the inmates back to the time when they were young, and to the riends who gave it to them, with best wishes for the voyage of life. You see the portraits of aged parents and friends, and of the son and daughter absent at college. You see also those of many native friends, and you want to know the history of one and another.

Now there is another man that you want to see. His horse is saddled, or it may be harnessed in the carriage. He is off on one of his tours. He is in the field work and will visit eight or ten of his out-stations the next week or two He will have some kind of a meeting every day or night. He will meet the native workers for counsel and mutual helpfulness. He will try to do good to all men as he has and can make opportunity. He is taking along as many books as though he were a colporter, and he means to sell most of them before he comes home again. Very likely he spends half his days in this field work, in cold and heat, through storm or sunshine. He is not a pastor, but he seeks to help pastors, teachers, colporters, and all workers to become more efficient, and all the people to better and higher living. He has a large correspondence with al the workers in his station, with missionaries at the other stations, with secretaries of various societies. As soon as he gets home he begins to get ready to go again, at least so say the wife and children.

In these varied ways the missionaries try to be as leaven in the lands to which they have gone, and to uplift the moral and spiritual life of the people. They do not claim to be perfect.

How about their support? Well, they need and look for the moral and material support of the churches at home. They have gone to the foreign field in obedience to what they think was God's own call to them. But they think they are in a real and large sense, reader, doing your work as well as their own They believe that Christ's last command is binding upon all Christians. They greatly need and often hunger for your most hearty sympathy and self-sacrificing coöperation. Some have means of their own, and take largely from their patrimony for their material support. In these times of retrenchment which threaten disaster to the work, some are drawing from their slender private resources that which you would say they ought to keep for old age. Many are using of their salary a larger portion in support of the general work than their own health and strength warrant. It does not pay for the churches to allow any ground gained in mission work to be lost through lack of support, or their missionaries to economize to a degree that injures their health. The health and strength of a tried and trained worker are too valuable to be sacrificed. One may scrimp himself in such a way, to save a little expense, as will cost tenfold the amount saved or a hundred-fold.

In these times when all missionaries should take the utmost care in planning for outlay in their work, and practise all safe economy in personal expense, it seems to us that the churches should rally with renewed zeal and consecration to support the work committed to them, and the workers who represent them in foreign missions.

THE TRIALS AND JOYS OF THE FOREIGN MISSIONARY.

BY REV. JAMES C. PERKINS, OF THE MADURA MISSION.

The limitations of space put upon this article allow only an imperfect glance at the topic suggested.

In mentioning the trials of foreign missionaries I would allude first to those connected with the climate. In India, of which I specially write, the missionary has to bear up under the enervating influences of the tropics, do his work, and struggle, betimes, with the malignant fever, the cholera, and the many other dread diseases that infest the country. When the fierce heat of the summer months is passed, and the more unpleasant moist atmosphere of September is gone, then come the cooling rains, the verdure springs up on all sides and the green rice fields are everywhere to be seen; then life to the missionary from the temperate zone seems to promise much pleasure. But alas! this is the very time, the winter season, when the cholera thrives; and so instead of enjoying the beauty that lies about us, we long for the warmer and healthier weather, when danger does not lurk on every side. A missionary's wife was heard to remark, "I look forward with horror and dread to the coming of the Christmas holidays, for then comes the cholera, and my family is so exposed." So at that time of festivity and joy in the homeland, the missionaries in South India are called upon every few years to pass through seasons of great distress and danger. Time and the frequency of the sight accustom the missionaries to many of the diseases of the country, but very few of us can honestly say that we are not disturbed, to say the least, when cholera comes and we see men, women, and children dropping away on all sides. The fearful strain on our nerves and our sympathies cannot be overstated.

Again, in case of severe illness in our families, many of us are so far from the physician that it is extremely difficult for him to get to us or for us to get to him. I call to mind an occasion when it was necessary to take my sick child thirty miles to our doctor, at the centre station. It was in the winter, and the roads were heavy with mud and water. Into a cart we placed the little sick one and started on our journey. Slowly along the muddy road the oxen drew us. At five P.M. we came to a large river, and there coolies were ready to take us over on their shoulders, as there was great danger that the cart would be upset in crossing the stream. The ford was made, and two hours later we came to another and more formidable river. The coolies looked at the angry flood and said, "We dare not; it is too strong; we will carry you over in the morning, when the water subsides." But in the morning we came to the ford only to see the river far higher and more furious than ever, and the missionary found himself between two rivers, neither of which could be crossed, as the one already forded had become impassable; and for two days and two nights, with a sick child, it was necessary to wait for the waters to subside. In despair, and fearing the worst, the missionary cried mightily unto the Lord, and, as is usually the case when there is no outlet but that which the Lord can make, He makes it; and when two days later the waters subsided and the ford was made, the child needed no physician.

We must mention next some of the trials with the people. There is something more than the language to be learned in the mission field. After one is able to converse with them, their natures and characteristics, so different from ours, must be studied, and many a mistake is made and wrong judgment formed before they are understood. Great care must be taken to see that the idea connected with a translation of a word is the same as that in mind of the native, and whether he does not put his own meaning to the word, a meaning far different from that in the speaker's thought. It is easy to remember the translation of he word "faith," but it is a serious question whether that word in the vernacular carries with it the same signification that it does in English. If care is not taken in these matters, it will eventually be found that the assent to certain propositions by the native, which brought great joy to the worker, was an assent to an entirely different thought than that ordinarily conveyed by the use of such words.

There are trials in connection with success. The missionary in India in this day and generation is worried, fretted, and tantalized by the very success that attends his efforts. We can preach, and if men do not repent and believe, it is no more than they did when the Master himself preached; and after a hard day's work the missionary can retire to his home with the thought, "Well, I have done my best; I have made the way plain, and I will rest." But when men do come and believe, not one, two, or a few, but scores in this town and that village, and then not to be able to receive them because means are lacking to employ preachers or teachers to nurture and instruct them in the Christian life, to be obliged to leave these babes in Christ to endure the fearful persecution that is to follow their steps from Hinduism into Christianity, this is the most disheartening trial a missionary is called upon to bear. It is like calling off a successful army just at the moment of victory. The thought comes at such times, "Is it real or unreal, or is it merely upon a burst of sentiment that the churches have sent us out? Do they know what they are doing when they pray 'Thy kingdom come'?" We can stand the climate and its diseases, we can stand the people and their peculiarities; nay, we soon learn to love them as we know them better; we can stand isolation from friends and people of our own race and color, but we cannot stand it to be called back, to be blocked in the very hour of success, when the very thing for which we have longed, prayed, and struggled is about to be accomplished, namely, the birth of precious souls into the kingdom. This is dreadful.

In reference to the joys of missionary service, the first thought that arises relates to the immense personal satisfaction there is in being able to present Christ to people who have never heard of him before. To watch the eye open in wonder and amazement as some of the thrilling stories of Christ's life on earth are told, to see the keen appreciation of some of his marvelous sayings light up the countenances of men who hear of him for the first time, to feel the infinite superiority of what the Bible offers over the best that is offered by the best of their own religion, — these things afford no small delight to the missionary.

There is, moreover, a great pleasure in watching the development of our young people; the change is so marked from what they were when they first came to us. After a few years in the mission schools it is almost impossible to believe that our young Christians are the same youths who came from the villages, so wild, so uncouth, so unpromising. One of the surprises for new missionaries is to find that the father of some cultured, refined young man is that ignorant, superstitious old man over there, whose mental life is sluggish to the last degree, and whose main and almost only thought is, "Will there be rain enough for my crops this season, or not?"

The development of the new churches, composed as they are of people so lately from heathenism, is greatly encouraging to the workers in India. When they accept Christianity they bring with them some objectionable features of their old life which must be done away with. In these matters careful instruction, firm discipline, and great patience are needed on the part of the leaders; and it is most gratifying to see the Christian conscience developing as the years go by, growing more and more sensitive to evil, and the will more firm in rejecting that which is inconsistent with a true Christian life.

The fortitude of some of the converts under great persecution is a source of great joy to the missionary. To some of the converts comes many a sad and bitter hour when, deserted by family, relatives, and friends, they are handed over to the Hindu community for persecution. The missionary looks on, sad and fearful of the result, yet praying that the faith of the sorely tried one may not fail. These neighbors and kindred burn his house, they poison his cattle, they conspire together and by false testimony wrest his lands from him, and refuse to sell to or buy of him; and when this goes on not for a few days or weeks, but, as in some cases, for years and still the convert stands firm and wavers not, the missionary feels like shouting for joy. We understand what Paul meant when he wrote to his converts, "For now we live, if ye stand fast in the Lord."

Lastly, while it is unwise to draw any comparison between the different departments of the Lord's work, — and the foreign missionary would be the last to claim for himself or for his work any preëminence, knowing full well that the Lord's approval is for work well done in any field and in any capacity, — yet at times when the loneliness of his life, the isolation, the never-ceasing struggle with the foe, the tremendous pressure of heathenism, and the longing for the sight of a white face and the sound of his own language, weigh heavily upon him, there comes a restful peace and quiet joy in the thought that this is very like the path the Master trod, and "it is enough for the disciple that he be as his master, and the servant as his lord."

MISSIONARIES AND THEIR CHILDREN.

BY MRS. J. H. DE FOREST, OF SENDAI, JAPAN.

One perplexing question often arising in the mind of the missionary mother is, How shall I apportion my time between my children and the work for the people around me? If the children are neglected, the influence of the family is lessened among the people in the midst of whom is the home; but if they are properly trained they unconsciously add a bright illustration of the truth their parents are teaching. In some mission fields the family life is one of the strongest influences for good.

If small children are left too much to a nurse of a different race, they are not so carefully taught self-control and self-help; and since Anglo-Saxons have stronger wills than many other races, this is a point of danger. In many countries to which missionaries are sent the idea of master and servant has been for centuries so developed that, without careful watching, the children of the master early acquire domineering ideas that may be a lifelong injury to them. An elderly man, himself the son of a missionary and brought up in one of the early mission fields, gives it as his testimony that a child cannot be in constant association with an inferior race without injury to himself. The ideas of propriety and morality differing in the different races make it very essential that little ones should not be too much separated from their mother.

As the children grow, the mother usually adds to her other duties that of the teacher. In the remote stations the mothers have to give nearly all of the instruction their children receive, as the fathers are frequently away touring for weeks at a time. In places where there are several missionaries of different denominations, the mothers sometimes have a coöperative school, one taking an hour upon arithmetic, another upon geography, etc., and in the very largest cities perhaps there are schools for European and American children, carried on by professional teachers.

I have sometimes been asked why missionaries' children cannot attend the schools in which their parents are teaching. The fact that English is not the mother tongue of the pupils necessitates more maturity of mind on their part than the missionary children have, while the latter have an idiomatic knowledge and fluency after which the former are striving. In a few cases some of the older children have taken a lesson or two daily in such a school, but usually they are sent to America before they arrive at an age when this would be feasible. Then the interruptions to which the mother is subject are a serious drawback to satisfactory progress. My own children find it amusing to recall how in the midst of a recitation I was called away once or twice, and finally had to give them up for the day because I could not refuse to see some woman whom I had called on and who had now come to see me.

There are very few missionary stations where as children grow up there is a business opening for them, and if they choose to follow their father's calling it is absolutely necessary that they have a thorough education, for the demands nowadays include a very wide knowledge, and, other things being equal, the more a man knows the more influence he has. So comes the necessity of studying in the homeland, and that brings the hardest problem in missionary life — the breaking up of the family. At what age shall the children be taken from home? Where shall they be sent? Who will care for them? How can their education be provided for? They have not been so situated in the foreign land that they could pick up ways of earning money or caring for themselves as boys in America do. Both boys and girls are almost without experience in the use of money for their own needs. Few of them have relatives who can give them a home. Old age, infirmities, location, or other family circumstances prevent. It is a happy thing if the parents can have a vacation just as the children begin their education in America, and so give them their help in the bewilderment caused by the rush of life, and the puzzling social questions that come up to be solved in the new atmosphere.

The next question is where to leave them when the parents return. Or shall the mother stay a year or longer with them, and the father go back alone? In the latter case it only puts off the answer to the former question for a little while.

How many of you who are readers of the *Missionary Herald* — and you are the class most in sympathy with missionary ideas — have relatives, neighbors, or acquaintances to whose judgment you would be willing to leave your children for the eight or ten years in which the most important decisions of their lives must be made, while the quickest postal service could not give them your help in their time of need?

A FAMINE RELIEF CAMP IN INDIA.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

SEEING is believing. If some of those who two months ago assured me in America that all danger of famine in India was past, could have been with me yesterday (February 18) at Famine Relief Camp, with 3,790 persons at work breaking stones for roadmaking, they would believe that there really is a famine in India.

On January 29 it was officially reported that the number of persons on "relief works" and in poorhouses was 1,750,000. On February 10, a little less than two weeks later, the number had grown to 2,700,289, an increase of nearly one million in this brief period.

There is actual famine in every province of India, including even Burma. But the beginning has hardly come yet. Thus far the distress is due entirely to the rise in prices because of speculation. When the usual rains failed in October and November last, grain merchants put up the price of grain in anticipation of a short crop this year. The new crop has not yet reached the market. In ordinary years it would now be coming in. This year what crop there is, is late, as sowings were delayed in the hope of rain. When present stocks are exhausted the distress will increase, for except upon irrigated lands there is nothing to harvest.

The camp I visited was found on a hillside covered with rolling stones and small bowlders as thickly as they could lie. The workers were arranged "by fifties" on the ground, each gang in two ranks, facing each other, with a cleared space between them about ten feet by sixty feet. By the side of each person was a little pile of stone, and in front a large, flat stone used as an anvil, while in each left hand was a crotched stick to hold the stones while they are being broken. On the other side is the little heap of broken stone that constitutes the day's work. The workers are men and women of all ages, girls and boys over seven years, and every woman is accompanied by all her children, young and old.

At a given signal every evening all the workers gather up their broken "metal" and carry it in small sheet-iron baskets to a large heap near the centre of the camp. They receive for each basket-load a little tin "counter," and after all the stone has been delivered these counters are carried to a clerk, who gives them credit for each in his roll book.

It was Saturday evening when I visited the camp, and the last hour of the day was devoted to paying for the week's labor. Sunday is a day of rest, but full pay is allowed for Sunday. Each gang kept in its own place, and the cashier went to each in turn. Seating himself on a bit of matting in the centre of the open space between the rows, he ordered a rug to be spread out in front of him, and as each man's or woman's or child's name was called by the roll clerk, with the number of baskets and the amount due for the week's work, the cashier tossed on the rug the amount in full presence of all. The average received by a man was twenty-four cents for the week's work, his wife twenty cents, each working child fourteen cents, children under seven years seven cents each. Several workers were ill and unable to do any work for part of the week. These received full pay. One blind man had done nothing at all, and he also was allowed full pay. Women, with infants under a month old, or with sick children, were allowed extra rates for both themselves and the children.

As soon as paying was over, all the multitude began to "go into the villages round about to buy themselves bread." Only 600 camp out at the "works." A few had some slight protection from the weather, but the most of them nothing but a stone wall at one side, and their blankets over them. Under the open sky they sleep and eat and work, week after week, away from home and friends, without a gleam of light or comfort. It is doubtful whether in the midst of their privations they are even thankful to the government that has already kept 2,000,000 persons from starvation.

Letters from the Missions.

Western Turkey Mission.

ORDOO. — A VICTORIOUS CHURCH.

Mr. Riggs, of Marsovan, sends a report of an extended tour made in the month of January with his daughter, Miss Susan Riggs, visiting first some out-stations on the Black Sea coast. After a brief stay in Samsoun a steamer was taken for Ordoo, which belongs to the Trebizond station. Dr. Parmelee and Mr. Crawford have heretofore reported the progress of the work at Ordoo, and especially of the difficulties experienced by the Greek brethren at that place in securing its house of worship. Mr. Riggs now writes: —

"The brethren in Samsoun, and the Greek Protestants in Ordoo, observed the Week of Prayer according to our calendar, while the Armenian Protestant church in Ordoo and the friends in Fatsa observed the following week. As these dates corresponded with the time of our visits, we had two solid 'Weeks of Prayer,' attending at least one service each day, not missing a single one even by reason of the journeys we made in the mean time. In those fifteen days I made seventeen addresses, and my daughter held quite a number of extra separate meetings with the women and girls. On all these occasions there were crowded audiences, and the eager and fixed attention was enough to make the speaker tremble with the responsibility of providing spiritual nourishment to such hungry souls. In Ordoo and Fatsa especially they came with their hymn books and their Bibles, with an evident determination to have a large personal share in the service, and no time was lost between their sharp, laconic, jerky utterances, and their fervent, simple petitions, expressed in their strangely mixed dialects. Each of these towns along the coast has a quaint, peculiar dialect, each differing considerably from all the rest. In general they may be said to consist of a mixture of three about equal parts; one part, good modern Constantinople Greek; another third, sonorous archaisms, with a strong Homeric flavor; and one third Turkish words twisted and enfolded and incorporated into the Greek forms in a most bewildering manner."

FATSA. — A STURDY BAND.

"We spent a happy, busy Sabbath at Ordoo, and on Tuesday morning we were carried on men's shoulders through the surf into a little sailboat in which we ventured out on the Black Sea to go to Fatsa. The wind was light but favorable, and carried us swiftly past the beautiful harbor of Vona, and around Cape Jason, and brought us safely, in about seven hours, to the little town of Fatsa. The preacher was standing on the shore to give us a welcome as we were pitched on to the beach, one by one, from men's shoulders, like so many bales of goods. For more than a week we were at this place, going in and out among the people, and not much of our time was lost. The sturdy little band at this point has endured about as severe a struggle as the church in Ordoo, and although the ending has not been quite so dramatic, the influence on public sentiment has been very decisive, so that the effort to drive out and annihilate evangelical Christianity has been abandoned once and forever.

"About eight years ago our brethren here, with great labor and self-denial, and with some help from abroad, put up a neat little building, which they used for half a dozen years as chapel, school, and parsonage. At length, however, their 'Orthodox' neighbors discovered that the simple worship of God so near to their houses constituted a nuisance, and they stirred up the government officials to find out that there had been some irregularity in the form of permission originally given for the building. An injunction was issued forbidding them to use the building for educational or religious purposes, and for many months these poor people have been without any school, and have worshiped from house to house, as they could find shelter. Remonstrance and appeal had little effect, and their patience has been sorely tried. At length, by the interference of British officials, a tardy and ungracious permission was granted to them to use the building 'until they could secure another.' But even this permission has dropped out on the way somewhere, and has never been presented to the people by the local government. And now the brethren do not care to press their claim for it, for in the mean time they have made another move, which is an example of their shrewdness and boldness, and promises to answer their purposes better than the former arrangement could. In despair of ever getting their rights in regard to the former building, and feeling sure that sooner or later they would require larger accommodations, they deliberately selected another site, and gained the assent of the local government, and finally managed to shame even the Greek priest into making a public and official acknowledgment on behalf of his people that there could be no valid objection to the Protestants erecting schools and a church there. Then, without a cent of money in their treasury, they proceeded to buy the place; one of the brethren — the only one of them who owns so much money — advancing the eighty-five Turkish pounds ($374) for the purchase and expense of transfer, taking the old building as his security, which building they hope to sell in due time for about 110 Turkish pounds ($484). This will leave them just $110 with which to begin building their church, when they get the regular permission from the central government.

"It is evident that they will need considerable help from some source before they get through. But they deserve it, if anybody ever did. The plot of ground which they have secured is a large one, covering about three and a quarter acres, within a stone's throw from the principal street of the town. Among the buildings on the lot was one of low, heavy stone walls, containing one room twenty-seven by twenty-one feet in size. Their little Young Men's Christian Association rose to the occasion, and undertook the expense of finishing off this rough building, so that they could hold their church services and their school in it till they could build something better. After the church is built the young men are to retain this little structure, either for their own work, or to dispose of for the benefit of their treasury. An indication of the spirit which still animates the neighbors of the former building is found in the fact that when my daughter went to call on the family that lives in it now, a stone came crashing through one of the windows of the room where they were sitting, thrown by the son of the priest who lives opposite.

"An account of the meetings we held during the eight days we were in Fatsa would make too long a story. They were simple, intense, eager. Thursday evening, after praying for foreign missions, we deftly transformed our service into a wedding ceremony, and married a young couple, very young they would seem to our ideas. This drew in a crowd of outsiders, that packed every inch of standing room and made each window one mass of faces. This did not conduce to the order or to the solemnity of the occasion, but it furnished an opportunity for the enunciation of some wholesome and unfamiliar truths in regard to the marriage relation and domestic life in general. The communion Sunday morning was a sweet and solemn service, and gave opportunity for nine persons to confess their faith and join the church. And in the afternoon half a score of babies were presented to receive the seal of baptism."

OUT-STATIONS OF CESAREA.

Mr. Fowle, of Cesarea, writes of a visit to this important out-station: —

"The people at Angora are very glad in the temporary possession of their former house of worship, and are hoping and working for permanent possession. The former preacher, who had claimed the house as his personal property, had embraced Islam. His mother and daughters have gone with him to his new faith. While we regret exceedingly the reproach that this must bring upon the name of Christ, we must confess to a feeling of relief that 'They went out from us, but they were not of us.' Their lives and conduct have long been a reproach to the name of Christian. It is supposed that he has taken this step to secure a favorable decision in the house suit. What the result will be is still uncertain.

"On our way to the capital, six weeks before, I had spent a Sabbath with this congregation, and was greatly pleased with the audiences both morning and afternoon; many non-Protestants were present. This congregation has continued its regular work without hindrance or interruption. They were fortunate in securing the services of a good pastor, and they have, too, a 'beloved physician.' The efforts of these two to recover their stolen house have been untiring, and the expense incurred has been very heavy. So far they have carried this burden without outside assistance. We await anxiously the final settlement of this lawsuit; if they are successful we may soon expect to see a strong, self-supporting, aggressive church in Angora.

"Istanos was formerly the joy of our hearts, but now we can think of it only with sadness, and a grief that is well-nigh hopeless. We hoped last fall that we had succeeded in reconciling the two factions in the church, but the quarrel has broken out afresh, with four parties instead of two. A strong, wise pastor might lead them up to renewed spiritual life and effort, but the choice of a leader is the very bone of contention among them.

"A ride of two and a half days brought us to Denek Madeni for the Sabbath. We are always glad to visit this congregation, for in spite of difficulties they present evidences of steady, natural growth.

"A few years ago they were far more aggressive than now; but they have become leaders in all that makes for righteousness and enlightenment in the town. Their preacher is second to none in influence and the brethren are his efficient colaborers. After the baptism of five children the communion was administered, and during the service the acting mayor of the town, with another Turk and a soldier, entered the chapel. They sat quietly and respectfully through the service and afterward were very cordial in their greetings.

"One feature of the Sabbath deserves special mention. For many months they have had a 'Self-improvement Circle,' under the leadership of the preacher, who chooses the topics to be considered. The topic for that Sunday was 'Effect of a virtuous youth on one's after life.' Two Gregorians and one Protestant spoke, by appointment, on the subject; there were recitations and verses, as well as songs in both Armenian and Turkish. But what pleased me most was to see the cordial, fraternal mingling in the audience of Gregorians, Protestant Armenians and Greeks, and not a few Orthodox Greeks. It was very refreshing, and suggestive of the 'good time coming' to find such an audience considering such a theme in these times. This spirit is spreading among the people; slowly, to be sure, and yet unmistakably. Christianity has yet a future in this land, and it is not too much to hope that many a small, despised Protestant community of to-day will become the propagating centre of this new regenerated life. If a remnant can escape fire and sword, and can learn the lessons of the times, they will be fitted for glorious service in the future. May they and we not be found wanting!"

Central Turkey Mission.

PREACHING TO GREGORIANS. — MISSIONARY ZEAL.

MR. MACALLUM writes from Marash under date of February 8, referring to a pleasant tour he had made to Tarsus and Adana. Some good students will doubtless be sent from Dr. Christie's St. Paul's Institute at Tarsus to the Theological Seminary at Marash. Mr. Macallum visited several villages, of which he says: —

"In each of these places I was invited to preach in the Gregorian church, an invitation I was very glad to accept. In Kharun, after preaching to the Gregorians, our Protestant brethren met in the same place — our church there was burned — and I administered the ordinances of baptism and the Lord's Supper. It was a deeply interesting experience for me.

"I saw yesterday a very interesting proof of the vitality of our Marash churches. It was Missionary Concert Sunday, and our subject was Madagascar. The people were all deeply affected by the story of God's work in that island. At the close I showed them diagrams exhibiting the condition of the world to-day, calling attention particularly to the great black mass of heathendom. The result was quite unexpected. I made no appeal for money for missionary work, as the collection was to be for an orphanage here; but after the service the people came crowding around the pulpit and with a most delightful spontaneity presented their offerings 'to send the light to those who are in darkness.' Many who came unprepared promised to give next Sunday. Although the church suffered severely in the massacre, and a large number of those present had been kept from death only by the charity of the Christian world, their gifts amounted to nearly two liras, and I am sure when the same facts are laid before the other churches in Marash, they too will wish to participate in the good work. But after all, the money is not so important as the love and zeal they manifested as they presented their offerings. We all have a feeling that the time has come for a great missionary awakening in this land, and we desire to do all we can to help it on."

Eastern Turkey Mission.

RELIGIOUS AWAKENINGS.

LETTERS from Mr. Browne and Miss Bush, of Harpoot, who have been spending their time in the towns upon the Harpoot plain, especially Hulakegh, Hooiloo, and Perchenj, report that while at the first people seemed dazed and broken-hearted, they soon responded to the gospel message, and on February 7 Mr. Browne could write from Hulakegh: —

"Yesterday was a most blessed day, yes, full of blessing to us all. After a very rigid examination, which the candidates sustained excellently, ten men and eighteen women were approved for admission to the church. Others were advised to wait till the Easter communion, and they assented to this advice in the best spirit."

Mr. Browne says that he has not preached formal sermons, though the Gregorians and others have urged him to do so, but has sought simpler methods. Though holding three daily services, he has had personal work with inquirers all the way along. Writing at a later date from Hulakegh, Mr. Browne says: —

"It seems to me that the work is now on a good basis and promises well. New voices are heard every day, and the work has not yet reached its climax. In the young men's meeting of February 7 not less than fifty reaffirmed their purpose by God's grace to lead a new life. Many of the older men are thoughtful and seem to be near the kingdom. Even the headman of the village tells his wife that he cannot sleep at night as formerly, and he comes to every meeting and was joyful in seeing his own son join the church. Many mature men are much moved, though they cannot give up their sins. There were said to be 800 present at the communion service yesterday, though possibly there were not more than 600. Large numbers stood through the long services, while many who were unable to enter went away."

Of Hooiloo the first report was that the church was in an exceedingly cold state, but it was not long before a decided quickening took place. From this village the missionaries went for a few hours' labor in a neighboring village of Tadem, of which Mr. Browne writes: —

"We remained there perhaps three hours, and every moment was full. Miss Bush had a little meeting on the roof with a dozen women, and I held a conversation and peripatetic meeting with the chief men. Then the vartabed met me, and I had a pleasant visit with him. The principal men all kissed my hand on leaving, and very strongly urged our coming soon to make them a long visit. Then we crossed the hills to Yertmenik, where our reception, to use a popular term, was simply an 'ovation.' Miss Bush first held a meeting in the church, while I had a conversation meeting with the men in front. When Miss Bush had finished, she with the women occupied the gallery and the back of the church, there being 100 or more women and girls, while the men, about half as many in number, took the body of the house. They gave most excellent attention. We returned to Hooiloo in season for the sunset meeting, after which we had a meeting with those who desire to unite with the church at Easter, some thirty in all."

Of another village visited Mr. Browne writes: —

"Miss Bush spoke to a crowded meeting of women, held in the Gregorian church, while the only place which could accommodate my audience was the Gregorian graveyard. When Miss Bush had finished her meeting, she sent me word and my meeting adjourned to the church. We there found that the women had crowded into the gallery, and I had a fine audience of men and women, and though Gregorians they gave me as excellent attention as could any Protestant congregation."

At a village named Shuntil, Mr. Browne held a service in the Gregorian church, at sunset, of which he says: "After a continuous meeting, all day as it were, I stood before the church, which was packed full, and I seldom have seen a more intent or interested audience than that body of Gregorians who have formerly been so bitter in their hostility to Protestants."

Is it strange that Mr. Browne concludes his letters, of which we have given only brief extracts, with the words, "Oh, that we had the workers and means to enter in and possess the land"?

Marathi Mission.

QUICKENED RELIGIOUS LIFE.

Mr. Winsor, of Sirur, writes with deepest thankfulness concerning the gifts which have been received for the relief of the sufferers, especially the large amount transmitted through the *Christian Herald*. Of the spiritual work he says: —

"As we have moved out among the people, and as our preachers go from village to village, we are all convinced that the hearts of the people are touched by the truths of the gospel. There certainly has never been a time in this region during the years we have been here when there was such a widespread conviction that Christ is the Saviour. The preachers and teachers, as they give in their reports, assure us that the hearts of the people are moved, and that they listen as never before, and seem anxious to have the Bible and tracts read to them. Let me beg that we may be specially remembered in your prayers.

"Our Christians have been roused by what they see among the people. Dr. F. E. Clark's visit did us much good, and the church has been stirred to new activity. Our Christian people seem to have gained a new conception of their responsibility, and they are a great comfort to us as we see them so earnest in their Christian efforts. A Mussulman who has been attending our services over two years has now come out publicly. Notwithstanding the serious times we are in, there is an air of joyfulness about our people."

Madura Mission.

THE PASUMALAI SEMINARY.

DR. JONES writes: "I shall soon have the pleasure of graduating from the seminary eight young men, constituting, on the whole, the best class that has left since I have had charge of the institution. They will all go out to positions of usefulness and responsibility, one remaining as an instructor in the seminary. It has been a great pleasure to me to see these young men develop in thought and life during the last three years. I have full confidence that they will render good account of themselves in our mission during the coming years."

Dr. Jones speaks at length upon the financial burdens which have come upon him in connection with the seminary, the reductions being so heavy that it is impossible to keep the institution going without additional aid. There are twenty-four students, some of them with families to support, besides the staff of teachers and incidental expenses, and only $575 for the whole year. Dr. Jones adds: —

"I will not say anything about the reductions upon the other departments of my work, formidable though they be; for I can find ways of struggling for these, and can get outside help or even cut down the work without serious danger of permanent and irreparable injury. But in the seminary it is different, and I have a sad and wretched sense of injury when left under an unreasonable burden of debt and responsibility to carry on what I know to be the most essential and precious department of our work. May the Lord answer our prayers for this work!"

North China Mission.

INTERESTING CASES.

MR. PERKINS, of Lin Ching, writes from there January 12: —

"We have done more touring, I think, this winter than ever before. Last week I made a tour to the southwest. In two villages I think the gospel is beginning to take root. In one of these places a relative of an inquirer visited me at the inn and asked me to exhort him to read our books less and give more attention to his family affairs. He described him as so 'blinded' by the doctrine that he did n't care whether he ate or not. I assured the relative that I would give proper advice, but that according to my observation cases of this sort were not generally serious.

"Cases of deep interest in our message are few and far between, but it seems to me that general interest and readiness to listen are evidently on the increase. In several places we were urged to stop and speak in the villages, and were listened to with good attention.

"Another thing which is evident is the growing use of opium. This, I have been told, cost in this region, some thirty years ago, 9,000 cash per ounce. Now it is generally raised in China and sells for 200 cash or less per ounce, and is thus brought within the reach of the common people.

"It is the contention of Confucianism that every man has in himself the power to resist temptation and perfect his own character. It is the contention of Christianity that this isolated effort of the individual must end in defeat.

"The spread of this so-called curse is to those who look below the surface a living witness to the truth which Christianity maintains, and no nation needs the illustration of this truth more than does

China. For the prodigal, famine and misery were not evils, but the Father's merciful messengers. Is not this the Christian interpretation of this national scourge?"

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Shansi Mission.

ADDITIONS. — A BUDDHIST PRIEST.

Mr. Atwater, of Fen-cho-fu, under date of December 30, writes that instead of returning to America, as at the time of Mrs. Atwater's death seemed to be necessary, he now plans to send his two eldest children to the United States, he remaining at his post. He writes: —

"There is a steady increase in the number of our probationers. We are having additions every few days. We desire to test them thoroughly, but it cannot but mean that we shall have a real and true following in the near future; men who, though unlettered, still are independent of us financially and understand enough of the Gospel of Grace to save themselves and to be a light to their various communities. And that is what several are doing. They are bringing in their friends and neighbors to break off opium and to believe the gospel. I can only say, 'Praise be to God!'

"We have had the unusual sight of a Buddhist priest in the opium refuge lately. He has conducted himself in a very commendable fashion while listening to a teaching destructive to his present calling. He admitted to me without reservation that he had no faith in the idols, and said that he did not believe he could forgive sins by reading prayers to Buddha. As he makes his living by it, this was a serious admission on his part. He said also that if he could get any other way of livelihood, he would turn Christian. We have exhorted him to choose the right way, and trust that he may witness a good confession before men.

"We have a case showing how the gospel takes root. A plain farmer called on me the other day and without further parley asked to be taken on probation. I had never met him, and asked how he came to his present decision. He said that he had heard Rev. M. L. Stimson preach and had been to church twice. But he says he took down his idols at that time, and has never worshiped since. I asked him why he had not come to church since. He said he did not know anybody else, and was afraid to come. I assured him we were all alike. I told him I would not take him on probation until he had worshiped with us a few times and he had got started in the right path. But as he came to church the next Sunday, and others there spoke well of him, we took him on at that time. I trust we have here a true though very simple-hearted disciple."

RELIGIOUS INTEREST AT TAIKU.

A striking account by Mr. Williams of the way in which Nan Chang, a village five miles south of Taiku, was open to the gospel will be found in *Congregational Work* for the current month. Of the interest in Taiku city itself, Mr. Williams writes: —

"We are now in the midst of the Week of Prayer. The meetings are quiet and thoughtful, with perhaps the presence of the Holy Spirit felt in less marked degree than last year, and yet every night inquirers have asked for the prayers of Christians on their behalf. In the first meeting, four publicly professed Christ; a servant, two opium patients, and my personal teacher. He is a Confucian scholar of exceptional standing and ability; a kind, fair-minded man, who has been inclined to put 'our Jesus' (as he was wont to say) on a level with Confucius, 'The Holy Man.' He has been addicted to the use of opium for more than thirty years and recently attempted to break off, trusting in his own strength and in the use of pills, bought in Tientsin, claiming to be of English concoction. He made his boast that he had broken off without suffering, and at half the expense of a course of treatment in the opium refuge. But alas! the terrible agony, proof of his sincere purpose as well as the groundlessness of his trust, came upon him, and he piteously begged Mr. Clapp to give him the needle. Utterly broken in spirit and body, he entered the refuge and took the regular course, suffering doubly what he would have done had he been wiser. He now humbly expresses repentance of sin and reliance upon God; it is to be hoped with sincerity.

"At the second meeting, three expressed desire to become Christians, — a schoolboy, a carter, and a store clerk. The next evening another clerk from a neighboring shop, and last evening a literary graduate from a town ten miles away, took the same stand. I have mentioned them all that you may know what sort of people are inquiring the Way of Life.

"Experience teaches us that we must be very cautious in dealing with these professors. We are constantly distressed with the fear that they are insincere. Some of those who have had most experience have come to the conclusion that it is best to keep such as have broken off the use of opium waiting a full year before even taking them on probation. Those of the teacher class so often make profession simply with the hope of securing a position with the foreigners that we are filled with suspicion. Our confidence is so often misplaced that we sometimes, undoubtedly, seem cold and indifferent. The work has so many disheartening features that sometimes we simply have to press forward and work, not allowing ourselves to stop one moment to consider results, or we should faint by the way. But it is not always so. We also have our hours of encouragement when the work looks bright. Such Christians as teacher Liu, always preaching the blessed word; teacher Tu, slow but spiritual; merchant Wang, strong in faith and steadfast in persecution; and Mr. Wang, open-hearted and conscientious, fill us with faith in God and hope in the final regeneration of China."

Japan Mission.

A STRIKING INCIDENT.

Dr. DeForest, of Sendai, writes under date of March 8: —

"The most striking event so far this year was a Christian funeral, eighty miles north, to which I was especially invited by the mayor of the city in whose house the services were held, and who, with his entire family, is a Christian. The good work had been going slowly there for many years, but began to look up again last year, and it was thought best to affirm by means of an open service the new doctrine this leading citizen has long held. The teachers and officials and leading citizens were gathered and the sermon was assigned to me. I have never had such an opportunity in that city, Mizusawa, and I gladly accepted it. I recognized as fittingly as possible the very great courtesy shown in inviting a foreigner to address them at a time when their hearts were saddened by the death of their widely beloved physician. And I drew from this the great truth which Christianity teaches, that all race distinctions vanish in the presence of the one Father of all men, so that we really in our deepest natures are brethren. Then I pressed on to the magnificent hope of eternal life and definite immortality that we have in Christ — a truth that is vague in all other teachings, a truth that brings to light the unspeakable worth and dignity of human life. I have since received two letters of thanks, one from the mayor, the other from the Christians; but no length of thanks can conceal the fact that it is well-nigh impossible to speak in this language sympathetically and so correctly that the thought will go direct to the heart, instead of being marred by some slight infelicity of expression that a native would naturally avoid."

West Central African Mission.

THE NATIVE EVANGELISTS.

Mr. Currie, writing from Chisamba, January 20, speaks of the proficiency of some of the native young men in carpentering, so that now there will be no necessity of transporting into the interior doors, windows, or other portions of the houses they may build. Mr. Currie gives a most cheering account of the work of the native young men who have entered upon evangelistic work: —

"The young evangelists go out to the villages twice a week with fair regularity, and are received in every direction with respect and good will. Last week they came back saying that the Chief Kanjundu, of Ciyuka, had decided to build a schoolhouse close to his ombala so that we might place a teacher with him to instruct himself, his old men, and young people how to read and how to act aright. They say his young men have already begun to cut the timber, and that he is going to make the nails, and then is coming with cattle to ask for workmen and windows to build the schoolhouse, with an extra room for the white teachers to live in, when they come to visit him. The idea is the outcome of the man's own thought, and if carried out will not only be something new in this part of the country, but it will also be a cause for profound gratitude to God.

"In another district the chief, who is one of the largest traders in the country, spread for the evangelists a table (they usually have their food put on the ground) and showed them many marks of respect. In conversation this chief said: 'I placed my boys at the coast school. They came back knowing a little Portuguese; but they do not respect their own father, cannot build a decent house. They are drunkards, and have taught me to drink until I have begun to lose my wits and waste my money and destroy my strength. Now I am trying to limit myself to one small cup of rum a day. If I had only sent the boys to Nana (the missionary), they would now have been men and able to go about the country with respect.' This chief has sent to ask for mechanics to build him an adobe house, and offers to pay for their work. If we can send young men, they will be able to preach the gospel during the time they are in his district, and live it before his young people.

"Some of the chiefs in this district said the other Sunday, 'Why does Nana urge us every week to believe in Christ? We all come to hear the words and believe them.' One of their number replied, 'Yes, with your mouths; but that is not what is wanted; Nana says we must believe with our hearts and obey the words.'

"During the week the acting chief said to some of the young men, 'Nana seems to think we are not listening to what he says, but we are, and are thinking of the words also; but it does not yet appear to us what we ought to do.' May the Divine Spirit teach them what to do and help them do it!"

THE WORK AT KAMUNDONGO.

Dr. Wellman sends the quarterly report of Kamundongo station. He gives the usual program for Sunday work as follows:

"Mr. Sanders, myself, and the station lads all start off at about five o'clock in the morning for some village from thirty minutes to an hour or more away. An evangelistic service is thus held in the village before the people get away to work and visit. On returning, morning service is held, at which Mr. Sanders preaches, and after that Sabbath-school. In the afternoon is the catechumens' class, in charge of Mr. Sanders, and the women's prayer-meeting, in charge of Miss Fay. In the evening the native Christians hold an evangelistic or devotional service. On communion Sunday the Lord's Supper takes the place of the afternoon service.

"Of course all the members of the mission take every opportunity of presenting the Word to the people, either at the villages or on the station. I personally find in my medical work many opportunities to present the truth, now that I am able to speak a few words."

The school work goes on smoothly; there are about forty enrolled in the two schools under care of Miss Fay. Of his own special department Dr. Wellman writes: —

"The medical work is in a singularly flourishing and (to me) satisfactory condition. It seems that any one who will try cannot fail of success in this department. The people have given their confidence in a far greater measure than I could expect. I have from twenty to thirty persons here for medical and surgical treatment every afternoon. Fortunately I have had several successful though severe surgical cases, and these healed ones are a sort of 'walking advertisement' for the work, as the people all acknowledge that these patients would have died had they not been treated.

"The industrial department is becoming organized and promises to be a great aid to the work. Our oxen and plows are in running order, and the crops look well. I am surprised continually at the aptness which some of the young men show in the use of tools, and also at their success in working with the native woods.

"If I may add a purely personal word, I would wish to say that I find my hear continually full of thankfulness to God for calling me to this particular work. I like the country, I like the people, I like my associates, and I like the methods and spirit of our Board and its work. Yesterday completed our first six months' work in this station, and were I to sum up in a single word the condition of my mind and heart at this time, that word would be 'contentment.'"

CHRISTMAS AT CHISAMBA.

Miss Margaret Melville writes from Chisamba: —

"The Christmas feast passed off very pleasantly, and we hope with great profit to those who attended. At 8.30 A.M. all of us at the station met for morning prayers in the schoolhouse. Even at that time there were a number of villagers present, for these people have no objections to rising early. At the close of this service, Ngulu and my sister distributed a shirt, a coat, or a jacket to each boy and girl living at the station. All seemed pleased and we adjourned to be called again at 10.30 for the public service, when the large schoolhouse was crowded to overflowing, many remaining out of doors, as no room could be found in the schoolhouse. To this large number of people, estimated at 800, the 'old, old story' was again told, but to some it was a very new story; they perhaps had never heard it before. We know not what the harvest may be. At the close the feast was served by the boys and girls to the people. This consisted of meat supplied from Mr. Currie's herd of cattle, two oxen being scarcely sufficient, and mush made from meal brought from the villages by the women. Very early in the morning one might see them coming with their baskets of meal, and in fact until the afternoon they continued to come."

After the feast was over, the people indulged in games, and the day was one long to be remembered both in its social and in its religious aspects.

East Central African Mission.

A SCHOOLHOUSE. — HOPEFUL CONVERTS.

MISS GILSON, writing from Mt. Silinda, January 5, gives two very cheering items. First, of the new schoolhouse at Mt. Silinda: —

"The building is of burned brick, sixteen by twenty-eight, with walk eight feet high. All the materials for the building, except a few nails and hinges, were obtained within a mile of the site. As yet there is only unbleached calico where the four glass windows should be; the floor is of earth, and the seats are split logs. It was estimated that it could be put up for about $100; the whole cost, as reported by the committee, was $106. The small expense at which the building was erected was only possible because most of the work of laying the bricks and putting on the roof was done by the missionaries. Mjadu, one of the Zulu evangelists, assisted in laying the bricks.

"Many are presenting themselves as candidates for church membership. Their examination was thorough, and on the whole very satisfactory. The clear grasp which many have of the fundamental doctrines of Christianity shows how carefully they have been instructed. Fear of punishment for sin was the motive which first influenced the majority; none of them doubt the personality of Satan. Two things were very gratifying — the honor given the work of the Holy Spirit and the feeling with most that they must make known the good news to others. It is planned to organize the church next Sabbath."

THE CHURCH ORGANIZED.

At a later date, January 15, Mr. Wilder wrote: —

"Last Sabbath morning during a pouring rainstorm, but partially protected in our unfinished schoolhouse from the inclemency of the weather, the first church of Christ in Gazaland was formed, with sixteen members, all on the profession of their faith. Two days later we had to send away thirteen lads, because it was quite impossible to secure food for so many any longer.

"All of these lads were in school. Six of the number had just been admitted into the church, and are forthwith sent away to their heathen homes, 100 miles away. This might seem a rash thing to do had not these young converts been long tried, having suffered persecutions. One of our chief concerns still is to obtain food enough to eat, strange as it may seem. The locust plague and the severe drought, to say nothing of the rinderpest and the effects of the wars, have brought the country to a severe pass. Yet not once have the missionaries gone hungry, nor are they likely to do so. But some of the natives have died of starvation. The smallpox has abated, but this has been followed by dysentery, which has carried off many victims, and is still attacking the weak with fatal results. In addition to all this, the Prudential Committee have perplexed the mission beyond measure by not granting our estimates, already reduced to an almost unworkable basis.

"But in all this distress and discomfort we are filled with the profoundest gratitude because God has blessed the labors of his people so abundantly within the three short years. All of the missionaries and three Zulu helpers are impressed with the genuineness of the Christian character of the candidates. Collected here, to publicly profess the Saviour of the world, were a representative of the warlike Matebele, whose home lies some 300 miles to the west, lads from the mountains about us, also young men from the Lowlands, 100 miles to the east, a Zulu helper's son from Natal, and children of the missionaries from America. What possibilities may there not be in such a company of young Christians! Let that good brother who at the meeting in Pittsfield pledged $1,000, making it possible to begin this mission three years ago, see in this little church a reward for his faith, a return for his sacrifice; and let all who have given of their means and prayers to this mission thank God for his goodness. With the assistance of the missionaries the church raised over eleven dollars at its first contribution. It has elected a clerk and treasurer and two deacons, and is pledged to full self-support from the first. Their constitution reads, 'There shall be a shepherd who shall eat of the food of the flock.' Let each reader of this account pray for this company of young Christians."

Zulu Mission.

SPECIAL INTEREST. — BOYS' SCHOOL AT AMANZIMTOTE.

Mrs. Bridgman, of Umzumbe, now in her thirty-eighth year of service, has been residing for a time with her children at Amanzimtote, and has been laboring in the Boys' School at that station. Under date of February 1 she writes: —

"To be situated in the midst of sixty Zulu boys and young men, all under perfect discipline and control, and with very few exceptions eager for instruction, is an opportunity which any missionary might covet. The evident appreciation by the boys of my willingness to help them was to me a pleasant surprise, but was easily explained in view of the fact that, as a rule, all natives show a natural veneration and esteem towards aged missionaries. This I consider a strong argument in favor of missionaries 'investing' their last days, so often their best, in the field and among the people for whose uplifting they have labored so many years. Even when too feeble for active service, their very presence is a power for good which ought not to be lost to the work. I always regret to hear of missionaries going to the homeland to 'spend the evening of their days.' Here in Natal I deem it more and more a privilege to grow old among this native people, and hope, if the Lord will, to have yet many years of influence among them.

"The work in the Adams School was rendered more delightful by a season of special religious interest, which occurred near the beginning of the term. The whole school was moved and every boy came out on the Lord's side. We could not know that there was really a change of heart with every one, but it was worth a great deal to have every boy committed on the right side, and to know that there was no one in the school whose secret influence was against the things of Christ. More than I can tell did I prize the privilege of personal acquaintance with each of those boys and the opportunity to lend a little influence in helping them on to lives of usefulness. There were sixty who had their home in Jubilee Hall, fifty-five of the number being Normal School boys."

CHEER AT UMZUMBE.

Mrs. Bridgman reports a recent visit to her old station, Umzumbe, where the most of her missionary life has been spent, and she writes: —

"I had many opportunities for meeting with the people, both in public and private, and for personal talks, and found much that was pleasing and encouraging. A very good state of feeling seems to prevail in the church, and the inquirers' class is large and well sustained. As far as I could learn, Mabuda continues faithful and earnest in his work and commands the respect of church and people. I was greatly pleased by the improved condition of things among the young people, who are the most trying class to deal with on all the stations; and Umzumbe has been no exception in this respect for the last ten years. Sad indeed it is that some who have had the best opportunities in our schools should be leaders in wickedness. Of these some have now drifted away to other places, and some, I am most thankful to say, have turned from the service of Satan unto God, and to all appearances are new creatures in Christ.

"During the last term a very decided religious interest has been manifest among the children in station school. A large number came of their own accord into the inquirers' class and stood up to say that they had given themselves to Christ. Indeed there has come a wonderful and most delightful change over the attitude and appearance of all the Umzumbe young people. We no longer hear of parties and dances and night singing, but instead there is a spirit of quiet earnestness, regular and respectful attendance at religious meetings, and an evident desire to help and to be helped in the better way. Nearly all are in the inquirers' class, which is large and well sustained."

Mrs. Bridgman reports several interesting cases of persons who had been brought under Christian influences at Umzumbe and in the out-stations. In the kraals also there is much that gives joy and hope, and Mrs. Bridgman is looking forward to the time when she will be able to do itinerating work among the people at each out-station.

Notes from the Wide Field.

AFRICA.

UGANDA. — A remark of Bishop Tucker in the *Church Missionary Intelligencer* for March, though startling, seems to be borne out by the facts which he presents. He says that in Uganda "we are face to face with a work almost unparalleled in the history of the Christian Church." The facts upon which this statement is based have recently been collected on the spot by men who are actually engaged in the work. These are some of the facts: There are in the sixteen provinces of Uganda, from which the details are given, 57,380 "readers." A "reader" is not always a Christian, but he is one who desires to read the Word of God for himself, and he is in the line of those who are studying Christian truth. Among these men are several of the great chiefs, who are devout Christians, some of them of long standing. There are thirty-three islands in the Victoria Nyanza, and on these islands there are no less than 6,395 "readers." The number of churches or reading houses is given as 321, having sittings for 49,751. These buildings are of all sizes, some of them having accommodations for only thirty, while the great cathedral on Namirembe Hill will accommodate 4.000 worshipers. Most of these houses are built of reeds, timber, and grass. They are said to be bright and airy, and in some instances beautiful, although they are not of a very permanent character. The average attendance on the Sundays is given as 25,300, while at the week-day meetings there are present 6,307.

These figures are certainly most significant. But more significant than these even is the table giving the number of teachers or preachers. There are two classes of these: first, those that have been recognized and formally set apart by the Church Council; and, second, those who are approved simply by the local governing body and the missionary in charge. The majority of these latter are not paid at all, and are simply honorary workers. Of the first class there are 192, and of the second class 533, making a total of 725. Some of these have no great education, but as a rule they are said to have a "thorough knowledge of the gospel in their heads and the love of God in their hearts." Of the total number of "readers" given above, it is found that over 20,000 have gone beyond the rudiments, and can read the gospels, and that they are engaged in the study of the Word of God. Bishop Tucker says: "The Baganda do not read as we at home, alas! too often do — a few verses in the morning, hurriedly read, and as soon forgotten, and the same again in the evening, and the book closed for the rest of the day. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture, certainly of the Gospels, far beyond that of the average professing Christian at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality have their fetters broken and go forth continually in the glorious liberty of the gospel of Christ. And this, not as the result of a mere gradual improvement from evil by the exercise of a strong will, but as by the finger touch of the Most High, who has raised them from being the slaves of Satan and the captives of vice, and set them on high, capable of living to His glory."

In March, 1896, there were not less than 2,500 communicants in the churches of Uganda. This story is most wonderful in view of the brevity of the time since the people were in absolute darkness, without a written language and under the entire dominion of Satan. When the central position of the mission is considered, and its relations to other sections of the great Continent, as well as the character of the Baganda, the words of Bishop Tucker are not too strong: —

"Now is the opportunity. Now is the crisis in the history, it may be not of Buganda merely, but of nations in Central Africa whose millions are as yet lying in darkness and the shadow of death, but who, through the grace and power of God and the instrumentality of the Baganda, may even in this generation be brought out of darkness into the marvelous light of the gospel of Christ."

THE SOUTH AFRICAN GENERAL MISSION. — This mission was formed in 1894 by a combination of the Cape General Mission and the Southeast Africa Evangelistic Mission. Rev. Andrew Murray, of Wellington, is the president, with an executive committee in South Africa and a council in London. It works on undenominational lines among the Europeans, natives, and Jews in South Africa. It has work not only in Cape Colony but in the Transkei, Pondoland, Basutoland, Swazieland, as well as at Johannesburg and other points. The organ of the mission is entitled *The South African Pioneer*, an attractive monthly magazine which gives letters from the missionaries and many articles in the well-known spiritual vein in which the president of the society, Andrew Murray, always writes. The local representative in this part of the United States is Miss Anna W. Bumstead; 70 Mora Street, Mattapan, Mass.

MADAGASCAR.

The London Missionary Society has felt constrained to make public a statement in reference to the effect of the French occupation of Madagascar. The society hesitates to accuse the French officials of want of good faith in declaring that religious liberty is to be enjoyed by the Malagasy, but the fact is they are not vigorously preventing the machinations of the French Jesuits, who seek to inspire the natives with a hatred of the English and to overthrow Protestant worship. The Christian converts hitherto have been connected largely with the London Missionary Society, and consequently they have been objects of attack. General Duchesne and also the Resident General recognize the loyalty of the Christians and have no complaint as to the conduct of the missionaries, but the Jesuits are zealously inciting the anti-British and anti-Protestant feeling. Protestant places of worship have been taken possession of by the Roman Catholics, and the French officers have not resisted. Two French missionaries, MM. Lauga and Kruger, of the Protestant Foreign Missionary Society of Paris, have denounced the tactics of their countrymen in Madagascar, and have made such representations to the French Minister of the Colonies as to lead him to send explicit instructions to the Resident General to prevent the transference of religious buildings. The statement put forth by the London Society gives details from a large number of sources as to the corruption and intimidation practised by the Jesuits in forcing the people to forsake their Protestant worship and give over their chapels to the Romanists. As an evidence of the good faith of the English missionaries, in conforming to the rule that the French language shall be taught in their schools, it may be stated that 200 of their teachers are being instructed in French three days each week. While there are many defections on the part of members of the Protestant churches, there is yet evidence that many Christian people will never consent to deny the faith.

JUBILEE OF THE CANADIAN PRESBYTERIAN MISSION.

It was fifty years on the thirtieth of November last since Rev. John Geddie and wife sailed for the South Seas as the first foreign missionaries of the Presbyterian Church in Canada. The story of Dr. Geddie's remarkable work has been often told. It would seem that by his going he accomplished as much for the churches of his native land as he did for the people in the New Hebrides. When he returned to Canada after twenty years of service Dr. Geddie could bring no specimen of the idols of Aneityum, since no heathen remained on the island, and he found the churches of Canada having a very different attitude toward foreign missions from that which they sustained when he first went out. Sir William Dawson, the eminent scientist, who was an early friend of Dr. Geddie, in an article in the *Presbyterian Record*, describes graphically the opposition which arose at the time of the original proposal to open foreign missionary work. The scheme was denounced as chimerical, and Mr. Geddie was declared to be unsuited to the work. But with unfaltering courage Mr. Geddie pressed the cause of foreign missions, and he succeeded in arousing the churches both before he went and subsequently by the story of the marvelous success which attended his mission. To-day Geddie is recognized as one of the great names on the missionary roll, and the Canadian Presbyterian Church is fairly awake to its responsibilities in giving the gospel to the benighted. It has now, counting men and women, six missionaries in the New Hebrides, thirteen in Trinidad, one in Formosa, twenty in the province of Honan, China, and thirty-nine in India. Sir William Dawson bears emphatic testimony to the great influence of foreign missionary work in elevating the Canadian churches to a higher plane of Christian living and activity. The history of these churches demonstrates the fact that there is nothing which will build up Christians and fill them with holy zeal like an effort to give the gospel to those who have it not. They gain their best spiritual inspiration, divine truth takes its deepest hold on the hearts of believers, when they strive to proclaim their truths at the ends of the earth.

Miscellany.

BIBLIOGRAPHICAL.

Rev. George Champion, Pioneer Missionary to the Zulus. Printed for private circulation.

This sketch of the brief service, from 1834 to 1839, of one of the founders of the Zulu Mission is of interest to all who have watched its growth. The character of Mr. Champion, as here seen, is a noble one. Brought up in luxury, the pride and joy of a wealthy grandfather, who gave him every advantage of education, he was early brought to an entire surrender to Christ as his King. This came about in a remarkable way. In a college vacation, while riding on horseback through a quiet wood road, he stopped at a brook to water his horse. As he did so, a stranger rode up from the opposite direction and stopped for the same purpose. After a few courteous words, the stranger spoke of "the water of life," and as the reply showed that young Champion was not a Christian, the other in a few earnest words urged the Saviour's invitation to "Come."

This was the means of the young man's conversion and of the entire consecration of his life to Christ. He often thought of the stranger, whose face he remembered perfectly, and said, "I shall know him in heaven." While in Africa the "Life of J. Brainerd Taylor" was sent him, and when his eye fell on the likeness of Taylor, he recognized the face of his unknown benefactor.

His decision to go to Africa came like a thunderbolt upon his grandfather, who offered him all his wealth if he would give it up; or he would pay the expenses of five to go as substitutes. No! he felt that the Lord called *him*. When this generous old man found that he could not turn his grandson from his purpose, he gave him $60,000 to pay his expenses to Africa and back, should he need to return. Ill-health did oblige him to return after four years of pioneer toil, and he died in 1841, at the age of thirty-one.

Let no one, therefore, say that this short life was a failure. It was one of the morning-stars which ushered in the day of gospel light in southern Africa. It was a foundation stone in the spiritual temple still rising there to heaven.

In 1889, fifty years after this early champion of the cross laid down his life, another brave man went out to British South Africa, and in 1895, after only six years' service, he also went home to receive his crown. His story is told in one of the best of recent biographies entitled: —

A Hero of the Dark Continent. Memoir of Dr. W. A. Scott, Church of Scotland Missionary at Blantyre. By W. H. Rankine. Messrs. Blackwood & Sons: Edinburgh and London.

The early training of Dr. Scott is as delightful reading as was that of his countrymen, Paton and Mackay. He had also the rollicking fun, the fine, strong frame, the superiority in athletic sports which have distinguished so many of the younger set of British missionaries, such as Bishop Hannington. Add to this the absolute devotion of his later student life to Christian service, and we have a remarkable combination of the qualities which would have fitted him for a long and most useful missionary life. "There is a secret in the ways of God."

After his college graduation young Scott was obliged to support himself through the remaining preparation for African service, to which he was now looking forward. He took the two courses of Theology and Medicine in the Edinburgh University at once.

"It is pretty hard work to do both at once and make your living besides," he wrote; "but I believe I am right in taking this course, *so it has got to be done*." He did it by four hours' daily of private tuition and by his skill as a draughtsman, although entirely self-taught in this latter direction. His work was much sought after in the execution of microscopic drawings in water colors for the illustration of surgical books. A friend declares that he earned £150 yearly and spent only £20 upon himself. He certainly spent as little as possible, for he was all the while actively engaged in varied work among the poor in the Edinburgh parish of Greenside. In the "Children's Church," the Sunday-school, and the Young Men's Guild he found full scope for his artistic gifts, for his carefully trained tenor voice, and for brotherly love and self-denial.

But it is impossible in this notice to give a just idea of so remarkable a life. We hope at another time to draw from the rich stores of Dr. Scott's biography a fuller account, especially of his missionary work. He sailed for Africa in 1889, and established himself at Blantyre in the Shiré Highlands. Blantyre is the centre of the Church of Scotland Mission and is "likely to become the capital of East Central Africa." Here, after six years of faithful labor, Dr. Scott died of malarial fever; an indescribable loss to the mission. "The best man," said a European resident, "who ever came to the Shiré Highlands."

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897: —

May. — Missionary Heroes. (Alternative topic, Foreign Missionaries.) *June.* Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the churches at home: that being imbued with the spirit of Jesus Christ they may respond to the call of Providence to enter open doors of opportunity for the evangelization of our own and other lands; that there may be an increase in the knowledge of missionary work, better methods of giving, a clearer conception of Christian stewardship, and more constant and believing prayer for the coming of God's kingdom. (See page 179.)

ARRIVALS AT STATIONS.

January —. At Jaffna, Ceylon, Miss Mary H. Irwin, M.D., and Miss Isabella H. Curr, M.D., to join the Ceylon Mission.

March 7. At Kōbe, Japan, Miss Emily M. Brown and Miss Gertrude M. Wilcox.

DEPARTURE.

April 1. From San Francisco, Miss Adelaide Doughaday, previously detained by illness from rejoining the Japan Mission.

DEATHS.

March 30. At Amherst, Mass., Mrs. Isabella H. Bliss, of the Western Turkey Mission.

March 31. At Rockton, Ill., Rev. I. Fayette Pettibone, D.D., of the Western Turkey Mission. (See page 172.)

Donations Received in March.

MAINE.

Bucksport, Mrs. Edward Buck,	5 00	
Cumberland, Cong. ch.	30 00	
Ellsworth, Cong. ch.	31 73	
Farmington, 1st Cong. ch.	20 25	
Fort Fairfield, Cong. ch.	13 00	
Hampden, 1st Cong. ch.	6 00	
Kennebunk, Union Cong. ch.	41 43	
North Edgecomb, Cong. ch.	4 11	
Norway, Miss S. A. Holt,	5 00	
Portland, Pearl Spear and others,	200 00	
South Gardiner, Cong. ch.	9 00	
Vinalhaven, Independent Church,	10 00	
York Corner, 1st Cong. ch.	2 25	
——, Friends,	12 00	389 77

Legacies.—Fryeburg, Mary F. Bradley, by Edward E. Hastings, Ex'r,		500 00
		889 77

NEW HAMPSHIRE.

Alstead, Centre Cong. ch.	1 [illegible]	
Amherst, "L. F. B."	150 00	
Center Sandwich, Levi W. Stanton,	5 00	
Charlestown, Cong. ch.	13 60	
East Sullivan, Albert Davis,	8 00	
Francestown, Cong. ch.	25 00	
Keene, 1st Cong. ch.	50 00	
Kingston, Cong. ch.	8 50	
Lancaster, Memorial to Mrs. D. T. Timberlake,	23 00	
Lisbon, Mrs. A. Betsey Taft, 5; Miss S. E. Merrill, 2,	7 00	
Northwood Centre, Cong. ch.	15 10	
Peterboro, Union Cong. ch.	10 10	
Portsmouth, Helper,	10 00	
Salisbury, Cong. ch.	2 00	328 30
Legacies.—Candia, Abraham Emerson, by M. F. Emerson, Ex'r,	100 00	
Meredith, Lovey A. Lang, by John F. Beede, Ex'r,	500 00	600 00
		928 30

VERMONT.

Brattleboro, Central Cong. ch., m. c.	19 05	
Clarendon, Cong. ch.	11 00	
Enosburg, Cong. ch.	23 00	
Guildhall, Cong. ch.	2 00	
Hardwick, Thank-offering,	10 00	
Island Pond, Cong. ch.	11 00	
Newport, 1st Cong. ch.	25 95	
Pittsford, Friends,	10 00	
St. Johnsbury, North Cong. ch., 25; Rev. C. F. Morse, 30,	55 00	
Thetford, Friends,	1 82	
West Brattleboro, Cong. ch.	25 00	
Westminster West, Cong. ch.	17 00	210 82
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,		5 00
		215 82

MASSACHUSETTS.

Amherst, South Cong. ch., 12.42; Amherst College Alumnus, toward salary Rev. E. Fairbank, 300,	312 42	
Andover, Chapel Cong. ch., to const., with other dona., Edgar Benjamin French and Jane Brodie Carpenter, H. M., 117; South Cong. ch., 41.47; West Cong. ch., 3.02,	161 49	
Ayer, Lucretia A. Hall, for support of missionaries in Turkey,	5 00	
Baldwinsville, Memorial Cong. ch.	22 52	
Bedford, Cong. ch.	10 00	
Belchertown, Mrs. G. B. Richardson,	1 00	
Beverly, Dane-st. Cong. ch.	1 00	
Billerica, Cong. ch.	25 02	
Boston, Immanuel ch. (Roxbury), 356.52; Park-st. ch., 85.31; Mt. Vernon ch., A member, 50; Eliot ch. (Roxbury), 2.51; Y. P. S. C. E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 100; Mary A. Plummer (Charlestown), 50; Alice M. Hawes, 6; Extra-cent-a-day Band, Cong. House, for Wagolie School, 12,	662 34	
Boxford, 1st Cong. ch.	36 38	
Bradford, Mrs. Warren Ordway, to const. Richmond Grout Roberts, H. M.	100 00	
Buckland, Life Member,	2 00	
Cambridge, North-ave. Cong. ch.	271 18	
Cambridgeport, Pilgrim Cong. ch.	27 71	
Charlton, Cong. ch.	10 23	
Chester, Cong. ch.	1 85	
Concord, Trinitarian Cong. ch.	23 13	
Dedham, 1st Cong. ch.	3 25	
Essex, Cong. ch.	24 25	
Everett, Courtland-st. Cong. ch., 3; Mary Kent, 1,	4 00	
Fitchburg, Lucy E. Rice, for support of missionaries in Turkey,	1 00	
Florence, Cong. ch.	1 50	
Great Barrington, James Bird,	5 00	
Hadley, 2d Cong. ch.	13 15	
Harvard, Cong. ch.	27 00	
Holbrook, Winthrop Cong. ch.	18 46	
Holliston, Mrs. Burnap,	25 00	
Holyoke, Friend, for support of missionaries in Turkey,	30 00	
Hyde Park, 1st Cong. ch.	41 16	
Ipswich, Linebrook Cong. ch.	17 82	
Lanesboro, William Robinson (of which 3.65 Extra-cent-a-day),	8 65	
Lee, Cent-a-day,	2 00	
Lenox, Cong. ch.	5 00	
Leominster, Collected by Mrs. W. N. Howe for "Forward Movement,"	1 00	
Longmeadow, Friends,	41 00	
Lowell, High-st. Cong. ch.	180 62	
Lynnfield Centre, Miss Wilkins,	2 50	
Marshfield, 1st Cong. ch.	110 44	
Methuen, 1st Parish,	63 99	
Middleborough, Central Cong. ch.	3 65	
Middleton, Cong. ch.	2 00	
Milford, Cong. ch. (of which 1 for "Forward Movement"),	90 17	
Monson, Cong. ch.	28 47	
Newburyport, Annie Lewis,	40 00	
Newton, Eliot Cong. ch. (of which 10 for "Forward Movement"), 260; Family-Extra-cent-a-day Band, 10,	270 00	
Newton Centre, 1st Cong. ch.	197 02	
Northampton, 1st Y. P. S. C. E., for catechist, Madura,	23 00	
Plympton, Cong. ch.	1 70	
Raynham, 1st Cong. ch.	18 10	
Rockport, 1st Cong. ch. (of which 5 from Z. A. Appleton),	11 15	
Salem, Tabernacle Cong. ch.	73 25	
Sharon, Cong. ch.	16 12	
Shrewsbury, Cong. ch.	25 00	
Somerville, Winter Hill Cong. ch., 23.43; Highland Cong. ch., 8.82,	32 25	
Southfield, Cong. ch.	4 00	
South Hadley, 1st Cong. ch.	24 00	
Springfield, Olivet Cong. ch., 41.35; Park Cong. ch., 10; Swedish Cong. ch., 5.14; Emmanuel Cong. ch., 3.62,	60 11	
Taunton, Union Cong. ch.	16 51	
Wakefield, Cong. ch.	41 18	
Westhampton, Cong. ch.	30 00	
Wilmington, "Forward Movement," Y. P. S. C. E., toward support, Rev. Dwight Goddard,	20 00	
Worcester, Union Cong. ch. (of which 5.50 from Cent-a-day Band), 115.88; Y. P. S. C. E. of Hope Cong. ch., for native helper, Foochow, 12; Edwin T. Marble, 50; "Forward Movement," H. B. Lincoln, toward support Rev. H. N. Barnum, 25,	202 88	3,530 62
Legacies.—Boston, Anna Lee, less expenses, 950; Hannah Greenwood, less expenses, 805,	1,755 00	
Merrimac, Sally Sargent (1st Cong. ch.), by D. Warren Gould, Ex'r,	755 00	
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, less expenses,	149 00	2,659 00
		6,189 62

RHODE ISLAND.

Central Falls, Cong. ch., Busy Bee Society (of which 15 for work in Armenia and 10 for work in India),	25 00	
Providence, Beneficent Cong. ch.	167 88	
Westerly, Pawcatuck Cong. ch.	8 75	201 63

CONNECTICUT.

Bethel, A friend,	5 00	
Bozrah, 1st Cong. ch.	2 00	
Bridgeport, West End Cong. ch., 18.46; King's Highway Chapel, 3.78,	22 24	
Broad Brook, Cong. ch.	8 84	
East Canaan, Cong. ch.	5 41	

Enfield, 1st Cong. ch., to const. Mrs. FREDERICK A. KING, H. M.	75 00	
Essex, Cong. ch.	8 78	
Farmington, 1st Cong. ch. (of which 30 toward support Rev. Geo. P. Knapp),	50 00	
Greenfield Hill, Cong. ch.	8 43	
Hadlyme, Richard E. Hungerford,	10 00	
Hartford, Windsor-ave. Cong. ch., 96.42; Park Cong. ch., 52.11; Asylum Hill Cong. ch., Two friends, 35,	183 53	
Hebron, Y. P. S. C. E., for "Forward Movement,"	25 00	
Lebanon, 1st Cong. ch.	69 22	
Litchfield, Friend of Missions,	14 00	
Marlboro, Cong. ch.	2 25	
Middlebury, Cong. ch.	33 38	
Middletown, 1st Cong. ch.	12 79	
Millington, Cong. ch.	1 00	
New Haven, Davenport Cong. ch. (of which 13.41 for Mexico),	47 56	
New London, 1st Church of Christ, to const. PLINY LEROY HARWOOD, H. M., 110.61; Friend, 25,	135 61	
Newtown, Cong. ch.	6 50	
North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood,	26 91	
North Woodbury, Cong. ch. (of which 1 for "Forward Movement"),	47 08	
Putnam, 2d Cong. ch.	47 25	
Round Hill, Cong. ch.	5 00	
Salem, Cong. ch.	33 00	
Salisbury, Cong. ch., "Tithe-offering,"	2 00	
Seymour, Cong. ch.	12 00	
Somersville, Cong. ch.	7 70	
South Glastonbury, Cong. ch. and Sab. sch.	7 26	
Stamford, Cong. ch.	18 00	
Thomaston, 1st Cong. ch.	9 73	
Thompsonville, Catherine Kingsbury,	10 00	
Waterbury, 1st Cong. ch., 76.91; 3d Cong. ch., 5.66,	82 57	
West Avon, Cong. ch.	4 00	
Windsor, Cong. ch.	5 00	
Woodstock, 1st Cong. ch., 14.48; Swedish Cong. ch., 11.50,	25 98	
——, County Conference Cong. Churches,	9 75	
——, Friend,	100 00	1,179 77

Legacies. — Greenwich, Hannah C. Mead, 2,894.71; Almira Mead, 445.57,	3,340 28	
Lebanon, Emily C. McCall, by Chas. C. Loomis, Ex'r,	2,000 00	
Rockville, Wells Symonds, by John Symonds,	100 00	5,440 28
		6,620 05

NEW YORK.

Albany, 1st Cong. ch.	35 00	
Brooklyn, South Cong. ch., 130; New England Cong. ch., Y. P. S. C. E., Extra-cent-a-day Band, for native preacher, India, 40,	170 00	
De Ruyter, Cong. ch.	3 25	
Fairport, A. M. Loomis,	10 00	
Gloversville, Cong. ch.	93 40	
Homer, Cong. ch.	5 00	
Ithaca, 1st Cong. ch.	104 38	
Jamestown, 1st Cong. ch.	183 95	
New York, "W. C. C.," 10; Eli Curtiss, 5; J. O. Niles, 5; "M. W. C.," 2,	22 00	
Panama, D. D. Swezey, for native preacher, Madura,	40 00	
Parkville, Cong. ch.	10 00	
Rensselaer Falls, Cong. ch.	8 70	
Rome, Cong. ch.	5 00	
Saratoga Springs, Cong. ch.	36 55	
Union Falls, Francis E. Duncan,	1 00	
Utica, Plymouth Cong. ch.	3 53	
West Bloomfield, Thank-offering,	10 00	
West Winfield, Cong. ch.	20 60	
Woodlawn, 1st Cong. ch.	25 03	787 39

Legacies. — Syracuse, Mrs. Emeline P. Skinner,		301 81
		1,089 20

NEW JERSEY.

Bound Brook, North N. J. Conference, "Ice Cream Collection,"	22 65	
Jersey City, 1st Cong. ch.	25 87	
Lawrenceville, Rev. Charles H. Willcox,	50 00	
Newfield, A friend,	3 00	
Plainfield, Cong. ch.	185 00	
Trenton, Friend of Missions, for native preacher, East Turkey, 50; for catechist, Madura, 35; for Theol. student, Japan, 30; for Japanese preacher, 100,	215 00	
Upper Jay, Mrs. G. W. Smith,	2 00	503 52

PENNSYLVANIA.

Allegheny, 1st Cong. ch., 10.58; S. M. Y., 5,	15 58	
Erie, Estate of M. W. T.	30 00	
Lancaster, A friend,	2 00	
Philadelphia, "Chelsea,"	20 00	67 58

VIRGINIA.

Herndon, Cong ch.		3 10

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,		30 00
Legacies. — Washington, Mrs. Margaret M. Rice, by Martha S. Pomeroy, Ex'x,		100 00
		130 00

FLORIDA.

Daytona, 1st Cong. ch.	31 56	
De Land, "A. H."	11 50	
Orange Park, Rev. T. S. Perry,	7 00	
Ormond, Cong. ch., Woman's Miss. Soc.	3 00	
Palm Springs, Cong. ch.	3 00	
Sanford, Mrs. Moses Lyman,	10 00	
West Longwood, Cong. ch.	5 00	71 06

MISSISSIPPI.

Moorhead, Collection,		2 00

TENNESSEE.

Hudsonburg, Alice M. Jackson,	1 00	
——, Friend,	10 00	11 00

INDIANA.

Fort Wayne, Plymouth Cong. ch. and Sab. sch.	35 00	
Indianapolis, Mayflower Cong. ch.	37 00	72 00

KENTUCKY.

Corbin, Rev. C. W. Greene,		3 00

MISSOURI.

De Soto, 1st Cong. ch.	12 90	
Iberia, Cong. ch.	3 55	
Neosho, 1st Cong. ch.	9 40	
Old Orchard, Cong. ch.	7 30	33 15

OHIO.

Ashland, Cong. ch.	16 32	
Ashtabula, 1st Cong. ch. (of which 1.40 from Rev. M. W. Hissey),	24 14	
Atwater, Cong. ch.	3 50	
Berea, 1st Cong. ch., toward salary Rev. W. E. Fay,	1 00	
Cleveland, Lakewood Cong. ch., 5; Horace Ford, 25,	30 00	
Columbus, 1st Cong. ch., Rev. Washington Gladden, D.D.	10 00	
Hudson, Cong. ch.	10 00	
Lenox, Cong. ch.	4 80	
Medina, Cong. ch.	192 20	
North Ridgeville, Cong. ch., toward support of Rev. W. E. Fay,	3 80	
Oberlin, Mrs. H. Vance, for work in Turkey, 19.25; Mrs. H. R. Chittenden, 5,	24 25	

Paddy's Run, Cong. ch.	20 25	
Richfield, 1st Cong. ch.	8 00	
Saybrook, Cong. ch.	28 85	
Steubenville, 1st Cong. ch.	2 75	
Twinsburg, Cong. ch.	19 28	399 14

ILLINOIS.

Abingdon, Mrs. M. C. Harris,	12 50	
Buda, Cong. ch.	60 24	
Chicago, 1st Cong. ch., 74.95; New England Cong. ch., 37.73; South Cong. ch., 20; Foreign Miss'y Rally, 45.64,	178 32	
Galesburg, Central Cong. ch.	85 00	
Hinsdale, Cong. ch.	9 40	
Hoopeston, Cong. ch.	6 00	
Jacksonville, Cong. ch.	5 00	
Lawn Ridge, Friend,	5 00	
Marseilles, Dr. R. S. Baughman,	51 00	
Morris, Cong. ch.	3 75	
Peoria, 1st Cong. ch., 76.09; Plymouth Cong. ch., 4.25,	80 34	
Princeton, Cong. ch., 40.07; Friend, 5,	45 07	
Rock Falls, Cong. ch.	26 34	
Sterling, Cong. ch.	37 18	
Sycamore, Cong. ch.	73 59	
Toulon, Cong. ch.	24.20	
Wilmette, Cong. ch.	52 60	
Winnebago, Cong. ch.	12 70	
Wyoming, Rev. William Walters,	5 00	773 23
Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,	6 66	
Rockford, Horatio Stone, by Chandler Starr, Ex'r,	2000 00	2,006 66
		2,779 89

MICHIGAN.

Adrian, Ellen C. Shaw,	5 00	
Detroit, Brewster Cong. ch.	22 25	
Owosso, Mrs. Julia F. Shurts, in memory of Rev. D. W. Shurts,	6 00	
Port Huron, 1st. Cong. ch.	87 50	
Romeo, Mrs. E. B. Rawles for Armenia,	5 00	
South Frankfort, A friend,	3 00	
Whittaker, Cong. ch.	1 50	130 25

WISCONSIN.

Apollonia, Rev. Mark W. Williams,	5 00	
Elroy, Cong. ch.	4 25	
Iron River, Cong. ch.	6 10	
Ithaca, Cong. ch.	5 35	
Manning, 1st Cong. ch.	1 50	
Monroe, L. G. Lathrop (which 50c. for India, and 1.25 for Armenia),	1 75	
Neptune, Cong. ch.	2 32	
Pewaukee, Cong. ch.	10 00	
Pittsville, 1st Cong. ch.	1 75	
Spring Green, Ladies' Miss. Soc.	3 66	41 68
Legacies. — Milwaukee, Edward D. Holton, by O. W. Robertson, W. E. Story, and L. C. Holton, Exec., add'l,		50 00
		91 68

IOWA.

Algona, A. Zahlten,	10 00	
Anamosa, Cong. ch.	3 40	
Baxter, Cong. ch.	5 00	
Davenport, Edwards Cong. ch.	61 00	
Eldon, Cong. ch.	3 31	
Fairfax, Cong. ch.	4 00	
Hampton, 1st Cong. ch.	12 00	
Independence, Cong. ch.	17 39	
Keokuk, Mrs. Mary L. Day, for evangelistic work in Armenia,	5 00	
Manchester, 1st Cong. ch., 34.49; Arabella Bailey for missionaries in India, 1,	35 49	
Mitchell, Mrs. A. W. McNeel,	1 00	
Victor, Cong. ch.	13 49	171 05

MINNESOTA.

Ada, Cong. ch.	16 38	
Anoka, Cong. ch.	5 25	
Benson, Pilgrim Cong. ch.	3 88	
Crookston, 1st Cong. ch.	6 40	
Fertile, Cong. ch.	2 85	
Hamilton, Cong. ch.	4 60	
Minneapolis, Friend, 100; Rodelmer, 1,	101 00	
Robbinsdale, Cong. ch.	10 00	
South Park, Cong. ch.	6 13	
Springfield, Friends, Thank-offering,	5 00	161 49

KANSAS.

Alton, Cong. ch.	7 36	
Leavenworth, 1st Cong. ch.	30 00	
Wabaunsee, 1st Ch. of Christ,	3 30	40 66

NEBRASKA.

Dustin, Cong. ch.	75	
Havelock, Rev. Samuel Wood and family,	2 50	
Leigh, Cong. ch.	10 01	
Norfolk, 2d Cong. ch.	2 75	
Richmond, Cong. ch.	1 26	
Sutton, Cong. ch., Mrs. Martha P. Jackson,	5 00	22 27

CALIFORNIA.

Alameda, Cong. ch.	60 52	
Compton, Cong. ch.	5 00	
Fruitvale, Cong. ch.	10 00	
La Mesa, Cong. ch.	2 50	
Lincoln, Cong. ch., for Armenia,	4 00	
Ontario, Cong. ch.	50 00	
Pomona, Pilgrim ch.	90 75	
Redlands, Lugonia Terrace ch.	40 00	
San Diego, 2d Cong. ch., 2; S. P. Jones, 5,	7 00	
San Francisco, Plymouth Cong. ch., 16.25; Rev. Martin Luther Berger, D.D., 10,	26 25	
Santa Barbara, Cong. ch.	86 35	
Santa Clara, "Ex-missionary,"	5 00	
——, A friend,	100 00	487 37
Legacies. — San Diego, Miss Sarah E. Dowd, by Miss E. E. Dickinson, Ex'x,		500 00
		987 37

OREGON.

Beaver Creek, Peters Evan. Cong. ch., 6.10; Father Grossmuller, 5,	11 10	
Huntington, Church, by Rev. David Seppert,	1 50	12 60

WASHINGTON.

Edmonds, 1st Cong. ch.		2 14

NORTH DAKOTA.

St. John, Cong. ch.		4 00

SOUTH DAKOTA.

Clark, Cong. ch.	3 77	
Mound City, Johannes Ger. Cong. ch.	10 00	
Rapid City, Cong. ch., for work in Africa,	6 26	
South Shore, Cong. ch.	6 00	26 03

MONTANA.

South Butte, Alice L. Crossman,		3 00

UTAH.

Park City, 1st Cong. ch.	54 45	
Salt Lake City, Phillips Cong. ch.	12 40	66 85

DOMINION OF CANADA.

Province of Manitoba.

Wood Bay, Rev. John McKinnon,		3 80

Province of Ontario.

Maxville, James P. Munro,		1 00

From the Canada Congregational Foreign Missionary Society.
Rev. W. T. Gunn, Montreal,
Treasurer. 229 29

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa. — Wellington, Miss A. M. Wells,	20 00	
Bulgaria. — ———, W. W.	15 00	
Italy. — Florence, Friend,	50 00	
Turkey, Salonica. — Through Rev. J. Henry House, for work in China,	3 56	88 56

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For expenses of S. F. Green Dispensary in 1896, 338.93, less 150, acknowledged in Donations in June, 1896,	188 93	
For salary and other expenses of Dr. and Mrs. T. B. Scott to December 31, 1897 (of which 343.74 from *General* Fund),	680 93	869 86

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part, 11,089 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 5,300 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bath, Cong. Sab. sch., 100; Cape Elizabeth, South Y. P. S. C. E., 1; Cumberland, Cong. Sab. sch., 20; Island Falls, Y. P. S. C. E., for India, 33,	154 00
New Hampshire. — Colebrook, Y. P. S. C. E., 5; East Concord, Y. P. S. C. E., 11; Keene, Second Cong. Sab. sch., 18.50; Northwood Centre, Cong. Sab. sch., 1, and Y. P. S. C. E., 1,	36 50
Vermont. — Jericho Centre, Sab. sch., Pri. class, 2.72; Pittsford, Sab. sch., Pri. class, 50c.; Springfield, Y. P. S. C. E., 5,	8 22
Massachusetts. — Amherst, South Y. P. S. C. E., 10; Barre, Cong. Sab. sch., 13.78; Gloucester, Trinity Y. P. S. C. E., 2; Lynnfield Centre, Y. P. S. C. E., 5; New Bedford, Trinitarian Bible School, 23.43; Newton, North Y. P. S. C. E., 1.34; Plympton, Y. P. S. C. E., 3.75; Springfield, Memorial Y. P. S. C. E., 50; Sturbridge, 1st Y. P. S. C. E., 1.37; Uxbridge, Y. P. S. C. E., for Turkey, 18; Worcester, Immanuel Sab. sch., 20.16,	148.83
Rhode Island. — Woonsocket, Y. P. S. C. E.	3 50
Connecticut. — Darien, Y. P. S. C. E., for India, 2.50; Hartford, Wethersfield-ave. Cong. Sab. sch., 10.86; Norfolk, Y. P. S. C. E., 18; Salisbury, Cong. Sab. sch., for work in China, 2.57; Somersville, Y. P. S. C. E., 11.59; South Manchester, Cong. Sab. sch., 10.48,	56 00
New York. — New York, Broadway Tabernacle Sab. sch., 61.59; Riga, Y. P. S. C. E., for Japan, 10; Woodhaven, Cong. Sab. sch., 3.62,	75 21
New Jersey. — Woodbridge, Y. P. S. C. E.	10 00
Tennessee. — Knoxville, Pilgrim Y. P. S. C. E.	20 00
Missouri. — Old Orchard, Cong. Sab. sch.	1 30
Ohio. — Tallmadge, Cong. Sab. sch.	23 63
Illinois. — Chicago, Porter Mem. Y. P. S. C. E., 7; Oak Park, Second Cong. Sab. sch., 27.85; Sterling, Cong. Sab. sch., 2.98; Toulon, Cong. Sab. sch., 10.80; Wayne, Y. P. S. C. E., 5; Yorkville, Y. P. S. C. E., 5,	58 63
Iowa. — Anamosa, Cong. Sab. sch., 4.36; Eldon, Y. P. S. C. E., 1; Newell, Cong. Sab. sch., 4.37; Rapid City, Y. P. S. C. E., 16; Victor, Y. P. S. C. E., 3.10,	28 83
Indiana. — Fort Wayne, Plymouth Y. P. S. C. E., 5; Whiting, Plymouth Y. P. S. C. E., 2,	7 00
Wisconsin. — Racine, Welsh Cong. Sab., Class 11,	1 00
Michigan. — Grand Rapids, Smith Memo. Y. P. S. C. E., 6.50; Rapid River, Y. P. S. C. E., 1.05,	7 55
Minnesota. — Austin, 1st Cong. Sab. sch., 10.59; Medford, Cong. Sab. sch. and Y. P. S. C. E., 9.20,	19 79
Nebraska. — Leigh, Cong. Sab. sch., 1.72, and Y. P. S. C. E., 80c.	2 52
Kansas. — Alma, Jun. C. E. S., 3; Dover, Y. P. S. C. E., 9.65; Wakefield, Cong. Sab. sch., 6,	18 65
Oregon. — Portland, 1st Y. P. S. C. E., for India,	5 00
North Dakota. — Dwight, Y. P. S. C. E.	3 00
South Dakota. — Rapid City, Y. P. S. C. E., for work in Africa,	1 00
	690 16

CHILDREN'S "MORNING STAR" MISSION.

New Hampshire. — Manchester, 1st Cong. Sab. sch.	16 37
New York. — Brooklyn, Puritan Cong. Sab. sch., 21; Buffalo, 1st Cong. ch., toward support Mrs. M. E. Logan and to const., with other dona., William H. Crosby, William C. Kruse, Harry A. Plumley, and Mrs. Charles Boardman, H. M., 20,	41 00
	57 37

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Aurora, 1st Cong. Y. P. S. C. E., 5; Canton, Y. P. S. C. E., 10; Champaign, do., 3; Chillicothe, do., 2; Chicago, South Cong. Y. P. S. C. E., 10; Decatur, Y. P. S. C. E., for Larkin fund, 5; De Long, Y. P. S. C. E., 5.67; Mattoon, do., 2.50; Maywood, do., 10; Mendon, do., 10; Providence, Jun. C. E. S., 3; Rockford, 1st Cong. Y. P. S. C. E., 3; Rockefeller, Y. P. S. C. E., 3; Sherrard, do., 2.30; Somonauk, do., 4.88; South Chicago, 1st Cong. Y. P. S. C. E., for Larkin fund, 5; Waukegan, Y. P. S. C. E., 3; Wheaton, College Y. P. S. C. E., 2; Wyanet, Y. P. S. C. E., 8.45,	97 80
Michigan. — Lake Odessa, Y. P. S. C. E., 5; Vicksburg, Y. P. S. C. E., for Lee fund, 10,	15 00
Iowa. — Des Moines, Pilgrim Y. P. S. C. E., for White fund,	1 00
Wisconsin. — Hartford, Y. P. S. C. E., for Olds fund, 10; Nekoosa, Y. P. S. C. E., for do., 1.62,	11 62
Kansas. — Arkansas City, Y. P. S. C. E.	6 43
Missouri. — Kansas City, 1st Cong. Y. P. S. C. E., for Bates fund,	6 25
	138 10

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Bath, Friend, for native agency, India,	25 00
Vermont. — St. Johnsbury, Friend, for native agency, India,	1 00
Massachusetts. — Auburndale, Jun. C. E. S., for work, care of Mrs. E. S. Hume, 4.50; do., Friend, for native agency, India, 1; Boston, H. L. and G. D. Constantine, for Greek Alliance, 15; Cong. ch., Brighton, for Zornitza, 10; Mrs. A. W. Tufts, for mill, 10; Chelsea, Through Miss E. M. Stone, for Zornitza, 134.05; do., Friend, for native agency in India, 5; Dedham, 1st Cong. ch., for work, care Miss E. M. Stone, 18; Lawrence, United Cong. ch., for use of	

Rev. E. S. Ellis, 24; Longmeadow, Cong. Sab. sch., for use of Rev. Geo. C. Raynolds, 55.41; Natick, 1st Cong. ch., for work, care Rev. W. H. Gulick, 50, and for work, care Rev. W. P. Elwood, 50; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 6; Norwich, Friend, for work, care Rev. E. S. Hume, 30; Rockland, Friends, for relief of native agency in India, 2; Salem, Crombie-st. Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Somerville, Franklin-st. Cong. Sab. sch., for pupil, No. China, 15; Springfield, Mrs. Charles Merriam, for hospital work, care Dr. Caroline Hamilton, 10.63; Ward Hill, H. P. Waldo, for relief of native agency, India, 1.50; Winthrop, Union Cong. ch., for school, care Rev. E. Fairbank, 31; Woburn, Friends, for native agency, Cesarea, 50; Worcester, Dr. Berry's Class, Plymouth Sab. sch., for work, care Rev. D. W. Learned, 6; do., Members of Plymouth ch., for relief of native agency, India, 50; do., Rev. S. A. Harlow, for relief of native agency, India, 5; ———, Friends, for work, care Miss F. E. Burrage, 7,		601 09
CONNECTICUT. — Branford, Cong. Sab. sch., for native agencies, India, 32.10; Ellington, Friend, for native agencies, India, 5; Farmington, 1st Cong. ch., for student Anatolia College, 30; Griswold, Mrs. F. E. Allen, for native helpers, Turkey, 5; Middle Haddam, for pupil, Ahmednagar, 18; Monroe, Cong. ch., for native agency, India, 10; New Haven, Y. P. S. C. E. of Centre ch., for work, care Rev. E. S. Hume, 3.10; do., Mrs. A. A. Leonard, for native helpers, Marsovan, 20; Newington, Y. P. S. C. E., for native agencies, India, 7.84; New London, Friend, for native agency, India, 7.50; do., Sab. sch. of 1st Church of Christ, Mary G. Brainard, for work, care Rev. C. A. Nelson, 2.50; do., 1st Church of Christ, A member, for use of Mrs. E. S. Hume, 5; Shelton, Cong. ch., for work, care Rev. W. L. Beard, 42.33; So. Windsor, Y. P. S. C. E., for work, care Rev. Geo. C. Raynolds, 20; Wethersfield, Cong. Sab. sch., for school, Yozgat, 30; ———, A friend of the needy, for work, care Rev. C. Harding, 50,		288 37
RHODE ISLAND. — Providence, Beneficent Chinese Sab. sch., for use of Rev. C. R. Hager,		100 00
NEW YORK. — Cortland, 1st Cong. Y. P. S. C. E., for native agency, India, 35; New York, Friends by Mary and Margaret W. Leitch, for work, care Rev. James Smith, 130; do., Broadway Tabernacle Sab. sch., for native helper, care Rev. C. R. Hager, 58.36; do., Friends, for High School, Bombay, 37; Northfield, W. M. Hoyt, for native agency, India, 2; Turin, "Inasmuch," for native agency, India, 5,		267 36
NEW JERSEY. — Bloomfield, Rev. W. S. Dodd, for pupils, care Rev. H. K. Wingate, 138; Glen Ridge, Cong. ch., T. M. Nevius, for Bible-reader, Madura, 10; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 15,		163 00
PENNSYLVANIA. — Athens, Tracy Band, for use of Mrs. C. C. Tracy, 11.20; Germantown, John P. Hubbard, for native agency, India, 10,		21 20
DISTRICT OF COLUMBIA. — Washington, 1st Cong. ch., Relief Sewing Circle, for pupil, Sholapur, 12, and 1st Cong. ch., Miss Warner, for tract work, Satara, 1,		13 00
TENNESSEE. — ———, Friend, for native agency, India,		30 00
OHIO. — Ashland, Friends, for use of Mrs. Geo. L. Williams, 7.04; Cincinnati, Miss L. T. Hathaway, for work, care Miss B. B. Noyes, 10; Oberlin, Students Oberlin College, for Anatolia College, 150; do., New Oberlin, Y. P. S. C. E., for native agency, India, 5; do., Mrs. George Clark, 100, and Mrs. L. G. B. Hills, 100, both for schoolroom, care Mrs. J. L. Coffing,		372 04
ILLINOIS. — Elgin, 1st Cong. Sab. sch., for work, care Rev. I. J. Atwood, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Providence, Jun. C. E. S., for work, care Mrs. C. A. Nelson, 2; Woodburn, Mrs. Susan Tompkins, for relief of native agency, India, 2,		15 00
KANSAS. — Leavenworth, 1st Cong. ch., for native agency, India,		5 00
IOWA. — Blairstown, Mrs. J. H. French, for native agency, India, 10; Grinnell, Friends in Iowa College, for Anatolia College, 40; Osceola, Jennie M. Baird, for native agency, India, 3.50,		53 50
MICHIGAN. — Port Huron, 1st Cong. Y. P. S. C. E., for student Anatolia College,		10 00
WISCONSIN. — Fontana, Y. P. S. C. E., for work, care Rev. and Mrs. W. L. Curtis, 8; New London, Cong. ch., for work, care Miss A. L. Millard, 24.17; West Superior, Jun. C. E. S. of Hope Cong. ch., for work, care Miss C. A. Nason, 2,		34 17
MINNESOTA. — Minneapolis, Mrs. Willis A. James, for work, care Rev. L. P. Peet, 10; do., Mrs. J. W. Gordon, for do., 10,		20 00
MISSOURI. — La Belle, H. B. Yacoubi, for Albustan ch. and sch., 25, and for work, care Rev. A. Fuller, 7,		32 00
CALIFORNIA. — Berkeley, 1st Cong. Sab. sch., for native agency, India, 2.50; Oakland, Enoch E. Chakurian, for work, care Rev. J. C. Martin, 15; Red Bluff, Mrs. H. S. Bickford, for native agency, West Turkey and India, 2,		19 50
SOUTH DAKOTA. — Mission Hill, Cong. ch., for pupil, Ahmednagar,		6 00
WASHINGTON. — Pullman, Cong. ch., Golden Rule soc., for native agency, India,		7 00
CANADA. — Montreal, Mr. Carter's Sab. sch. class, Emmanuel ch., or boys, care Rev. T. W. Woodside,		2 15

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,
Treasurer.

For use of Rev. W. T. Currie,	60 00	
For use of Rev. James Smith,	65 71	125 71
SCOTLAND. — Edinburgh, Lend-a-hand Fund, G. C. Maclean, for work, care Rev. R. C. Hastings, £25,		121 63

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work, care Miss M. M. Webster,	2 00	
For pupil, care Miss F. C. Gage,	16 50	18 50

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada,
Treasurer.

For use of Rev. W. T. Currie,	10 00	
For school, care Mrs. W. T. Currie,	7 70	17 70
		2,369 92
Donations received in March,		30,603 96
Legacies " " "		12,162 75
		42,766 71

Total from September 1, 1896, to March 31, 1897: Donations, $246,073.56; Legacies, $40,510.20=$286,583.76.

FOR YOUNG PEOPLE.

SOME ZULU KRAAL GIRLS.

BY REV. FREDERICK R. BUNKER, OF AMANZIMTOTE, NATAL.

LET me introduce to you one of the girls who has come from a Zulu kraal. Her name is Senaye. See how tastefully and modestly she is dressed. Notice how bright and pretty she is as she greets us. And she is as good as she is pretty. She came when a little girl to Mrs. Ireland, a runaway from a heathen home. Her people were terribly angry when they came to take her back home. She refused to go with them and was for many years with Mrs. Ireland, a true, consistent Christian girl of great promise. She is now working in Durban, a member of the church, and leading a good life. I went with Mr. Ransom to her old home a short time since. A woman had just died a Christian death in the kraal and had requested to be buried in a Christian way. We saw a number of dressed men and girls there. I asked who they were and found them to be people who had been led by Senaye's influence to give up heathenism and become Christians. Her brother is an earnest Christian man. Several girls from that kraal are now in school here, with the consent of their friends, and when

MRS. IRELAND'S KRAAL GIRLS AT AMANZIMTOTE.

the gospel was preached that day it was listened to with great respect by all. Yet but a short time since all these people hated the missionaries, and it was not safe to let Senaye go home lest she should suffer violence or be stolen away by her people. Since we came to Africa in 1891 she began to go there and read the Bible to them and pray with them, and this is the result.

Now see this group of men coming up to a schoolhouse. From a fashionable point of view they are a disreputable crowd. Slouch hats, ragged coats, trousers too long or too short, and barefooted. Some are well dressed, but all evidently poor. Who are they? Station preachers; men who work all the week and go out to preach on Sunday. They are a great power among their own people. They have come to the missionary to get some instruction for their talks to the people. They tell me that though some of them have lived many years on the station they have never seen so many turning to the Lord from among the heathen as at present. They say that it is the work of no missionary or preacher, but the Holy Spirit seems to have gone before the preachers and made the people anxious to hear the truth.

THE THEOLOGICAL STUDENTS AT AMANZIMTOTE.

About three years ago Mrs. Ireland went home from church one Sunday and found two little kraal girls on her veranda waiting for her. She asked what they wanted, and they said that they had heard from Senaye, of whom I have written above, that there was a day of reckoning for their sins, and they had come to learn how to get ready for it.

They were taken in and clothed, and as usual the parents came the next day to take them home. It is the custom of the missionaries, in which they are sustained by the English law, to protect any girls who run away from polygamous marriage from the personal violence of their pursuers. We give the parents or friends full liberty to persuade the girls to return, and if they consent, put no obstacle in their way to return. Many of them do return home. But if they insist on staying we protect them in our houses. These two little girls refused to go, and the parents spent hours in trying to get them to go, but in vain. The parents were fearfully angry. The little things, not realizing the protection of the Englishman's "castle," and thinking that they would be safer hiding in the bushes, ran out of the door when the missionaries did not see them, and ran for the bushes. Their people spied them and gave chase, capturing one and taking her home. The other escaped and returned under cover of night.

A few days after she was working in the garden when Mrs. Ransom saw a man spring out of the bushes and drag her off. Mr. Ransom sprang on his horse and gave chase. The man proved to be her father. He made his escape with her across the river and hid in a deep bushy ravine into which Mr. Ransom could not go with his horse. Some station men then came up and pretty soon the man came out holding in one hand the girl, from whom he in rage had stripped her clothes, and brandishing his sticks in the other hand. The men made feints to attack him, and in his confusion he let the girl slip from his grasp, when two men caught her and ran with her, while Mr. Ransom kept in front of the man, hindering him in his pursuit. He was wild with rage, fairly foaming at the mouth. The girl was taken to the house, and after a time the father appeared again asking for her. He was permitted to do all he could to persuade her to go with him, but she refused. He raged and cried and pleaded in turn, but she would not yield. He then went home and she remained here for some time and then was sent to Umzumbe. She has developed finely, and is a true Christian.

Last vacation she was permitted to go home, with her father's promise that she should return to school. When the time came he refused to let her go, but she escaped, and though he lay in wait for her on the road she reached the school. This vacation we were afraid to let her go home, and she stayed here with us for a time in the absence of Mr. and Mrs. Ransom, who have charge of her. We soon learned to love her. When the other girls from Umzumbe reached home, and Umkamambedu did not appear, her father was very angry and came here to learn the reason. We told him that we were afraid that he would not let her go to school again; that he broke his promise before, and we did not trust him now. He was angry, but promised very earnestly that he would let her return. She believed him and wanted to go, so that we consented, and she went off with him, expecting to come back in three days. She told the girls that she wanted to go to tell her people about Jesus. She had been very active in teaching the girls in the school here to recite verses in the Bible. The time came for her return and she did not come. We feared that she was detained. In the afternoon a woman came to tell us that the girl had got within a half mile of the station when her father caught her and took her back home, beating her all the way. This morning her story was told in the prayer-meeting, and the people prayed very earnestly for her deliverance. But we all felt that she would be so carefully watched that she would not get away for some time at least. She is coming to an age when her father will be making arrangements to sell her, and he would take extra precaution to keep her. What was our surprise this afternoon when she came safely to the station!

Her story is this. When she reached home all the people began to try to get her to take off her clothes and put on heathen dress. They gave her no peace until she saw that they did not intend that she should come back. So when the time came for her to return, she ran away and nearly reached here when her father caught her. He beat her all the way back. He would say, "Do you love Jesus?" and she would say, "Yes," and he would beat her. Again the same question and answer, and the beating was repeated many times before they reached home. When they reached home they tore off her clothes and made her drink large quantities of water to make her vomit. The reason for this drinking of water was to make her "throw up Jesus from her heart." It is a common custom for them, when any one has stolen food, for all of them to drink water until the thief is revealed. They thought they would try to dislodge the thief who had stolen Umkamambedu's heart. They may have thought that they had accomplished their purpose and did not watch as carefully as they would otherwise, or she may have deceived them about her intentions. But having gone to the spring for water she took the opportunity and fled. The alarm was given and her father followed her. He had almost overtaken her when she stumbled and fell. She crawled from the path out into the tall grass and bushes, and he went running by without observing her, though she was not two paces from him. When he had passed she got up and followed him and reached here safely. He is probably lying in the bushes near here now, hoping to intercept her. Poor child! she was trembling and crying when she arrived. We took her into the house after she had been clothed in the Girls' School, and the smiles broke out over her face, and she looked a real victor after a hard-fought battle.

THE KRAAL GIRLS' HOME AT AMANZIMTOTE.

Will you not pray that God will throw his protection about these poor children and bring deliverance to oppressed womanhood in this land? Such cases are always on hand with us.

THE

MISSIONARY HERALD.

VOL. XCIII.—JUNE, 1897.—NO. VI.

The Missionary Concert on Japan.

OUR readers will find in the statistical table of "Protestant Missionary Work in Japan," and the two articles in relation to that empire, given in this number, ample material for the Missionary Concert for June. A valuable pamphlet, of twelve folio pages, entitled "A Census of Christian Charities in Japan," prepared by Rev. J. H. Pettee, of Okayama, issued in February of the present year, presents some additional facts of interest. This pamphlet gives a list of various Christian organizations, the location and names of the present directors, the number of students, and various facts as to support and income and cost of maintenance. The Christian schools for young men enumerated are 41; for young women, 46; training schools for women, 10; kindergartens, 14; schools for the poor, 56; orphan asylums, 19; homes for various classes, 13; hospitals and dispensaries, 15. The whole number of institutions reported is 333, and the students or inmates number 15,448. Mr. Pettee alludes in his census to a little work just issued in Japanese by a Christian bookseller of Tokyo, entitled "A Mirror of Christian Names," in which the names and addresses of some 876 Japanese pastors, evangelists, and prominent laymen are given, with 326 foreign missionaries and 754 Protestant churches or preaching stations. These are remarkable figures, when it is remembered that it is but little over twenty-five years since the first Christian in Japan was baptized.

The Letters.

Do not overlook the Letters from the Missions in this issue. They are of unusual interest and an extra amount of space is given to them. Only once in each year is there such a full mail from Micronesia, and the article in the Young People's Department also relates to that island world. We call especial attention also to the letters from Eastern, Central, and European Turkey and from Japan.

Children's Festival.

IT is a beautiful custom of the children of Boston and vicinity to hold, under the direction of the Woman's Board of Missions, an annual Missionary Festival in the month of May. This year the service was held in Berkeley Temple, and 1,000 or 1,200 children enjoyed a very vivid presentation of missionary work in China, given by Rev. Mr. Roberts, of Kalgan, and Miss Garretson, of Foochow, aided by a large number of children in Chinese costume. These children made an offering of between $300 and $400 for the Girls' School building at Foochow.

The Plague and Famine in India.

LETTERS and papers from India report that in the latter part of March and the beginning of April there were some signs of the decrease of the plague. Government has put in operation rigorous measures for the segregation of those attacked, with such good results that the death rate is decreasing, and the report from Bombay is that the people are beginning to return to the city. The hope is expressed that by the time the monsoon breaks the plague will have largely disappeared. As to the famine, no great change can be reported. It is quite too early to look for any new crops that shall supply the needs. It is reported that rains have fallen in moderate quantity, and there is nothing as yet to cause anxiety in reference to the crops which may be anticipated in the autumn. But the severest pinch of famine is yet to come, and the suffering is intense.

A Memorial Well.

THE friends and admirers in India of Rev. Dr. S. B. Fairbank, of our Marathi Mission, have had a strong desire to make some suitable memorial of the fifty years of service which Dr. Fairbank has rendered in that land. In view of Dr. Fairbank's interest in agriculture, and also of the needs of the community at Wadale, in which he had labored so long, it was decided that the memorial should be in the form of a well, a gift of perpetual value to the people. The well has been dug to the depth of thirty-two feet, and it is expected that there will be not only a sufficient supply of drinking water for the community but enough also for purposes of irrigation. A tablet is to be placed in connection with the well which will perpetuate the name of Dr. Fairbank.

"The Tenth Legion."

WE hail with gladness a new movement, originating in the Christian Endeavor Union of New York City, for the enrolment of Christian Endeavorers who are ready to declare that they will give *one tenth or more* of their income to religious or charitable purposes. This is not going back to Judaism, but it is a declaration that, under the greater light and privileges of the gospel, Christians should not fall below God's requirement in the earlier days. With all the boasted benevolence of these latter days, it is certain that the rate of giving on the part of Christians is not up to the requirement of the old dispensation. Members of the "Tenth Legion" declare that for themselves they purpose to give at least the annual tithe of their income for the Lord's service. May their tribe increase! What a revolution it would make in all the work for the kingdom of God if those who bear Christ's name should come up to this standard! Not that all should stop there. Many might double or treble this rate, but there are few who, with conscientious care and reasonable self-sacrifice, could not reach it.

Aid for India.

AMONG the gifts received and forwarded by the Treasurer of the Board for relief in India, mention should be made of the $12,000 or $13,000 coming from the *Christian Herald*, to be used within the districts occupied by our Marathi and Madura missions. The greater part of this sum has been intrusted to missionaries of the American Board for distribution, and these brethren write of the great good which has been accomplished by the gifts, and of the exceeding gratitude of the people who have received aid.

Financial.

It is reported, again and again, that the societies are running into debt. The truth is that the receipts are falling off in such a manner that the ablest financiering and the utmost economy cannot prevent a debt, unless we break faith with every mission and leave penniless every missionary and native helper. The very credit of our churches is at stake. Reductions, necessary because of the hard times, have been made, and the missions have shared heavily the distresses of these years. Shall the *few* whom we have sent to the distant lands with a "God speed" bear all this dreadful burden, or shall every church do a little? If every church would do a little, none giving more than $100 *extra*, and none giving less than one dollar, the Board would be able to pay its way, in honor and self-respect. This is all that is asked.

The receipts for the last month, and for the eight months of the year thus far, are given below. Let them be studied with care. The only increase in gifts this year is in the "Special donations," and these donations do not help the Board one dollar in meeting its pledges to the missions. There is no possible place to-day where money will go so far and do so much good as in our *regular work*. If this fails, the ablest and almost only dispensers of Armenian and Orphan relief, famine and pestilence relief, will themselves be helpless, because not supported in their heroic and arduous labors. Let us not talk of a debt, but rather with united effort come forward and meet all righteous pledges.

	April, 1896.	April, 1897.
Regular donations	$34,656.14	$29,949.13
Donations for special objects	2,904.09	5,617.50
Legacies	8,452.87	5,715.52
Total	$46,013.10	$41,282.15

	8 mos. last year.	8 mos. this year.
Regular donations	$267,776.16	$236,685.23
Donations for special objects	29,318.39	44,954.96
Legacies	83,458.59	46,225.72
Total	$380,553.14	$327,865.91

Decrease in regular donations for eight months, $31,090 93; *increase* in special donations, $15,636.57; *decrease* in legacies, $37,232.87; *total decrease* in eight months, $52,687.23.

Like the Gods They Make.

Men inevitably become like the god they worship; not always the one whom they call god, but the one whom they actually regard as supreme over their lives. It is most natural that devil worshipers should become devilish in character. What can be expected of the people of India when they worship with such devotion Kali, the goddess of cruelty, and Siva, the ferocious and corrupt deity? It is in honor of such gods as these that the Hindus gather in their great *melas*, or festivals, prostrating themselves in utmost devotion before the horrid images. A missionary in India writes: "Of all vile idols I have seen, the vilest is in a field near where we are camping. It is about sixty feet long, made of mud plastered over. It is a figure of Shiv; no artistic grace, not even anatomically correct — just stiff, clumsy, obscene. And this is the figure about which a mela is held, I know not how often, and which is then worshiped by men, women, and children. We have to learn about Hinduism in order to realize India's need."

Orphanage Boys.

THE engraving below is from a photograph taken of some of the boys at the Orphanage at Oorfa while at their play. These are children of martyrs, who have been clothed and cared for by Miss Shattuck and Miss Chambers, from funds sent from America. As these boys were taking a walk on a recent day a group of people stopped to gaze at them, and one said, "Does Miss Shattuck pick out all the fine boys in the community for her orphanage?" "No," replied another, "they grow fine after she has had them a little while." And surely they are a fine set of boys. Who can tell what service they may yet render as men?

A Good Work in the East.

A PROMINENT gentleman of England, who has recently visited Bulgaria to assist for a time in the relief of Armenians, writes of the admirable work accomplished by Miss Fraser at Varna, where she had entire charge of 6,000 persons, besides a considerable number elsewhere. Though at last reports aid had been cut off from many who had been receiving it, there were left no less than 4,000 persons to whom a daily ration of bread was given. This English gentleman speaks of Miss Fraser as controlling all things at the hospital, and writing far into the night or early morning; and in view of what he had seen in Bulgaria he says, "I can realize now more fully than ever before the good work your Board is doing in the East."

Thanks from India.

Reference is made in *Congregational Work* for the current month to an address presented by the Christian women of Ahmednagar, India, to Rev. Dr. and Mrs. J. H. Barrows, on the occasion of their visit to that city. The *Dnyanodaya* of Bombay prints another address made to Dr. Barrows by the representatives of the native Christian community of Ahmednagar, in which these brethren, after welcoming the distinguished lecturer to their city, gave a *résumé* of what had been accomplished, showing the remarkable success which has attended missionary work in that region. The following extract from their address will be cheering to all those who have by prayers or gifts contributed to this work: "Most of all," say these native brethren, "we owe an unspeakable debt of gratitude to the Christians of America for the elevation through their missionaries of our homes, and for spiritual life to our souls. It is Christianity which has changed our homes. It gives both to us and to our mothers, wives, and sisters a higher conception of woman. It has given education to our girls and women, and marriage at a suitable age, when our wives can be worthy helpmeets to their husbands, and mothers to their children. It teaches our men to be more considerate to their wives. It helps parents to feel a higher responsibility for children. It ennobles all the relations of home. It is Christ who gives us an adequate conception of God, of man's sin, and of his possible coming into full sonship to Him, and who helps us to see a brother in every fellow-man, and to realize in some measure our responsibilities for others. It is Christ who has given us the Church, the Sabbath, the Bible, a growing understanding of the Holy Spirit and of the beauty and nobility of spiritual worship. For all these unspeakable privileges we render thanks to our Lord and Master, and also to the American Christians who have been his instruments in bringing these blessings. When you return to America please convey to the Christians of that land our hearty thanks and ask them to do even more for India"

Antioch in Syria.

Eminent scholars, however wise and learned, cannot be expected to know everything, but it is a little surprising to find in Professor Lindsay's commentary on the Acts of the Apostles, one of the volumes in the well-known and valuable series of "Handbooks for Bible Classes," the statement that Antioch "is now the chief seat of the American missions in the East, and has again become a great missionary centre." The fact is that in the city where the disciples were first called Christians there is but one feeble church, with a native preacher and a small school, and no American missionary has ever done more than make an occasional visit to this out-station. There are a number of great missionary centres in the East, but Antioch is not one of them.

Not Seditious.

The charge has frequently been made by officials in Turkey that missionaries are responsible for the uprisings which have resulted in massacres. The charge has been repeated so frequently that it has apparently been believed by a few representatives of some European governments, although the most of them know the absurdity of the accusations. It is, however, gratifying to learn that an elaborate report has been made by a vali in Central Turkey, addressed to the Porte, in which this officer expressed his confident belief that there was no reason for believing that any missionaries had in any way countenanced any seditious plottings or doings.

A Consul's Testimony.

Missionaries and their friends in the homeland do not concern themselves much over the flippant utterances of some persons who have no interest in and less knowledge about missions, though doubtless these utterances do have some influence upon the public mind. There have been some remarkable testimonies of late from men of highest integrity, who have had an opportunity to witness the work of our missionaries, as to their personal standing and efficiency. A recent utterance from the Hon. T. R. Jernigan, United States Consul General at Shanghai, is in point. In an admirable article on Missionaries and Missionary Work, Mr. Jernigan says: —

"My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity. There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice."

Gifts from Non-Christians.

A practical illustration of the confidence shown in our missionaries in India, even by those who do not accept their faith, is seen in the large gifts of money for the erection of a mission hospital at Madura, in care of Dr. Van Allen. These gifts come from traders or merchants in the cities and villages. Dr. Van Allen reports that, as a rule, these men are wealthy and belong to one caste, and that they are "thoroughgoing, enthusiastic heathen," and it was not expected that they would contribute largely. To the surprise of every one, they have contributed most liberally. Dr. Van Allen says 5,000 rupees have recently been received, in addition to 10,000 previously given. The Zemindars, or native princes, of the district have contributed over 11,000 rupees, and enough more is expected to complete the hospital building, costing not far from $12,000, without drawing a single rupee of missionary money. That Hindus should contribute this large sum for the building of a distinctively Christian hospital is certainly a remarkable testimony to the impression which medical missions have made upon the people of Southwestern India.

Dr. Pettibone.

Since the article by Dr. Farnsworth in reference to Dr. Pettibone was in type, a letter has been received from President Washburn, of Robert College, Constantinople, who for over forty years was brought into intimate relations with Dr. Pettibone, in which he says: "To know him was to admire and love him. I have seldom, perhaps never, known a more tremendous worker. He certainly rivaled Dr. Hamlin in this, and, like Dr. Hamlin, was a scholar as well as a practical man, ready any day to mend a wheel or build a house or be a doctor or lay out a garden; to be missionary in Turkey or a chaplain in the army, to write books or edit a paper or to be treasurer of the mission and do a banking business; to be as solemn as Dr. Temple, or as full of fun and humor as Dr. Goodell." Similar testimonials to the character and work of Dr. Pettibone are coming from many quarters.

The Malua Institution. FIFTY-TWO years ago, on the island of Samoa, the Malua Institution was established with the avowed object of training Christian preachers so that every village on Samoa might have an educated native pastor, and that in addition there might be some Samoans ready to enter upon missionary work on other islands of the Southern Seas. And now, at the end of a half century, the *Chronicle* of the London Society states that more than 200 Samoan villages are supplied with pastors who have taken the four years' course in the Malua College, and that through the influence of Samoan evangelists there trained not less than 5,000 people on Savage Island, now called Niué, have been brought to Christ. Besides this, the graduates of the Malua Institution have evangelized sixteen islands northwest of Samoa, and there are twenty or more of these graduates living and working among the savages of New Guinea. Is there not in this story a most emphatic demonstration of the efficiency of the educational branch of missionary work? Christendom has not to raise up within its own borders the whole army of men needed to evangelize the world. It may gather recruits on the way as it advances in its conquest of the world. Only it must train these recruits that they may become good soldiers of Jesus Christ.

A Notable Gift. THERE is a large building in one of our mission stations in Turkey, erected for a girls' school nearly twenty years ago, chiefly by two missionary ladies, out of the little savings from their salaries. The school has outgrown the dimensions of the building, and, worse than all, the foundations, which were not very substantial, are little by little giving way, and there seems to be danger that the building will come down upon the heads of the inmates. It is imperative that extensive repairs be made, and they will cost at least $900. Of this amount the two missionary ladies at present in charge propose to give $300, and they ask for the remaining $600 from friends in this country. Were the friends in America to make an offering at all proportioned to that of these two ladies, the contribution would amount to, not hundreds, but thousands and even tens of thousands of dollars.

"The Morning Star." AFTER the *Morning Star* reached Honolulu, March 29, it was found that the needed repairs would render it expedient for her to come to San Francisco, at which port she arrived May 2. It is hoped that these repairs, including the recoppering of the vessel, will be completed so that she can sail from San Francisco not far from the tenth of June. Much to the regret of all parties, Captain Garland has resigned his command, wishing to remain upon shore, but, providentially, Captain Isaiah Bray, so long and favorably known in connection with the *Morning Star*, was at liberty to return to the command of the vessel, and he will sail with her on the next voyage. Letters for Micronesia to go by the *Star* should reach San Francisco by June 10, or a few days later, if to go by steamer to Honolulu and catch the *Star* at that point.

The Bible Society. THE Annual Report of the American Bible Society shows that during the last year it has expended in money or books for foreign lands the sum of $192,292, which is about $16,000 less than the preceding year. For the first time in its history the society has been obliged to decline requests for grants from foreign lands. Of the volumes issued from the Bible House 101,354 copies were sent outside of the United States. The claims of this Bible work upon the benevolence of Christians are not adequately appreciated.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1896.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY
REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1896.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen, 1 yen=52 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S.	1859	17	22	55	9	21	. .	. . .	. . .	. .	. .	. .	. . . . .
Reformed Church in America	1859	11	8	30	8	47	. .	. . .	. . .	. .	. .	. .	. . . . .
United Presb. Church of Scotland	1874	2	. .	4	1	.	. .	. . .	. . .	. .	. .	. .	. . . . .
The Church of Christ in Japan	. .	. .	. .	. .	. .	.	71	579	10,538	61	49	129	16,160.19
Reformed Church in the U. S.	1879	5	2	11	1	28	. .	. . .	. . .	. .	. .	. .	. . . . .
Presb. Church in the U. S. (South)	1885	10	9	28	7	60	. .	. . .	. . .	. .	. .	. .	. . . . .
Woman's Union Miss. Soc., U. S. A.	1871	. .	5	5	2	.	. .	. . .	. . .	. .	. .	. .	. . . . .
Cumberland Presb. Church	1877	4	7	15	5	12	. .	. . .	. . .	. .	. .	. .	. . . . .
Evan. Lutheran Mission, U. S. A.	1892	2	. .	4	1	3	1	11	58	2	. .	2	70.50
American Prot. Episcopal Church	1859	14	8	34	.	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Church Missionary Society	1869	29	38	8	.	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Nippon Sei Kokuwai	. .	. .	. .	. .	23	102	60	421	6,337	59	25	140	7,390.81
Society for the Prop. of the Gospel	1873	8	7	21	.	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
St. Andrews University Mission	. .	7	. .	7	.	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
St. Hilda's Mission	. .	. .	8	8	. .	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Baptist Missionary Union, U. S. A.	1860	19	17	55	8	83	25	176	1882	14	5	42	2,232.94
Baptist Southern Convention	1889	3	. .	6	3	7	1	9	49	. .	1	4	85.00
Disciples of Christ	1883	8	8	24	2	6	3	50	387	5	9	4	200.00
Christian Church of America	1887	2	1	5	2	5	4	31	262	8	4	12	227.35
The Kumi-ai Churches in Coöperation with the Amer. Board's Mission (b)	1869	23	28	74	13	195	72	266	9,863	6	27	71	18,451.47
American Meth. Episc. Church (g)	1873	21	27	69	8	. .	74	465	4,387	32	85	50	7,715.88
Canadian Methodist Church (a)	1873	9	15	33	6	52	21	123	1,710	6	21	68	3,595.19
Evang. Association of North America	1876	2	. .	4	1	14	14	85	835	3	17	6	1,050.00
Methodist Protestant Church (d)	188	6	3	15	3	5	4	44	290	5	3	7	511.71
American Meth. Episc. Church (South)	1886	15	4	35	8	11	12	66	542	6	11	31	600.00
United Brethren in Christ	1896	. .	. .	. .	. .	. .	3	36	79	. .	2	5	175.28
The Scandinavian Japan Alliance	1891	2	5	9	6	27	. .	13	108	1	4	6	. . . . .
General Evang. Prot. (German Swiss)	1885	2	. .	3	1	1	1	4	82	6	2	3	50.00
Society of Friends, U. S. A.	1885	2	3	6	1	3	. .	(e) 36	114	. .	. .	7	43.00
International Missionary Alliance	1891	2	1	5	2	22	. .	6	20	. .	1	8	10.00
Unitarian	1889	1	. .	1	1	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Universalist	1890	4	1	7	1	11	. .	16	66	3	3	6	118.85
Salvation Army	1895	3	5	10	3	1	(f) 6	. . .	130	6	8	. .	300.00
Hepzibah Faith Miss. Assoc.	1894	3	. .	4	1	. .	. .	12	18	. .	1	2	. . . . .
Independent (Native)	. .	. .	. .	. .	3	. .	6	64	604	. .	3	7	1,516.39
Independent (Foreign)	. .	1	2	4	. .	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Total of Protestant Missions, 1896	. .	238	234	680	130	716	378	2,513	38,361	223	281	610	60,504.56

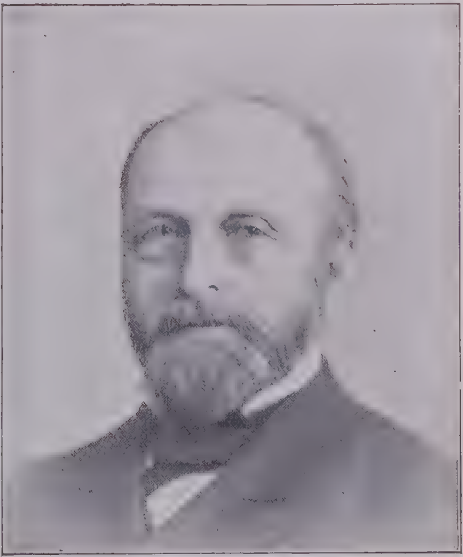
(a) To May 31, 1896. (b) To March 31, 1896. (d) To August 31, 1896. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches but Army Corps. (g) To June 30, 1896.

REV. IRA FAYETTE PETTIBONE, D.D., 1824–1897.

BY REV. W. A. FARNSWORTH, D.D.

Dr. Pettibone was an all-round man. With great modesty he combined great efficiency. He did a good work and a great variety of it, and made no noise about it. One who knew him longest and most intimately writes of two special characteristics, namely, "absolute freedom from care" and "absolute freedom from self-seeking."

His boyhood home was a somewhat humble one. A cousin of his is reported as saying, "I have often seen him lying prostrate on the floor studying by the light of a pine knot." Of course he progressed well in his studies. Born at Stockholm, N. Y., March 24, 1824, he was graduated from Union College in 1849, from Andover Theological Seminary in 1854, and in 1855 he entered upon his life work in Turkey.



REV. I. F. PETTIBONE, D.D.

He never married, and for this reason it was easy for him to do pioneer work. Early in his missionary life he was sent into the wilds of northwest Asia Minor. One of his experiences at that time showed the self-determination of the man. He suffered from severe toothache, and resolved to have the tooth extracted. There was no dentist, and no dental instruments except an old-fashioned bullet mould, not altogether unlike the old turnkey, and this, in his own hand, served for his relief.

The demands of the work did not allow him to remain long in the interior, and he was called back to Constantinople. After a little he was sent again into the interior, but this time it was as a teacher in the Theological Seminary at Marsovan. The larger part of his life, however, was spent in Constantinople. Perhaps no missionary has engaged in quite such a variety of strictly missionary services as did Dr. Pettibone. Indeed, I do not think of any branch of the work in which he was not employed at one time or another. For many years he was the treasurer of the mission. For this position he had received no special training, but he met the heavy demands of the office in a way that was entirely satisfactory. One peculiarity was that he could not only adapt himself to so many different kinds of work, but that he could do each so well. Whether treasurer of the mission, or recording secretary, or teacher in the Theological Seminary, or translator, or editor, or tourist, in each he was a success. In

Turkey, when a building is to be erected or any extensive repairs made, the work of supervision is of the first importance. In this work, especially in building the American College for girls, Dr. Pettibone did important service. One of his good gifts was music. He was a sweet singer.

While working in so many departments and, as was often said, doing the full work of two men, Dr. Pettibone was at the same time a peculiarly companionable man. He was well read and had an inexhaustible fund of illustration and of anecdote well in hand, which made him a good talker. He was exceedingly fond of play. My earliest recollection of him is as I saw him on the playground in Andover in 1851. That love of play never left him. Indeed, about the only criticism that I remember to have heard of him was that he ought not to spend so much time in games; but he never allowed play to interfere with work.

In 1864 he came to America, and, as would most naturally be expected from his intense patriotism, he at once enlisted in defence of his country. He was chaplain of the 74th Illinois Regiment of infantry. It has been said of him that he was an ideal chaplain. He was very affectionate and loved by everybody, and was a most acceptable guest. How all the children loved "Uncle Pettibone"! This love appeared among his soldiers. A few months ago one member of his regiment wrote him, "If you will come down here, the boys will carry you on their shoulders." His sister, who has cared for him most tenderly, when speaking of the funeral, writes: "One officer was present from an adjoining town, and had in his pocket a Testament which 'the chaplain' had given him, and which he had carried these thirty-two years in his pocket."

After all his wanderings this brother rests in the place in which we think, of all others, he would have preferred to rest. Two weeks before the summons came he returned to the little village of Rockton, Ill. He was then in about the same state of health in which he had been for many months. After a week he was attacked by the *grippe* and could not rally. In another week the end came (March 31, 1897).

At the last service his fellow-workers in Turkey could not be with him. Some of his fellow-soldiers were present. The sister writes: "The old soldiers of the town, in view of the fact that he was for one year a chaplain, begged to wrap the flag about him and act as bearers."

The one thing of which I remember to have heard him speak with something akin to pride was his godly ancestry. He rests beside his father and mother, a noble warfare ended.

MRS. ISABELLA H. BLISS, OF CONSTANTINOPLE.

BY REV. CYRUS HAMLIN, D.D., LL.D.

Mrs. Isabella (Porter) Bliss[1] "fell asleep" at the house of her daughter, Mrs. Langdon S. Ward, in Amherst, Mass., March 30, 1897, at the age of seventy-eight years. I knew Mrs. Bliss sixty-four years ago, when she was a bright, attractive schoolgirl of fourteen. I knew her better some years later, when, in

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[1] Isabella Holmes Porter Bliss, born at Portland, Maine, February 25, 1819; married Rev. Edwin E. Bliss, D.D., February 20, 1843. Visiting the United States three times on furlough, she returned, invalided, in July, 1896, and died at Amherst, Mass., March 30, 1897.

1838, I was supplying for seven months the pulpit of the Payson Church in Portland. She was then one of my parishioners, earnestly pursuing the education that would fit her, I doubted not, for some high station in life. One sister married Mr. Alexander Longfellow, brother of the poet, another a Mr. Aspinwall, of Boston, and it was admitted that "the Porter girls" would fill any station. She joined the Payson Church in 1840, under the pastorate of Rev. Dr. J. B. Condit. What was my surprise when, in 1843, I learned she was to pass through Constantinople, on her way across Asia Minor to the Mountain Nestorians, as the wife of Rev. Edwin E. Bliss! It required the heroism of Christian faith to face the dangers and the fatigue that were before them. They were received with much affection and admiration at Constantinople, and were helped on their way to Trebizond with a traveling outfit for the long and dangerous journey.

MRS. I. H. BLISS.

On arriving at Trebizond permission to go farther was refused by the government, on account of political troubles in the regions of their appointed work. After remaining a year at Trebizond, studying the language and doing what missionary work they could, Mr. and Mrs. Bliss were called to the more hopeful field of Marsovan. Here they entered upon the work with great zeal and devotion and with great success. But they met an enemy in the malaria of the place. which they should have fled from during the hot season, but they fought him with quinine, salicine, and all the ammunition of science. They continued their labors most devotedly for four years, and they were then called to a heathful residence at Constantinople for the remainder of life. The malarial poison was so incorporated into their systems that both husband and wife worked under its depressing influence. But they never "bated one jot of heart or hope." They never spared themselves, but worked like people in vigorous health.

Mrs. Bliss was naturally cheerful. She had the finest social qualities. She had a very tender sympathy with the suffering, but her cheerful, smiling countenance lighted up the darkest room. She was disposed to look upon the bright side of things, and no one could go from her home with other than cheerful feelings. She was, as a matter of course, beloved by all, Armenians, Americans, or other foreigners. She had a quick discernment of everything good in native charities among much that was not good. She was skilful in cultivating the good without directly attacking the evil; and yet she did not hesitate to reprove where she saw it to be needful. Her kindly way of doing it made it all the more effectual. Her correspondence with her friends and associates was one of her highly valued excellences. Her letters were models of neatness of execution. They remained just the same unto old age, and they were always full of just those things you were glad to have her write.

She had many sore afflictions in the death of loved ones. She parried the heavy blows by sweet submission. She wept, but she smiled through her tears, and the rainbow was always in the cloud. There is no exaggeration in saying that she was universally beloved. Who can imagine the acclaim with which she was "received into everlasting habitations"?

MR. J. R. MOTT UPON MISSION WORK IN JAPAN.

In the last number of the *Missionary Herald* reference was made to the visit of Mr. John R. Mott in Japan as the representative of the World's Student Christian Federation. The interest awakened by the visit of Mr. Mott was widespread and deep. Students in a great number of educational centres flocked to hear his addresses and stayed for conference in reference to personal acceptance of Christ Jesus as Redeemer and Lord. Since leaving Japan Mr. Mott has made an extended report of the impressions he had received while traversing the empire, having had special opportunities for conversing with a large number of men of all classes and faiths. Among the strongest impressions produced upon his mind is one that the work of the missionary in Japan is not finished. Missionaries are needed to withstand the influences of Buddhism, which still has a strong hold upon the masses. The educated classes are skeptical or atheistic. The Marquis Ito, the most distinguished statesman of Japan, is quoted as saying: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan." To meet this tide of unbelief and to promote the development of the Christian churches, additional missionaries are greatly needed. This is the conviction of all the foremost Christians of the empire. Mr. Mott reports that of the large number of men to whom he presented the question, Are more missionaries needed in Japan? all but four answered in the affirmative. Of these four, one was Bishop Nicolai, the head of the Greek Church, and another was the oldest Roman Catholic missionary, both of whom declared that no more *Protestant* missionaries were required. But from earnest Christians of all denominations within the empire there are calls for more men to engage in evangelistic and educational work. Scores are needed at once if the nation is to be Christianized.

The whole report of Mr. Mott is most interesting and valuable, but we have room for only two extracts, the first relating to the present condition of Buddhism in Japan: —

"For many centuries Buddhism has been the great religion of Japan, but during the last nine or ten years it has manifested special activity and vigor. This is the result of the spread of Christianity and the wide diffusion of education. Among the evidences of this awakening are a revival in the study of Buddhism, the rebuilding of temples, the education of priests in certain sects, and the adoption of some of the methods of Christianity. The chief hold of Buddhism is on the lower classes of Japan, who are so completely under the sway of its countless superstitions. It is a striking fact that it has no hold whatever on the educated classes. Among the large number of students and teachers whom we met personally on our extended tour through Japan we did not meet one who would call himself a Buddhist. The signs of the weakness of Buddhism are everywhere apparent. It is greatly rent with internal dissensions. Its priesthood has been so illiterate that the government about two years ago issued an order requiring that priests receive the equivalent of a common school education before being licensed. All bore testimony also to the shockingly immoral lives of the priests. As a class they seem to be corrupt through and through. It is said that the chief priest of the largest sect lives an openly vile life. The condition of things is so bad that even the secular press has warned the priests to reform or Buddhism must go down before Christianity. Even the government has issued edicts reprimanding the priests for their bad morals. The Buddhists show consciousness of their weakness by adopting a number of the methods of Christianity; *e. g.*, Sunday-schools, summer conferences, young men's Buddhist Associations, women's work, the publication of magazines and tracts. Many of the priests have lost faith in Buddhism, and others freely recognize the superiority of Christianity, and would gladly unite with it. We were told that there is a widespread feeling among the priests that Christianity is the coming religion of Japan. We would not, however, convey a wrong impression. Buddhism will die hard. Up to the present time the church in Japan has been so absorbed with the middle classes that it has not yet contested the ground with Buddhism among the lower classes. The power of superstition is very great. Its root is deep. For historical reasons the Japanese will long have respect for Buddhism. If it adapts itself to the changed conditions and keeps pace with modern education, the fight may be greatly prolonged. In all probability Buddhism, as a philosophy to be studied, will survive, but as a religion it is doomed. It may be changed in form, but it will still be a dead body — cold, lifeless, corrupt. It does not contain elements to make it a transforming force in human society. It has no regenerating power. It has no God. It does not nourish the soul. It cannot satisfy man. It is without hope."

All who have been interested in the Christianization of Japan have deplored the reaction of the past few years, the result not of one but of many causes. The extraordinary quickening of the nationalistic spirit and the unsettling of religious opinions, the latter being a mark of the times in countries other than Japan, have led some almost to despair of the church in that empire. From many sources there is now coming testimony that a better state of feeling is apparent, giving ground of hope for a new forward movement. It is encouraging to find that Mr. Mott, after his thorough survey of the field, is convinced that the work of Christian missions is entering upon a new and remarkable era in Japan. We quote what he says upon this point: —

"The rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese church during the last few years, is receding. The ultra-nationalistic feeling which has handicapped aggressive missionary effort is giving way. Since the war the signs of encouragement have greatly multiplied. The war itself has demonstrated, as nothing else could have done, that Christians are not unpatriotic. The attitude of government officials is, therefore, becoming increasingly favorable to Christianity. Thoughtful people are beginning to realize the need of moral and religious culture, and that Buddhism and Confucianism are not sufficient. Christianity has acquired a prestige altogether out of proportion to the length of its history and the number of its adherents. Although on the one hand there are about 40,000 Christians, and on the other millions of Buddhists, the two religions are spoken of as equals, and where any distinction is made among educated men it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity. Wherever you go you find the people willing to hear the gospel and some who are drawn to it. The oldest workers told us that not for many years have the people been so eager to hear earnest evangelical preaching. The Japanese church is better prepared than ever before in its history for a large and safe work. It is showing a great dissatisfaction with ultra-liberal thought, and has already become more practical and aggressive and less speculative. The experiences of the past few years have tried and sifted the church. Its body has been purged not only of members but of leaders having unworthy motives. The preaching is more Biblical. There has been marked and increasing emphasis on teaching about the place of the Holy Spirit, not only in the Japanese pulpits, but also in the religious press. The Japanese workers have also recently been holding special conferences for the deepening of the spiritual life, and all over the country individual members are giving themselves to prayer for the outpouring of the Holy Spirit. The prayerfulness of the Japanese Christians greatly impressed us. In no country have we found the pastors and members of the churches in so many different places giving themselves to the ministry of intercession. A revival spirit is breaking out here and there in different parts of the empire. The field seems to be dead ripe. In our own experience, no matter in what part of Japan we were, and even if we had but one evangelistic meeting, we found a ready response to direct gospel appeals, and there were always some who decided to take Christ as a Saviour. The impression seems to be general that the tide has at last turned, and that Japan is about to witness another great spiritual movement like the one of the last decade, provided the church seizes the opportunity and makes aggressive effort. The revised treaties between Japan and other countries which are now being made, and which will go into effect within two years, open the largest opportunity which has ever confronted the church of Christ in Japan. By these treaties the whole country will be thrown open for the first time for missionary residence and work, thus affording a great highway for the gospel."

EDUCATION IN JAPAN.

BY REV. A. W. STANFORD, KYOTO.

ARE the Japanese educated? Can the masses read and write? Have they a system of public schools? are questions which are put even at this late day.

In education, as in many other matters, Japan stands at the apex of Oriental civilization. With a people so susceptible to intellectual impressions one would expect to find, as we do, a high average of general intelligence. There are two strata who differ according as their school days came prior or subsequent to Meiji (1868). Sorry work at reading and writing is made by many of the older generation, who are powerless in the presence of Chinese ideographs. Three fourths of the youth, five and twenty years ago, were growing up without instruction; to-day, less than two fifths.

Have they schools? I should say they had — 25,000 of them! and they will have several hundred more as soon as they get affairs in Formosa arranged to their liking. Seventy thousand teachers man a system of carefully graded institutions, modeled largely on the German plan, reaching from primary up to university grade. But private schools are few, since the policy of the government recently has been to discourage these; their number and prestige have diminished until there are probably less than 2,000, including the 200 whose origin is due to missionary initiative.

The strides in education have been phenomenal. Go back a quarter of a century, and of the children one out of four was in school; three out of five are now there. Indeed, one of the most notable characteristics of Japanese society is the intense educational trend of the youth. General education has shown a steady increase during these years. About one girl in seven was at school twenty-five years ago, while nearly half are now under instruction. Boys have raised their average, in the interval, from one in two and one half to one in one and one fourth. Two points are to be noticed: (1) the girls started with a ratio much below that of the boys, and are still far in the rear. Nearly four fifths of the boys attend school — less than one half the girls; and two or three girls for every boy swell the ranks of illiteracy; but (2) the girls' ratio has increased with considerable more rapidity than that of the boys; three times the per cent of girls are now at school who were in 1873; it is less than twice as great in case of the boys.

So far as primary education goes, it seems destined soon to become as general among girls as boys. Beyond this, female education is very far from being as general as male. Given a chance, the girls would crowd the schools as the boys do; but popular sentiment is adverse to higher female education. The gratifying advance indicated above for the girls becomes less significant when it is remembered that the vast majority of Japan's present generation of 4,500,000 girls between six and fifteen will never secure any advanced education. Of the boys, however, a large proportion will reap the advantages of higher institutions. One of the best authorities on higher education for Japanese women, Miss Ume Tsuda, has said recently: "Not counting the many primary schools all over Japan which admit girls as well as boys, but which have only in the very lowest classes equal numbers of each sex, there are all over the empire . . . twenty-six ordinary normal schools for girls and twenty higher female schools (which include the higher mission schools), with an attendance of less than 2,500 pupils. There are, besides these, a few private schools of low grade, one higher normal school, and one school for the daughters of peers. There are also so-called schools where special branches, such as music, sewing, etc., are taught. . . . All this may seem to show progress for woman, when we consider the condition of affairs thirty years ago, but it is a meagre account if we compare it with the strides which have been made by the other sex in education, and think of the majority of women who only get a mere primary school training lasting a few years." This shows that the importance of woman's education has not yet received the attention it deserves and, in our opinion, is destined to receive.

Mission schools have suffered severely of late from depletion and loss of influence in society, owing in the main to a reactionary nationalistic spirit. A concomitant has been the defection of several mission schools connected with different denominations, but under Japanese control. While antagonism to the evangelical character of a mission school is from without, it maintains itself intact. Opposition is like the sea. So long as the ship is in the water she is a success, but when the water gets into the ship she is a failure.

That the emphasis in the public schools is disproportionately in favor of boys has been shown. That in mission schools it has been distinctly in favor of girls is seen from the following: —[1]

BOARDING.		1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896
Girls . .	No. Schools.	22	26	29	39	51	43	48	45	51	51	51	47
	No. Pupils.	1,308	1,716	2,707	3,663	4,249	3,083	2,030	2,553	2,661	2,744	3,150	2,527
Boys . .	No. Schools.	12	12	12	15	18	18	26	18	20	20	18	20
	No. Pupils.	1,134	1,450	1,498	2,704	2,998	2,676	1,778	1,582	1,633	1,559	1,221	1,520
Day (both sexes)	No. Schools.	40	40	40	47	56	56	70	63	73	103	117	105
	No. Pupils.	1,882	1,801	2,885	3,299	3,269	3,426	4,215	2,969	4,222	5,282	6,510	6,856

From 1883 to 1887 there was not only a check but a decrease in attendance on the public schools — a period of stagnation, to which is attributable in part the remarkable success and widespread popularity of mission schools between 1885 and 1889; the boys' schools were crowded to repletion for several years, and applicants were refused for lack of accommodation. Yet at this very time emphasis was laid on woman's education both in the number and character of girls' schools; the mission policy has not been due to inability to attract the boys, but the controlling reason for the preponderance of schools for girls has been the fact that boys have a better chance, and accordingly the missions have come forward with schools for girls, to do the work which most needs doing.

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[1] Catholic statistics not included. The Greek Church has one school each for boys and girls, with 2 day schools — in all some 250 pupils. The Roman has 2 colleges with 206 boys, 3 girls' schools with 180 pupils, 41 primary schools with 2,982 pupils, besides 29 industrial schools.

No call for a score of years has existed, from a purely intellectual point of view, for missions to furnish education for boys; the government schools meet the necessity amply. But when it comes to the problem of the moral and spiritual training, the missions properly feel they have a legitimate task in work for boys as well as girls, beyond the extent requisite to train up pastors and evangelists. Hence we find a considerable number of boys' schools, no great proportion of whose pupils will ever preach the gospel, though many will become Christians, while those who do not will often think and act in accord with Christian standards, because of impressions received under Christian influences. All will go out to be better citizens. The missionary labors for the conversion of souls: "He that winneth souls is wise;" but he also looks beyond to the regeneration of society.

Thoughtful non-Christian Japanese have spoken with grave concern about the failure of the public schools to furnish adequately the moral and spiritual training requisite to make the best citizens. A well-known literary man expressed himself, in 1892, very despondently about Japanese society, and especially about schools, remarking that in planning for the education of his brothers and sisters he did not see what he could do but send them to Christian schools. Dr. ——, of the Educational Department, is reported as saying he was thoroughly dissatisfied with what the government had done for morality; so far as the government was concerned, he was convinced the only thing to do was to employ a number of teachers of Confucian morality and rest the case there; but it was otherwise in the Christian schools. In brief, the government stops short with the intellectual aspect of truth, without attempting to inculcate the moral or spiritual — a position possibly wise in view of the diverging sentiments of Buddhists, Shintoists, Confucianists, and Christians. Yet Germany, from whom Japan has learned so much, insists on a surprising amount of moral and theological instruction in her schools, the theory being that this is vital to the well-being of the State.

The field is thus open for Christianity and the other competitive religions to do what they can to meet this demand. Confucianism has exerted for centuries a beneficial influence, but it is generally admitted that it is a decadent system, rapidly losing its restraining and constructive power over the moral nature of the rising generations. What wonder that Japanese are anxiously inquiring what is to take its place! The native Christians and missionaries are striving to convince the nation, by Christian schools, that Christianity offers the solution. This is the patriotic function of the Christian school, having in view primarily the well-being of the State and the regeneration of society. But there is another function which includes the former, but does not stop with morality; the salvation of individuals through faith in Christ. Call it the evangelistic function; it deals with the spiritual as well as moral, and is a still more potent factor in the conservation of society and the State. Missions regard boys' schools as one of the most productive fields for evangelization. Young men are very susceptible to influence from their teachers, quick and responsive to act on suggestion, with heads and hearts fresh and retentive of impressions. The Japanese student cherishes an undying loyalty to his teacher; as he imitates, at times, the chirography of the missionary to such an extent as to render discrimination difficult, so he is certain to acquire much of the moral and spiritual tone of his instructor; in a word, he is highly responsive to his environment. All this, and more, renders the boys' school an excellent evangelistic field when a positive, pronounced Christian atmosphere pervades the school — an atmosphere evangelical in the sense understood by the evangelical churches of Great Britain and America.

HOW ONE CHURCH GIVES.

It is well known that for some years the Old South Church, of Boston, has headed the list of churches contributing to the American Board, its offerings for 1895 amounting to $10,312, and for 1896 (including gifts for the debt) to $17,154. A prominent official of this church has kindly furnished us with a description of the method employed in taking its annual collection. The account, though brief, is most suggestive. It presents a method so thorough and systematic that were it vigorously employed in a thousand of our stronger churches, we are persuaded the pressing needs of our missions would soon be supplied. The plan would be equally effective in the smaller churches. A full canvass of the congregation, a personal appeal by letter, an anticipatory prayer-meeting, a vigorous discourse on the day of the collection, a careful watch for absentees, will surely result in increased interest and enlarged gifts. We heartily commend this plan to all our churches.

The statement made by Samuel Johnson, Esq., of the Old South Church, is as follows: —

"It has been our custom for fifty years at the annual meeting to appoint committees to take in charge the different objects that are to be presented to the church and society for their annual contributions.

"The committee on foreign missions consists of five members. The collection is always taken on the second Sabbath morning in January. The committee have a meeting the middle of the preceding month, and arrange, with the approval of the pastor, the preliminaries. The Friday evening meeting preceding the second Sabbath in January is given to the subject of foreign missions. One of the secretaries of the American Board of Commissioners for Foreign Missions is sometimes asked to take part in the meeting.

"A printed personal appeal is sent to every member of the society two or three days before the collection, calling their attention to it. With the appeal is sent a small envelope upon which is printed, 'Please place your contribution inside, and your name on the outside.' In these envelopes money or pledges can be placed.

"A sermon is preached on foreign missions, usually by the pastor, and the collection is taken after the sermon. The committee meet in the afternoon to count and make a list of the money and pledges received. Ordinarily one tenth of the amount is given in money, without any name being attached to it. The lists of the nine tenths are carefully preserved, so that the givers for the last fifty years are all known to-day.

"From these lists we learn that those who began to give early keep on giving, increasing their offerings from year to year. The names of several of the largest givers to-day are to be found on the lists nearly fifty years ago, when they commenced giving in very small amounts."

The following is given as a specimen of the annual letter sent out: —

To the Members of Old South Church and Congregation.

The Annual Collection, for the cause of Foreign Missions, in Old South, will be taken up at the close of the MORNING SERVICE on the next Sabbath, January 15. An envelope is enclosed; and into it you are invited to put your Gift to this sublime object, which brought our glorious Redeemer from heaven, and which stirs the hearts of his faithful ones in all lands.

Letters from the Missions.

Micronesian Mission.

As announced in our last number, the *Morning Star* arrived at Honolulu, from her annual voyage to Micronesia, on March 29, and she brought a full mail from all the stations within our mission. The reports are so bulky that we are compelled to abbreviate them greatly. In our Young People's Department will be found, from the pen of Mrs. Logan, some account of the work within the Mortlock group. We give here an epitome of Mr. Walkup's report of the work in the Gilbert Islands, Dr. Rife's tour on the *Star* through the Marshall group, the report of the schools on Kusaie, and of the work in the Ruk archipelago.

KUSAIE. — THE GIRLS' SCHOOLS.

Miss Palmer reports that there are forty-five girls in the school, two from Kusaie, twenty-two from the Gilbert Islands, and twenty-one from the Marshall Islands. The older ones are all church members and most of the younger ones seem to be earnest Christians. Two of the Marshall Islands girls were married and were left as teachers within the group this year.

Miss Wilson, who went on the trip of the *Star* through the Gilbert Islands, reports that they had no thrilling adventures, such as they had last year, and that she had no difficulty in keeping the girls whom she wished to bring back. Our readers will remember the account of Teria, the girl who on the last voyage of the *Star* was captured by her relatives on Tapituea, and who escaped from them so marvelously and succeeded in getting back to the *Morning Star*. This year Teria did not go ashore when the vessel reached her island home. Miss Wilson writes: —

"Her parents came out to the ship to visit her, but did not ask to have her go away with them. I imagine they thought it was useless. One of the girls remarked, 'I think the Gilbert people are beginning to be a little wiser than they were.' I don't see how they can help admitting that their children are much better off in school.

"'I was very much pleased to see the progress made in the work at Apaiang, Apemama, and Nonouti. The faces looked so much more intelligent than they did the first time I saw them. And the singing! I never heard such a change in the voices of the people as there was this year in the scholars of the schools where some of our last teachers have taught. The singing does not begin to come up to perfection, and never will, but it was much better than I ever expected to hear in the Gilbert Islands. Two years ago it was hard work, half the time, to make out what tune they were trying to sing. There were a number of nice bright-looking girls that would have liked to have come to school at Kusaie this year, but I could not bring them, as forty-five are about as many as Miss Palmer and I can manage. The house is more than full now, but I don't think we will ever have any more difficulty in getting all the girls we want."

THE MARSHALL ISLANDS.

Dr. Rife, of Kusaie, sends the report of the tour of the *Star* through the Marshall group, which occupied sixty-four days, from September 21 to November 24. Miss Palmer and the members of the Marshall Training School were also on board. On arrival at Jaluij a very pleasant interview was held with the German commissioner, who is a man of sound judgment and kind disposition. Dr. Rife says: —

"The commissioner thinks, however, that the Christians are too strict in regard to the tobacco question, and told me how much less tobacco some of the traders took since the people have teachers. I, of course, had to acknowledge that to be the fact, but reminded him that at the same islands they probably sold ten times their former amount of cloth. He admitted this, but said that the traders wished to sell the tobacco as well. He has made several very good laws; one to the effect that the merchant ships shall not load or unload on the Sabbath, and the other that women must not go on board ships without their husbands, the *Morning Star* excepted.

"We found the work at Jaluij prospering, and how could it be otherwise with such a man as Jeremaia in charge? There had been a goodly number added to the church, and the schools were in a good way. Jeremaia believes very strongly that as the membership increases, the contributions should also increase. So he tells his people, and so it comes out in his talks as we visit the other islands."

At Milli, the fall of one of the teachers had proved disastrous to the work, and there is little else to report from this place.

"At Mejuro we found the work in good condition, and oh, how the people wanted Bibles! It was not a very pleasant task to divide the few books that I did have, for each one was afraid he would be the one that would be without any. There had been 140 received into the church during the year. We left one of the boys from the school to assist Lejilarik, and took Lemojin aboard with the intention of leaving him at Arno. We were frustrated in this, however, by the chief of the teacher that we wanted to change. He said that if we took the man that was there we need not leave any other. It was somewhat embarrassing to be thus beaten by a heathen chief, but we of course gave way when we saw his determination, and took our man farther on. We were at Mejuro at the time for the quarterly communion, and on Saturday we went to the other end of the lagoon to spend the Sabbath with Leiberik, the chief who had been to Kusaie. We held communion there while Lejilarik observed it at the other station. They have built during the year a teacher's house and a commodious church. We hardly knew a chief whom we had seen the year before in petticoats, as he now had on a black coat and pants and a white shirt.

"At Arno, at the west end, we found that some unprincipled persons had been bringing very strong temptations to bear upon our young teacher, Lejurlon, and accordingly thought it best to take him to another place. We also learned that Tomas had been a little remiss in duty and advised that he refrain from the administration of the sacrament and the rites of baptism and marriage during this year. An influential chief here had joined the church and was placed on the committee since our last visit. We did not learn that they were specially in need of committeemen or whether they selected him as a mark of honor. At the east end of Arno, Raijok reported things as prospering, but we are not yet able to leave him an assistant on account of the need at other places."

Circumstances somewhat similar to those at Milli had occurred at Malwonlap, but arrangements were made that give promise for better things in the year to come.

"At Wojje they had been helped by some people from Kwojelein, an island some distance away. They had built a small house that served the double purpose of teacher's house and church. The Marshall Islands men formerly wore their hair long and put it up in a knot on the top of the head, called 'bujok.' I wanted a picture of a bujok very badly, and thought to find one here. They, however, had heard that we were coming, and the bujoks had disappeared as completely as if there had never been any. We found here an old man who remembers an early Russian navigator, Kotzebue, who made his first voyage in 1816. The man must be ninety-five years old."

At Mejij the work was in a fairly good condition, the people having built a church large enough to accommodate all the inhabitants of the island. Two teachers, fresh from school, were left at Ailinglaplap. A teacher who had had a year's rest at Kusaie was again left at Namo. A good report is made from Kwojelein, and at Ujae, Laki is doing a good work, and eleven had been added to their little church. Of Ebon, Dr. Rife says: "Things always look well here, for the work is of long standing. There had been about seventy accessions to the church."

At Namerik, the last island at which they touched, though one of the teachers had fallen, the work did not seem to suffer, and thirty-one were received to the church. During the voyage twenty-four teachers were located, ten of them ordained and fourteen unordained. The church membership is now 2,058, and the contributions were a little in advance of last year; the amount was almost a thousand dollars ($998.74). The number in the school and the numbers added to the churches are a little less than last year.

THE GILBERT ISLANDS.

Mr. Walkup reports that during 1896 he made two "round tours" through the group, on the *Hiram Bingham*, and subsequently he visited the islands on the *Morning Star*. In the summary of his report he says: —

"In all I have made thirty-five visits, at twelve islands, and while finding much to be thankful for, I feel that the report gives a poor showing for some twenty-two trained workers, with twenty-seven other helpers; but 'the kingdom cometh not by observation.'"

The British commissioner arrived in January of last year and resides at Tarawa. He first proposed that the islands should be divided among the Protestants and Catholics, but Mr. Walkup declined to consider the proposal, inasmuch as our mission has occupied every island, and Christians are living in nearly every village. The commissioner was at first disposed to regard leniently the dancing among the natives, but as he came to understand what was involved in the night revels, he put a stop to this dancing at several of the islands. Mr. Walkup writes that at Maiana, "where the commissioner remained all the month of August, he overturned matters generally. He ordered the government to repair the four church buildings (used also as school buildings), and all the youths under seventeen to be in school, and all males over seventeen to work on public improvements."

In his detailed account of the different islands Mr. Walkup speaks of the difficulties encountered, and of the fidelity of many of the Christians and the failure of others. The report is one in which light and shade are strangely mingled, but the brave missionary is still courageous and anticipates better days. He concludes his report as follows: "We can see that the present is no time to relax our efforts, either the Training School work or the touring. In reviewing our tables we find little change in the number of church members, forty-seven dropped and only forty-nine received. The congregations have been somewhat smaller, but more in earnest, as is shown by an increase of $150 over last year in their gifts. The schools also show an increase of about 100 scholars."

WORK IN THE RUK ARCHIPELAGO.

The removal of the station from Anapauo to Kutua, on the island of Toloas, has been accomplished with a great deal of labor, and the work of the year has been greatly interrupted on this and other accounts. Mr. Price reports that at Uman a good work has been in progress under the care of Moses. At Fefan, where

Manasseh is stationed, and at Fauna, under the care of Joses, there has been little or no gain. At Iras, on the island of Uela, there has never been a teacher located, but Mr. Price visited the place almost every Sabbath through the year, and the work gave much promise. A new church building was put up, but during the tribal war the church was burned. While there has been little progress, a recent visit brought to light some facts that were very encouraging. At Kutua, the new station, the people are very friendly, and the chief stands by the mission and renders valuable assistance in many ways. The people are putting up a church building which is much needed. Mr. Price says: "The attendance at the Sabbath service is very large, and the house is always full at the midweek prayer-meeting. A number have applied for baptism and are now looking forward to entering the church at our next communion."

The Girls' School at Ruk reports, on the whole, a good year, having eighteen pupils, eleven of whom have expressed their desire to unite with the church. Some of the older girls have begun to help in the teaching. The Boys' Training School has an enrollment of thirteen unmarried boys, and twenty-one married couples. Aside from these there is a day school, so that, apart from the Girls' Boarding School, there are 128 at Kutua under daily instruction. From the school ten have applied for baptism.

For reasons of health it was necessary for Miss Kinney and Miss Abell to come to the United States, and their departure would have left Mrs. Logan without any assistance in the Girls' School had not Miss Foss, of Kusaie, generously consented to remain on Ruk for the present year, though she had expected and was ready to come to the United States on furlough.

West Central African Mission.

CHIEFS IN SUNDAY-SCHOOL.

Mr. Currie writes from Chisamba, February 22: —

"There has been an improvement in our congregations lately, and our Sunday-school was never better attended. Old men and women who have not many days in which to learn are found sitting by the side of little children who are just beginning their education. It is a sight to make the angels glad. My own class is composed of about fifteen old men — chiefs of the district — and about the same number of young people — candidates for baptism.

"The presence just now of another white man at the station makes it possible for me to spend a little time doing evangelistic work among the villages, and I hope to cover our whole district during the next two or three months, though much of it I have never yet seen."

European Turkey Mission.

FROM SALONICA.

The stirring events which are transpiring in this region would lead us to anticipate that the letters from our missionaries would be filled with accounts of the movement of troops, and the preparations for war. On the contrary, they are entirely filled with accounts of evangelical movements and of deepening religious interest. Mr. Edward B. Haskell has recently reported the addition of a new out-station, Drama, where regular services are maintained and the brethren, although "despised by that proud Greek city, are letting their light shine." Mr. Haskell also says: —

"We have done some exploring in the new field to the east of Drama and Seres, made accessible by the new railway. Just east of the rugged lower Rhodope Mountains, or rather among them, is a district called Ahur Chellabee. It is in the Adrianople vilayet, at the west end of Thrace, extending to the Bulgarian border, a little east of south from Philippopolis. The people are intelligent, sturdy mountaineers. Our colporter made his first tour there last summer and was delighted with the people and the outlook. The men are chiefly Abbajees, who go to the cities of Drama, Eskedje, and Gumurjina to work through the winter, and return home in summer to cultivate their fields and get a fresh stock of cloth woven by their women. In Eskedje four young men seemed at once to embrace the truth, and later in their villages other prepared hearts were found."

Under date of April 10, when the whole population were waiting for the outbreak of war between Greece and Turkey, Dr. House was able to write from Salonica: —

"Never before, perhaps, in my touring have I had such continual sense of the presence of the Holy Spirit with me in the work. The spiritual interest before reported has kept up to some extent in our little congregation here in the city, and as a consequence we are expecting to receive four new communicants at our next communion.

NEW LIFE AT OUT-STATIONS.

"We are also now happy to be able to report that there have been awakenings in other portions of our field. In November I visited Skopia, Kafadartsi, Monospitovo, Murteno, Strumnitza, and Radovich; and in almost every one of these places meetings were held in which the Spirit's presence was felt, and I could not help feeling that, if we had had workers capable of continuing the meetings in each of these places, blessed fruits might have been reaped.

"I returned to the Strumnitza plain in January, and at the time of the Week of Prayer held a series of ten-days' meetings in the two villages of Monospitovo and Murteno, which are only about a mile and a half apart. I held daily meetings in each place, walking back and forth, and spending the nights alternately in each village. To the villagers the meetings seemed the most remarkable they had ever seen. Many outsiders were in attendance, and the numbers sometimes reached 90 and 100 in each place, it was said. Many rose to express their determination to live henceforth the Christian life. After-meetings were also sometimes held, in which individuals were invited to kneel and consecrate themselves to Christ and his service.

"In the village of Monospitovo some who rose were entirely new men who appeared for the first time as regular attendants at evangelical services. However, the greater number of those interested were from the young people of the two congregations. I think as many as forty people in the two villages must have expressed their decision to live for Christ. Many children offered intelligent and even touching prayers for the forgiveness of sin. Family prayer, which seemed not to have been in use among some, was urged upon all, as well as the regular daily reading of the Scriptures. During this visit we received two new members in the village of Murteno, and at a later visit seven were received in Monospitovo, while a number who wished to be examined were put off until another time. As the result of this awakening there are now new followers in both of these villages. Recently a family of five or six members have been added to the community in Murteno, and now here, where in 1890 there were only three followers whose wives opposed them, there are some ninety-six adherents, and twenty-six or twenty-seven communicants, and a day school with some thirty scholars.

"This village, by the way, is our model village in giving. The brethren here, almost without exception, I believe, give tithes for the Lord's work, just as they give tithes to the government. Last year they gathered in this way over 200 bushels of various kinds of grain and 1,000 piastres from their opium crop. Since 1890 they have purchased a large lot, built upon it a chapel that will hold over 100 hearers, surrounded all with a substantial wall, at a cost of fifty-four Turkish pounds, and they have now a debt of something less than five pounds upon it all, which they hope to pay off next year, when they gather their tithes. One of the despised and persecuted first-followers of 1890 is now mayor of the whole village.

"In Strumnitza also there seems to be a goodly interest developing. We were able to hold some interesting meetings in this city upon my two recent visits. The preacher there, Mr. Kimoff, reports a continuance of the interest, so that now their place of meeting has become too small to hold their congregations, and they have begun seriously to think about securing larger quarters.

"On a recent visit to Seres nine days were filled up with interesting work, partly among the *few brethren* there, both Bulgarian and Greek, and partly among the villagers of the district who congregate here for purposes of trade. Cottage meetings were held, and quite a number of villagers came to my room at the khan during two or three evenings of my stay. I always find work in this city. The importance of this large place as a residence of an evangelist was again deeply impressed upon my mind.

"Last Lord's Day I spent in the village of Todorak, where a work of the Spirit seems to be in progress in connection with the devout labors of our Biblewoman, and our new colporter, a native of the village. I received one new communicant here, the wife of the colporter who was formerly a bitter opposer, but who has recently given the best evidence of a renewed heart in a life of sincere faith and joyful devotion to Christ's cause. Here quite a number of women give evidence of spiritual awakening. A number of men also, who do not yet dare to attend evangelical services, are said to meet privately on the Lord's Day for the study of the Scriptures. Of late, also, some fifty to seventy children have attended a children's meeting in the afternoon of the Lord's Day.

"Our Servian colporter on the Kossovo plain reports quite a number of inquirers in Prisrend, also two or three new friends in Mitrovitza, and one in Vuchetrun. Never, perhaps, were we more encouraged in the work, but unfortunately the political disturbances of these times are making it more and more dangerous for us to tour. On my last tour, after I alighted from the railway train, everything almost was examined by a police officer, and even my pockets and notebook searched, which shows the suspicion which the authorities have for all strangers. Then murders are more frequent. Here in Salonica, one of our new followers was, only last week, murdered in his shop, it is supposed for his money. He was a man we had begun to hope much from, as his earnest witness to the truth had made a great impression upon the ward of the city in which he lived. He was a wine merchant, but was convinced that he ought to give up the trade, and seemed to be planning to do so."

Central Turkey Mission.

SEVEREK AND ADIAMAN.

Mr. Sanders has spent nearly seven months at Oorfa, but has returned to Aintab, and reports a recent visit at many of the out-stations. Severek, he reports, has suffered more in proportion than any Armenian community. It was formerly one of our best churches, but the leaders are all gone. The people are now coming slowly into a condition in which they are fairly well off for clothing; though the food supply is scanty, they can yet support their families after a fashion. Mr. Sanders writes: —

"Meanwhile the interest in the Bible is very great among a considerable section of the people. There are two or three centres where the Bible is studied every evening, and this, of course, must bear its fruit. Our church building, school building, and parsonage have all been patched up to such a degree that they are usable."

Of Adiaman, Mr. Sanders says that the situation may be inferred from the fact that of a list of some fifty Christians, who at the time of the massacres had sufficient property to make them eligible for a certain government committee, only one person, and he a Syrian, is living. Of the Protestant pastor, who was a true hero at the time of the massacre, Mr. Sanders says: —

"This man has done a great amount of relief work, besides his church work. Our church is now in a very flourishing condition. The leaders have not been killed in anything like the proportion at Severek, though very many have fallen. The priests tell their women they must not come to our church, yet they do not obey them but come in crowds. The Armenians and Protestants have not come together here in worship, except as they have gone to each other's churches. But Armenians have come in great crowds to us, even though great care has been taken to show that no favor will be shown to Protestants in the distribution of relief any more than to those of any other sect. Crowded preaching services were held each day that I was in Adiaman, and the sermons were listened to with the closest attention.

"There is a fine field here for work among the women which we shall probably enter upon soon. Incidentally we may say that, in general, in the very badly injured places we are getting a very strong hold on the women. How important this is in its bearing on the future is very obvious.

"I was invited to preach in the Armenian church, but it only meant that they wished to show their good-will toward me personally."

OTHER OUT-STATIONS.

Mr. Sanders refers to other places, among them Behesne and Jibbin, and he speaks of Beridjik as follows: —

"In Beridjik the Armenians and Protestants worship together continually, and the results are so far very satisfactory. The priest is one of the better type, and he and our preacher work together like brothers. The Armenians are accepting the gospel very eagerly, and when they do this, the adhering to old forms seems a very small matter. There are only about 600 Armenians in Beridjik now, and yet this small number of people have contributed some 7,000 piastres within eight months — about $246.50, but in America this would mean in purchasing power over $1,000. Much of this has been spent for the very poor. 'Thy people shall be willing in the day of thy power.' In their former wealthy days this sum could not, I think, have been gotten out of them. A young girl who graduated last year from Aintab is doing much among the women, besides doing very fine work in her school. Altogether I was much pleased with what I saw there.

"In conclusion I may say that I see no reason whatever to change the positions I took in my annual report. Though sorely stricken, as the eye of the world sees, these Christian communities, when looked at from the standpoint of the kingdom of God, are being built up as never before. The abundant aid given has very materially relieved the distress, but, on the other hand, the spiritual eagerness is not, in my judgment, what it was a few months ago, not even in Oorfa. It may be truly said, however, that while the number specially interested may be less, the large number who are interested are more deeply interested than ever before. The simple gospel has made progress such as to call for shouts of triumph, even though in a worldly point the people are so broken. But given the slightest chance, the Armenians will soon be all right in worldly matters also. 'They are an irrepressible people,' was the comment, and very true comment, of an English vice-consul who happened to pass Oorfa."

Eastern Turkey Mission.

THREE VILLAGES.

In the February number of the *Herald* Mr. Browne, of Harpoot, gave an account of the temporal and spiritual outlook at three cities in the Harpoot field, and he now sends a similar report of three villages in the same district, in which he has spent much time recently. A brief reference to the work in these villages was made in our last number, but our readers will be glad to have this fuller account. Reviewing the whole story, Mr. Browne writes: —

"Miss Bush and Mr. Ellis had preceded me by a week to the first village, — Hulakegh, — which had long been awaiting our coming. This is the village where our sainted Paul and his equally devoted wife did such wonderful service till they laid down their lives, martyrs to the faith they so beautifully illustrated. (See *Missionary Herald* for February, 1896, page 86, 'Modern Martyrs in Armenia.')

"Paul was succeeded by a classmate from the far-away mountains of Koordistan, who is likewise putting his soul into the work.

"Miss Bush and Mr. Ellis had much of encouragement to relate when I arrived, and, indeed, the meetings from the first showed that the people had been made willing and were eager for 'times of refreshing.' Three daily meetings seemed all too few to satisfy this hungry-hearted people, a large share of the congregations being their Gregorian neighbors. Not simply did the general expectancy and desire hasten the blessing, but we rejoiced in the cordial coöperation of the preacher and the most spiritual of the brethren and sisters. Souls seemed greatly affected, if not born again, at every meeting. All day long, and sometimes after the third meeting, and long after our bedtime, inquirers were remaining outside our room, waiting their turn for personal conversation.

"Finally, the girls' schoolroom could hardly hold the meetings for inquirers, and again and again, on successive meetings, every one in that crowded room took part in prayer at least once during the meeting. More than once I went to those meetings with some carefully prepared subject, and the Spirit took the meeting right out of my hands, and I found no chance to use any subject.

"Thus two very blessed weeks passed. The longed-for communion came. Twenty-eight were received into the church, with a much larger number hoping to unite the coming Easter. Some features of that delightful day I can never forget. Dear Brother Ellis reckoned it one of the 'white days' in his life. His face seemed fairly to shine as he passed the elements to some for whom he had 'travailed in birth.' Only a few days after he sat down at the marriage supper of the Lamb. He sent a letter from this village, in which he said: 'I write out of one of the gladdest experiences of my life, a revival of spiritual life and genuine interest and power. A great number of the young men are taking their stand for Christ. If you wish to see a whole village full of joy and song, come here.'

"Among some of the more manifest fruits of this work of grace are the conversion of both teachers; 300 women in daily attendance, with forty in the catechumen class for the Easter communion; many women devoting themselves to house-to-house visitation and instruction of their newly converted sisters; the continuation of separate meetings for women, men, young men, and boys; over 150 pupils in the schools; many hopefully converted, and, in one word, 'great joy in that village.'"

HOOILOO AND PERCHENJ.

"Our experiences in the next two villages were similar in very many respects, though with certain features different.

"In the second village, Hooiloo, the majority of the houses had been utterly destroyed, their *débris* making some streets still impassable. Among these were the costly Protestant chapel and both schoolhouses, which the ambitious, generous people had built with comparatively little assistance from the missionaries. After repeated obstructions by the government, they succeeded in enclosing their chapel yard, and there, all winter, with leaking roof and muddy floor, in that dark, damp, unwholesome place, with foulest air, they have held their meetings and *housed* their large school.

"Unfortunately, there had been no preparation for our coming, as at Hulakegh, and we found both pastor and people in a very cold spiritual state, so that the blessing was delayed, and probably much limited on that account. Nevertheless, it was not long before the promised blessing began to appear. Then came heart searchings and confessions by the church; earnest seekers for salvation among old, and especially among the youth, even among the Gregorian youth, who began to attend our services in large numbers; daily sunset meetings, thronged, and with at least 200 women present; Sabbath services so large that many were unable to find even standing room; invitations from the Gregorians to preach in their immense church, where at least 300 women listened to Miss Bush, while our meeting place was at the same time packed with men at our Sabbath-school; in a word, such a general awakening and blessing as the oldest members said had never been in the history of the church. While but eight new members were received during our visit, they have hopes of receiving a large accession at Easter.

"At the third village, Perchenj, we had much the same experience; only not having had any preacher for a long time, the spiritual outlook at our coming was most depressing. The blessing, though necessarily delayed, was quite as marked as at the other villages, and greatly refreshed and strengthened the disheartened people. They are delighted with their newly organized girls' school and boys' school and women's meeting, many women here and in Hooiloo giving lessons to their neighbors, while the brethren continue daily meetings until Easter, with three crowded meetings on the Sabbath, besides the Sabbath-school.

"In reviewing these spiritual awakenings, which God has permitted us to see in all the cities and villages we have been able to visit thus far, certain features have been common to all which lead us to feel that their results are the fruits of the Spirit, and therefore are genuine and permanent. (1) They were neither preceded nor attended by any machinery, nor conducted in accordance with any special method. (2) They at once generated a great hunger for the Word, and were invariably attended by a large sale of Scriptures, accompanied by a corresponding large sale of hymn books. In fact I was compelled in one village to have services entirely for praise, which extended to two hours, and left the people still unsatisfied. In another we felt it wise to greatly limit our singing, as it so excited the attention, if not hostility, of the Turks. (3) The marked attraction to the Gregorians of these meetings for preaching, prayer, and praise, and their confessions that their church ritual failed to furnish their souls any such food and refreshment. We are confidently expecting a growing demand for such meetings in the old church, or large accessions to our numbers."

GOVERNING PRINCIPLES.

"I would like to emphasize also two or three leading principles which direct all our efforts in this difficult task of resuscitating and reorganizing our field work. *First*, We keep to the front the fact that all this work of evangelization and education is God's work and theirs primarily, and quite subordinately that of the American churches through their missionaries. The responsibility for its development is theirs, and we stand ready, according to our resources, to be their counselors and helpers; but theirs are the work and the reward. Our help of every sort is invariably to supplement theirs.

"*Second*, Necessarily connected with the first is the vital importance of reaffirming, as strongly as ever, the principle of self-support. In saying this we are by no means ignoring the terrible condition of this people, dependent for the time being on the loving ministrations of the Christians of Europe and America. While standing ready to help them on their feet and start them again, materially and spiritually, we clearly show them that this is only to tide them over a temporary exigency; but we should prove anything but their true friends if we did not, at any cost, insist on the great principle that again, and from this new beginning, they must cheerfully assume all the burden of their work God gives them ability to carry; and then we will gladly become their faithful assistants. Our great aim is to help develop, not to pauperize, these Oriental Christians.

"*Third*, Directly in the line of the two preceding principles, and their legitimate development, is the future extension of the work from these churches as subordinate centres, rather than from the one centre at Harpoot. Our efforts in these three villages illustrate this. The first village or church was nearly in the centre of four other villages, in all which we propose to prosecute work *through this church*, to which principle and responsibility they gladly assented. There will be but one church and pastor for a long time probably for this section of the field, but we hope there may be schools, possibly preaching, in all. Likewise the other two villages were each a centre for five near villages. Making each church our base of operations, while continuing there our daily services, we visited also all these near villages, in some of which not a Protestant remains. Everywhere we received a glad welcome, preached in the Gregorian churches, and received importunate requests for preachers or teachers. We have at least twenty such remnants of churches, the nuclei of almost unlimited work and the subordinate centres of missionary help in the development of Christ's kingdom in this part of the 'Land of Eden.'"

BAIBOORT. — A VARTABED'S THANKS.

Mr. W. N. Chambers writes from Erzroom, March 1, of the first tour he has made since the massacre, visiting Baiboort, Erzingan, and Kemakh. He everywhere found the Armenians full of gratitude for the kindness shown them, and the Turkish officials were polite and obliging. At the important central city of Baiboort 1,000 persons are known to have been killed during the massacre, and about the same number are missing. In the city itself there are 232 registered orphans, between the ages of one and twelve, and in the villages there are more than 1,000. Formerly the shops of the city belonged to the Armenians, who controlled the trade; now these shops are for the most part occupied by Moslems. A daily ration of bread is issued to 400 destitute persons. Mr. Chambers was kindly received at the house of a former well-to-do Armenian, but the house was now stripped, and the owner and some twenty-five other prominent persons had been in prison for eight months, but were released at the time of the general amnesty. On Sunday evening Mr. Chambers went to the Gregorian church, and he writes: —

"The Vartabed took occasion to make an address, and expressed on the part of the people the deepest gratitude for the Christian sympathy and assistance rendered by the brethren of America and England. He spoke of the grace of Christ and power of the gospel as being the real sources of the wonderful manifestation of Christian brotherly love and sympathy. He remarked that America had no personal interest in this land. They did not know the Armenians, and were under no obligations to them. 'Why then stretch forth a helping hand in such liberal generosity? The grace and power of the gospel had led those brethren on the other side of the world to realize the love of the blessed Saviour. In service to him they have, through God, saved the Armenian people, who were on the brink of destruction.' He expressed lively satisfaction at the presence of the 'honorable foreign brother.' 'The children of wretched Armenia could not repay their brethren over the sea. They could not give expression to their heartfelt gratitude. They can only pray that long life, prosperity, and the choicest blessings of the eternal God may be their portion in rich abundance.' The response of the hearty 'Amen' of the people seemed to increase in volume as it reechoed amongst the pillars of their beloved sanctuary that had been so wantonly desecrated and despoiled. I was deeply impressed with the earnest words of the preacher and the hearty response of the people."

From Baiboort Mr. Chambers went to Puloor, a village about twenty-five miles west, having 260 Turkish and sixty Armenian houses. Fifty-three able-bodied men, nearly one man to each family, had been massacred, and most of the others had through terror embraced Islam, though they have since recanted and returned to their empty homes. By strenuous effort they had secured a harvest, but just as the harvest was gathered, the tax collectors appeared and took away nearly $800 from these sixty Armenian families. The people were sad and hopeless, and nothing that Mr. Chambers could say seemed to arouse them from their lethargy.

Of Erzingan Mr. Chambers writes: —

"The city of Erzingan suffered much less than Baiboort. The shops were all plundered; only 100 persons were killed, and none of the houses were touched. Some of the villages suffered badly. The cotton weaving industry has been a great help to both city and villages. Scores and hundreds of looms are in operation, so that we hope that the need of relief may soon be past. Here our Gregorian brethren were most cordial and earnest in their expressions of gratitude. A deputation waited on me to express, on the part of the people, the deep gratitude they felt for the assistance rendered. They presented the cases of two villages as worthy of assistance in rebuilding their ruined houses. One of these villages had been entirely destroyed, and the inhabitants were existing in Erzingan city. Not a building remained intact, and the people were unable to build even huts. In the other village the slaughter was cruel, and the half of the buildings were destroyed. Those who have been left houseless need assistance to put up houses sufficient for protection. Under favoring circumstances Erzingan city and district will have so far recovered the coming spring as to need no more assistance. I am very glad to say that the relations between the Gregorian and Protestant communities are very cordial."

Madura Mission.

EVANGELISTIC WORK.

MR. ELWOOD, of Palani, writing February 9, says: —

"After returning from the mission meeting, last September, I set before my agents the good that would result to the station, if we as a body invited Mr. David to come here and hold a series of meetings. They gladly agreed, but Mr. David had so many engagements that he was not able to come before last week.

"After riding thirty-five miles in an uncomfortable vehicle, it might have been expected of him that he would want to rest; but he said that as soon as he saw the people waiting for him, all his weariness passed away and he wanted to speak to them. The people were gathered in a shady place near the bungalow, and he, standing on the school steps, preached in his earnest way. One girl was convicted at that meeting and sought pardon of her Saviour. 'One drop,' he said.

"During the three days that followed he spoke at two regular meetings daily and at such other meetings as seemed necessary. One day he spoke, including all the meetings, for not less than six and one half hours. The children were the first to feel the power of the Spirit, and they all, with one mind, were seeking the Lord with tears. Next, my agents and some of the village people yielded themselves, but many, yes, most of the supposed church members did not seem to be much moved. At the next meeting, after I had spoken of their apparent indifference, Mr. David spoke in the lowest Tamil, such as is used by the coolies and others who are unable to read. They were cut to the heart, and many of them with tears were kneeling before the platform, seeking the Lord. One evening he spoke to an audience of Hindus, and for an hour, in forceful language and with unusual power, he showed them their sins and exalted Christ. There was no listlessness, no murmuring, no interruption. They were completely in his power, and it was a sight that made me rejoice. He said that if work could be carried on among this class for a week many of them would be crying to God for mercy.

"Mr. David knows how to fit his speech and manner to every class. He speaks in one way to the lower classes and in an entirely different manner to educated Hindus and Europeans. He makes himself all things to all men, and so finds favor with every class. His face is always beaming with joy, and even when preaching the severest things there is a happy look in his face. As a guest he is most agreeable and brings abundant sunshine with him. I have nothing to say about him except praise.

"I do not know how many conversions there were, but considering the small audience (perhaps 300) I should think that from one third to a half were either converted or greatly quickened."

Ceylon Mission.

REVIVAL IN THE TRAINING SCHOOL.

REV. THOMAS S. SMITH, of Tillipally, under date of January 21, writes: —

"I have not written you of the precious awakening in the Training School, in connection with the visit of Mr. Hub, the new Young Men's Christian Association secretary. I had felt all through the year that the school was in a critical state, and that numbers of the pupils were holding back against their own convictions of truth and duty, and I feel that Mr. Hub was taught of God to speak the needed message. He addressed the boys and teachers from Christ's words to the dead son of the widow of Nain, 'Young man, I say unto thee, Arise.' As he spoke the rain suddenly poured down in torrents and the boys had to gather close about us in the church to hear at all. I never felt more conscious of the pouring out upon myself (as interpreter) and my audience of the spiritual rain from heaven, and that very night sixteen of our dear boys gave their hearts to the Saviour and came out decidedly as his followers. A few weeks later we admitted eleven of them to the church in one day, and nearly as many more will join the church later. One of the eleven was a senior, who had long seemed a hopeless case, and another a junior, who has long been the leader of the anti-Christian party or clique in the school, and both of them confessed that they had been resisting their secret convictions ever since the meeting of October, 1895. You will rejoice in this great blessing to the school. It puts the Christian boys in a majority in the school, and creates a new atmosphere, and reacts most favorably on the discipline and even on the scholarship of the boys."

South China Mission.

A CONGREGATIONAL ASSOCIATION.

DR. HAGER writes under date of February 17: —

"We have just held the second annual Congregational Association of Christians at the city of San Ning. The meetings were attended by some seventy or eighty helpers and Christians, and were continued for five days, with four sessions each day. From 7 to 9 A.M. the Bible was studied, interspersed with hymns and prayers; from 10 A.M. to 12 M., from 2 P.M. to 4 P.M., and from 6.30 P.M. to 9 P.M. various themes were discussed and many truths presented. Last year I acted as moderator, but this year the moderator, scribe, organist, and chorister were all Chinese; and I must say that I never attended a more excellent set of meetings. Some of the speakers were not only eloquent, but also highly spiritual in the handling of their themes. Christ seemed to be magnified, and self abased.

"The following subjects were discussed: 'The preacher's call,' 'The study of the Bible and other books,' 'The preacher's simple manner of life,' 'Consecration of soul, body, and money to the Lord,' 'The best method of instructing and educating the children of Christians,' 'How can the Church instruct its helpers and those who are beginning to preach?' 'The duty of the preacher to the converts, and the best method of instructing them,' 'The duties of the chapel keeper and the relation of the preacher to him,' 'The best method of itinerant preaching,' 'The significance and value of the Lord's Supper,' 'Self-denial and the necessity of receiving the Holy Spirit to overcome all sin,' 'Faith and its reward,' 'The best method of supporting the poor of the church,' and 'The duty of the members to the church.' All these themes were debated for two hours and more, and all went away from the meeting feeling that it had been good for them to come together in this manner. At the last meeting the chapel was literally packed, when some 150 persons, half of whom were still heathen, listened to a large number of short testimonies for Christ, in which a great deal of earnestness and spirit was manifested. It has never been my lot while in China to attend a better Chinese meeting, when five adults were received into the church and $4.40 were raised for two blind members of the church. This is the largest gathering of Congregational Christians that has ever occurred in South China, and, with one exception, the largest that has ever occurred in the country district.

"During the process of the meetings some $30 were also raised for assisting to pay the salary of a teacher in a neighboring ancestral hall. The elders of the school wanted us to provide an English teacher, and for some time we had given up all hope of securing any one, when one f our former preachers returned from Australia. He considered our proposal at first with some disfavor, as the salary of $15 per month seemed very small, when he had been earning some $80 or $90 abroad; but the Lord laid his hand upon him, and he decided to undertake the work, trusting the Lord for his support.

"I was asked to help open three other schools, and to each I promised a little aid if the parties asking me would assist. This was readily granted, so that the light will be carried to three more villages. Oh, that I had more of the Lord's money and more consecrated teachers to carry forward the work of God!"

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Shansi Mission.

MEDICAL WORK.

Dr. Hall, writing from Liman, February 24, reported the large number of patients that were coming for treatment. On one day, the doctor says, over sixty were present, some of them coming from villages from three to ten miles away. The number of villages represented by patients since January exceeds forty. At a later date, March 8, Dr. Hall says that he has turned away more than fifty patients during the preceding five days, as he had no place to put them, and he adds: —

"The patients sleep on the native beds and on the floor. Fourteen are sleeping in the chapel. I go to each room and treat each patient three times a day, morning, noon, and night, and pass around several times during the day. I also see *all* the men at morning prayers (ten o'clock), and again at afternoon service, when I can find time to go. We are now having some 'seasons of refreshing' in the hospital. Pastor Chu, of the China Inland Mission, one of the most interesting natives I have seen, is preaching daily to the patients. He came to visit us here and when he saw so much to do he said, 'It seems to me that the Lord called me to Liman at this time to do his will, and I must obey.' His childlike faith and his perfect confidence in the promises of our Father are an inspiration to all who hear him. He presents the gospel in such plain yet forcible terms that the people must understand. Twice a day (10 A.M. and 3 P.M.) are the patients brought together for instruction and admonition. We are also having a number of others coming to daily worship. I am keeping a daily record of the *men* in the chapel; so far this month the number has averaged sixty-eight. This does not include the women; they have worship in their own court at the same time."

A STATION CLASS. — SELF-SUPPORT.

Mr. Atwater, writing from Fen-cho-fu, February 20, says: —

"Our station class, which closed this week, was a success in many ways — in attendance, in spirit, in work done, and last, but not least, in self-support. At the close of the meetings a subscription list of those willing and able to help defray the cost was opened, and almost the entire amount was raised on the spot. This substantial evidence of their appreciation of the gospel, and of the opportunity to meet together and study it, gives us great joy.

"During the progress of the meetings we felt that there were at least ten of those on probation who were ready for baptism. These ten were examined, and on Sunday, February 14, were baptized. This is the largest number yet received at one time at Fen-cho-fu, all of them above twenty years of age, and most of them heads of families. Their wives only need the help of some Christian woman to be brought into a knowledge of the Saviour and fellowship with him. This is a great lack in the work at this time.

"But many things seem to emphasize the fact that we are entering upon a larger work. There are a number of promising men on probation now, and others are being added.

"One indication should be mentioned. The boys' boarding school was not opened in the fall, for several reasons. But there were several of our probationers and church members who were evidently at a loss what to do with their children. They did not wish them to attend the native schools, and there was no other school convenient. At their earnest request we have consented to reopen the boarding school on the following conditions: They are to pay the *entire* cost of the food and one half of the cook's wages; we will furnish the teacher, but they are to board him themselves. We will teach nothing in the school but Christian books and the common branches, arithmetic, geography, and the like. These conditions they are glad to accept and they say that about a dozen boys will be on hand in a few days."

Japan Mission.

PREACHING WITH THE LANTERN.

In a previous number of the *Herald* allusion was made to an evangelistic tour through the island of Kyushu made by Mr. Allchin, of Osaka. A detailed report of this tour has now been received from Mr. Allchin, some portions of which we give here. Accompanied by Mr. Ando he began at Fukuoka, where the reception was not as cordial as in places subsequently visited. Two nights were spent at Yanagawa, where Presbyterians, Methodists, and Congregationalists united in the services. Mr. Allchin writes: —

"The spirit of union among different denominations is one of the many cheerful features of my lantern work. The first meeting was held in the Presbyterian church, but the building was so uncomfortably jammed with 250 people that a theatre was secured for the second night. In spite of its tumble-down condition the theatre was filled, 1,000 hearers listening with rapt attention to the story of God's love. The Christians expressed great delight that the blessed gospel received such a wide and respectful hearing from their neighbors.

"At Omuta my coming had been well advertised and more than 1,000 tickets distributed. As early as four o'clock in the afternoon some people went to the theatre and spread their blankets on the floor in order to secure a good place, although seven o'clock was the hour for commencing. Long before this hour 1,200 people had assembled, and the doors were closed. Omuta is the centre of the famous Müke coal mines owned by the millionaires — the Mitsui family. The population is not above three or four thousand; but owing to the presence of so many officials connected with the coal industry, the town is modern and progressive. I felt my own heart stirred that night by the gospel message. While singing the solo, 'How great is thy compassion, Lord!' (the words being thrown on to the screen) this vast audience was as still as death, letting loose a tremendous volume of pent-up breath as the last note died away.

"At Kumamoto a large clubhouse was hired on the first night, because it is possible thus to secure the attendance of officials and others who would not go to a church. The next night being Sunday the church was used and crowded to overflowing, a large number standing on the outside listening at the open windows. Fully 800 were present on each night. By special request I went to the house of a Christian doctor who lived in the country near Kumamoto. The house stands isolated from any village, and yet more than 300 farmers with their wives and children crowded into the upper rooms. Some late comers could not get in, but obtaining a ladder they climbed on to an adjoining roof, where they sat and listened as attentively as the rest.

"Yatsushiro is another example of a decadent church. There is no preacher here; but the few Christians worked hard for a few days, and succeeded in getting 500 and 600 to the meetings. The owner of the theatre thought it was a special time for him, too, to show his earnestness in religious matters. He has a shrine at the left of a side entrance which he lighted up brilliantly with candles on this occasion; and while I was speaking inside he was intoning his prayers outside. Although my lantern services usually last about two hours, I was strongly urged at this place to make them longer. I preferred, however, that the people should return home wishing for more rather than dissipate the serious impressions by wearying them.

"I met with one of the surprises of my journey at Minamata. This town is small, not more than 3,000 inhabitants, and yet over 1,000 people assembled each night I was there. It is an out-of-the-way place, temporarily without a preacher, and with only a mere handful of Christians. The work is in charge of a Bible-woman whose influence is felt and whose labors are supplemented by the earnest efforts of a young Christian dentist. The work on a new theatre was specially hurried to be ready for my coming, and the owner generously gave the free use of it for two nights. No one could wish for quieter and more appreciative audiences. The 'little flock' were greatly elated, and I felt that this combination of favorable circumstances must result in producing a large number of inquirers after the truth."

OPPOSITION. — RESULTS OF THE TOUR.

Kagoshima is the most southern point of the Kumi-ai work in Kyushu. It is a very attractive city, yet Mr. Allchin writes: —

"Thus far we had met with no opposition; but an attempt was made in Kagoshima to disturb our meeting. Some one threw stones on to the roof of the theatre and others kept up an incessant beating on a large drum at a shrine near the entrance. The presence of the chief judge and some minor judges acted like a tonic on the policeman, who soon stopped the stone-throwing. The next night a band of musicians assembled at the shrine and sang at the top of their voices while our meeting was in process. Fortunately I am blessed with good lungs, and when the gauntlet was thus thrown down for a test of lung power I took it up. The musicians soon gave up in despair. I preached and sang the gospel to more than 1,300 adults on those two nights."

Passing by steamer and jinrikisha, Mr. Allchin was much delayed in his journey by the difficulties of traveling, and was unable to reach Miyakonoji, a point twenty miles over the mountains, in season for a union and baptismal service which had been announced. He writes:

"By the time (8.30 P.M.) we reached the town we were half perished with cold and hunger. The Christians were still waiting for us at the meeting place. It was useless to plead for a postponement on account of our used-up condition, and so we began at 9.30 and returned to the hotel at 11.30, thus finishing a day of varied experiences and great weariness. The lantern preaching services in this town differed little from other places. There were the same eager, upturned faces gazing wonderingly at the pictures; the same rapt attention; the same enthusiasm and delight among the Christians. A recent letter from the preacher informs me that my visit has stirred up much talk in the town about Christianity, and there are many new hearers at the preaching services.

"I shall never forget Nobeoka, the last

place I visited. The meeting was held in a clubhouse adjoining a Shinto temple. Among the 500 people assembled on the first night were a member of the National House of Representatives, a chief judge, several other judges, two Buddhist priests, one Shinto priest, and two policemen; and yet, in spite of this array of authority and influence, some rascal got safely away with my new shoes. Until I reached home I hobbled about in Mr. Ando's shoes that were too short for me.

"The effect of this first night's preaching was so favorable to Christianity that the Shinto priest spent all the next day interviewing these influential people to prevent the loan of the clubhouse for another night. But he did n't succeed; on the contrary, the audience was much larger. For a week or two in the latter part of my journey a Buddhist priest traveled a few days ahead of me, lecturing with a lantern on the work of the Japanese Red Cross Society during the late war. In speaking therefore on the Good Samaritan, I emphasized the fact that the spirit of that society and other humanitarian movements sprang from the teaching of Christ in that parable.

"The sight of weak churches that had once been strong, and of so many bands of Christians without preachers to minister to them, saddened my heart; but I believe the limit of their weakening has been reached, and that better days are before them.

"These great crowds indicate, not simply a decrease of prejudice, but a widespread desire for gospel truth. During this tour of 1,300 miles I held thirty-one preaching services, before audiences that numbered in the aggregate more than 15,000. Fully 13,000 of these heard the gospel for the first time, and would not have heard it on this occasion but for the lantern to attract them. This is a convincing proof of the great help of the magic lantern when properly used in the work of evangelization."

Notes from the Wide Field.

CHINA.

Extraordinary Growth. — Notes of cheer come from almost every mission field within this great empire. At a meeting held in Hangkow, early in the year, at which representatives of many denominations working in China were present, Dr. Griffiths John, of the London Society, made an address a summary of which is given in the *Independent and Nonconformist*, of London. We take the following extract from the report of Dr. John's address: —

"There was much at the present time to be thankful for. During the past year there had been no riots, no massacres. The increase to the church had been phenomenal. In Fuhkien, in the neighborhood of the Kucheng murders, some 20,000 had applied for baptism, of whom 5,000 had been accepted. In Manchuria and the Shantung province there had also been large ingatherings. In the Hupeh province some hundreds had been added to the church. He had never been more satisfied with any candidates than with those recently received. The work was extending into the province of Hunan; at Heng Chow, in that province, from twenty to thirty men, all candidates for baptism, had been formed into a Christian society. This was entirely the result of native effort. We have been praying for Hunan and for the conversion of Chow Han, but God's ways are not our ways. Chow Han has been silenced, but at heart is perhaps still an enemy. God is, however, opening Hunan in his own way, and by such agencies as this. I have received an invitation from one of the leading inhabitants of Heng Chow to visit him. Pray for me and any one who goes with me. My desire is to open up that province, not for one society but for all. 'Hunan for Christ' must be our motto." Having referred to the vast circulation of Christian literature by this and other societies during the year, Dr. John continued:

"Very remarkable advance has been made all along the line. We were never so strong as we are now. Our prospects were never so bright as now. I sincerely believe that we are on the eve of great developments in connection with mission work in this land. China is not in love with the changes that are coming, but come these changes must. There are mighty forces at work which are carrying China along. The world is moving, and China must move too."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the mission in Micronesia: With thanksgivings for the progress of the past year and the safe return of the *Morning Star*, let there be special prayer for the lonely missionary laborers, as well as for the native Christians in their weakness and amid their manifold temptations. (See pages 231 and 253.)

For Japan: That the present promise of quickened spiritual life within the empire may be fulfilled. (See pages 224-230.)

For Greece and Turkey: That in the settlement which follows war, the cause of liberty and religious freedom may be advanced.

DEPARTURES.

May 15. From New York, Rev. Theodore A. Elmer, a recent graduate of Princeton Theological Seminary, to become professor in Jaffna College, Ceylon.

May 20. From San Francisco, Miss Mary E. Stanley, returning to the North China Mission.

ARRIVALS IN THE UNITED STATES.

April 14. At San Francisco, Rev. I. M. Channon and wife, of the Micronesian Mission.

April 29. At New York, Rev. John S. Porter and wife, of the Mission to Austria.

May —. Rev. William H. Noyes and wife, of the Japan Mission.

The *Morning Star* arrived at Honolulu, March 29, and at San Francisco, May 2.

DEATHS.

At Kodeikanal, April 1, Clara, daughter of Rev. and Mrs. E. P. Holton, aged 18 months.

At West Brattleboro, Vermont, April 27, 1897, Mrs. Lydia Bates Grout, wife of Rev. Lewis Grout, formerly of the Zulu Mission. Mr. and Mrs. Grout joined the Zulu Mission in 1846 and were released in 1862.

At New York, May 13, Miss Abbie S. Herrick, daughter of Rev. and Mrs. George F. Herrick, D.D., of Western Turkey.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897:—

June. Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Donations Received in April.

MAINE.

Belfast, "Forward Movement," 1st Cong. Y. P. S. C. E., toward support Rev. J. K. Greene,	10 00	
Brunswick, Geo. T. Little,	10 00	
Deer Isle, 1st Cong. ch.	2 00	
Gorham, 1st Cong. ch.	120 00	
Greenville, Cong. ch.	14 00	
Portland, A friend,	100 00	
Sebago Lake, Cong. ch.	3 00	
Skowhegan, Island-ave Cong ch.	18 00	
Turner, Cong. ch.	24 00	
Washington, Cong. ch.	5 00	
West Sumner, Adeline E. Barrett,	1 00	307 00

NEW HAMPSHIRE.

Amherst, Cong. ch.	7 00
Atkinson, Cong. ch.	18 84
Claremont, Cong. ch.	20 00
Concord, West Cong. ch.	21 00
Durham, Cong. ch.	8 06
East Westmoreland, Friends,	2 00
Langdon, 1st Cong. ch.	6 50
Littleton, Three friends,	5 00
Lyme, Cong. ch.	85 00
Meredith, Cong. ch., for work in Marash,	20 00
North Hampton, Cong. ch.	23 00
Rye, Cong. ch.	25 00

Short Falls, "Forward Movement," Y. P. S. C. E., toward support Rev. J. H. Pettee,	5 00	246 40

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	16 48	
Cambridge, Mrs. Charlotte Safford, 5; Mrs. S. M. Safford, 5,	10 00	
Cornwall, E. R. Robbins,	10 00	
Danville, Cong. ch.	35 00	
Duxbury, Cong. ch.	7 18	
Hartford, Cong. ch. (of which 50 from J. G. Stimson),	59 87	
Newfane, Cong. ch.	8 65	
North Craftsbury, Cong. ch.	5 00	
Northfield, Cong. ch.	13 83	
Norwich, Mrs. Ellen M. Clarke,	2 00	
Simonsville, Cong. ch.	1 75	
West Glover, Cong. ch.	2 00	
Weston, Cong. ch.	6 50	178 26

MASSACHUSETTS.

Abington, 1st Cong. ch.	7 95	
Amesbury, "Forward Movement," Main-st. Cong. ch., toward support Rev. H. G. Bissell, 100; Union Evan. Cong. ch., 13.50,	113.50	
Amherst, North Cong. ch.	25 00	
Arlington, A friend,	50 00	
Auburndale, Cong. ch.	500 00	
Barre, Cong. ch., to const. Mrs. J. H. GODDARD, H. M.	154 11	
Boston, Central ch. (Jamaica Plain), 154.92; 2d ch. (Dorchester), 82.80; Harvard ch. (Dorchester), 6.10; So. Evan. ch. (W. Roxbury), 5.42; Eliot ch. (Roxbury), 2.60; Union Cong. Sab. sch., for native helper, Turkey, 25; Margaret Mission Band, 10c.	276 94	
Boylston, A friend,	2 00	
Braintree, 1st Cong. ch.	17 42	
Brookline, Harvard Cong. ch., 258.87; Friend, 500,	758 87	
Cambridgeport, Wood Memorial Cong. ch., 60; Newell Chamberlain, 50,	110 00	
Chelsea, Marcia B. Fuller,	5 00	
Chesterfield, Cong. ch., 3.35; Rev. H. E. Thygeson, 10,	13 35	
Cohasset, Cong. ch.	2 00	
Coleraine, Cong. ch.	9 35	
Dedham, 1st Cong. ch. (of which 4.16, m. c.),	212 66	
East Bridgewater, Union Cong. ch.	3 54	
Fall River, Central Cong. ch. (of which 75.12, m. c.),	112 12	
Gilbertville, Cong. ch.	106 98	
Greenfield, 2d Cong. ch.	32 40	
Hanson, Cong. ch.	5 35	
Haydenville, Cong. ch.	7 11	
Hinsdale, Cong. ch.	11 00	
Hopkinton, Cong. ch.	69 50	
Hyannis, Cong. ch.	7 35	
Hyde Park, Clarendon Cong. ch.	4 52	
Kingston, Mayflower Cong. ch.	25 00	
Lakeville, Precinct Cong. ch.	14 30	
Leicester, 1st Cong. ch.	37 26	
Lexington, "C. H."	20 00	
Linden, Cong. ch.	9 50	
Littleton, Ortho. Cong. ch.	15 28	
Longmeadow, A friend,	4 32	
Lowell, John-st. Cong. ch.	50 00	
Maynard, Cong. ch.	100 00	
Millbury, Rev. Geo. A. Putnam,	5 00	
Newbury, 1st Cong. ch.	20 90	
Newburyport, North Cong. ch.	26 34	
New Salem, Cong. ch.	11 25	
Norfolk, Union Cong. ch.	10 00	
North Brookfield, 1st Cong. ch.	31 66	
North Easton, Swedish Cong. ch.	5 00	
North Truro, Mrs. Benj. Coan,	5 00	
Oakham, Cong. ch.	5 00	
Orange, Central Cong. ch.	79 99	
Otis, W. H. Hawley,	2 00	
Pittsfield, South Cong. ch., 27.95; Geo. Wells, 10,	37 95	
Reading, Cong. ch.	10 00	
Sheffield, Cong. ch.	7 48	
South Framingham, Grace Cong. ch.	72 14	
South Hadley Falls, Cong. ch.	21 04	
South Weymouth, Union Cong. ch.	110 00	
Springfield, South Cong. ch., 100; Hope Cong. ch., 98.18; North Cong. ch., 52.97; Park Cong. ch., 31.19; Faith Cong. ch., 12.05; South Cong. Sab. sch., for native agency, Armenia, 10,	304 39	
Taunton, Cong. ch.	6 60	
Templeton, Trinitarian Cong. ch.	11 82	
Townsend, Cong. ch.	15 71	
Uxbridge, Cong. ch.	118 59	
Waltham, Trinitarian Cong. ch.	23 26	
Wellesley Hills, "K."	400 00	
West Boxford, Cong. ch.	4 65	
West Boylston, Cong. ch.	11 00	
West Medford, Cong. ch.	81 00	
Westminster, 1st Cong. ch.	28 00	
West Newton, 2d Cong. ch.	317 17	
West Somerville, Cong. ch.	7 49	
West Springfield, A friend,	10 00	
West Yarmouth, Cong. ch.	2 00	
Winchester, Cong. ch. (of which 15, Easter Thank-offerings),	290 00	
Worcester, Plymouth Cong. ch., 42.94; Lake View Cong. ch., 12; Church of the Covenant, 5,	59 94	
——, Anonymous, "D."	800 00	5,846 05
Legacies. — Boston, Mrs. S. A. B. Field, by J. W. Field, Ex'r,	500 00	
Enfield, Josiah B. Woods, by R. M. Woods, Trustee,	80 00	
Northampton, Numan Clark,	100 00	
Springfield, Grace N. Hunt, by Henry W. Bosworth, Ex'r,	1,800 00	
Taunton, Betsey Perkins, interest,	8 24	
Uxbridge, Sarah B. Ellis, by W. M. Thayer, Adm'r, 500, less expenses,	455 00	2,943 24
		8,789 29

RHODE ISLAND.

Central Falls, Cong. ch.	68 41	
Peace Dale, "Forward Movement," Y. P. S. C. E., 8.75, Young Woman's Soc., 1, both for support of missionary,	9 75	
Providence, Beneficent Cong. ch., for the Debt, 51.68; Central Cong. ch., Ladies' Aux. For. Miss. Soc., for salaries of missionaries, 33.75; Plymouth Cong. ch., 27; North Cong. ch., 17.05,	129 48	207 64

CONNECTICUT.

Berlin, 2d Cong. ch.	25 00
Branford, "Forward Movement," Y. P. S. C. E., toward support Rev. John Howland,	10 00
Bridgeport, Olivet Cong. ch.	29 00
Bristol, Cong. ch., 64.16; Friend, 10,	74 16
Colchester, A friend,	6 00
Danielsonville, Westfield Cong. ch.	50 00
Easton, Cong. ch.	13 63
East River, An aged friend,	20 00
Glenbrook, Union Memorial ch.	10 00
Hartford, 1st Cong. ch., 166.10; Rev. C. S. Beardslee, 60,	226 10
Higganum, Cong. ch.	13 00
Middletown, 1st Cong. ch.	22 04
Milford, 1st Cong. ch., C. T. Merwin,	10 00
New Haven, Dwight-place ch., A friend,	5 00
New Milford, 1st Cong. ch.	19 06
Northford, Cong. ch.	10 00
Norwalk, 1st Cong. ch.	55 61
Old Saybrook, Cong. ch.	27 75
Prospect Cong. ch.	18 00
Round Hill, Cong. ch.	6 62
Salisbury, Cong. ch., Easter Offering,	87 16
Somers, C. B. P. (of which 5 for missionaries in Armenia),	25 00
South Glastonbury, Cong. ch. and Sab. sch.	7 90
Thomaston, 1st Cong. ch.	12 71
Westchester, Rev. Edward G. Stone,	5 00
West Haven, 1st Cong. ch.	21 10

Woodbury, 1st Cong. ch.	17 00	
——, Two friends,	8 00	834 84
Legacies. — New London, Jonathan N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs,	2,500 00	
New Milford, Lois C. Fairchild, by J. Butler Merwin, Ex'r,	50 00	2,550 00
		3,384 84

NEW YORK.

Angola, Cong. ch.	15 00	
Auburn, E. A. Huntington,	3 00	
Binghamton, Mrs. Edward Taylor,	10 00	
Brooklyn, "Forward Movement," Y. P. S. C. E. of Tompkins Ave., Cong. ch., toward support Rev. H. M. Allen, 150; Greene-ave. Presb. ch., 3; Bushwick-ave. Cong. ch., F. B. Berlin, for Cesarea, 50c.; A friend, 100,	253 50	
Candor, E. A. Booth,	25 00	
Churchville, Cong. ch., 19.06; Mrs. S. D. Stebbins, 10.20,	29 26	
Clinton, Mrs. Geo. K. Eells,	10 00	
Flushing, Cong. ch., 46.25; Robt. B. Parsons, 20,	66 25	
Hancock, Cong. ch.	8 20	
Homer, Cong. ch., E. G. Ranney,	10 00	
Howells, Cong. ch.	6 78	
Lysander, Cong. ch.	16 50	
Moravia, Mrs. W. C. Tuthill,	106 50	
Mt. Sinai, Cong. ch.	6 83	
New Lebanon, Ellen C. Kendall,	4 00	
New York, Trinity Cong. ch.	10 00	
Syracuse, Geddes Cong. ch., Easter Offering,	30 28	
Wantagh, Memorial Cong. ch.	3 00	
West Groton, Cong. ch.	13 00	627 10
Legacies. — Sherburne, Eri Benedict, by D. L. Atkyns, 250, less expenses,		222 28
		849 38

NEW JERSEY.

Bloomfield, Through Rev. W. S. Dodd,	34 00	
Bound Brook, S. P. Daugherty, balance for native preacher, Marathi,	35 00	
Chester, J. H. Cramm,	40 00	
Closter, Cong. ch., for Turkey,	14 40	
Glen Ridge, Cong. ch.	128 00	
Haworth, Cong. ch., for Turkey,	14 05	
Newark, Kate L. Hamilton,	5 00	270 45

PENNSYLVANIA.

Allegheny, Woman's Miss. Soc., for Africa, 5; Agnes D. Fraser, 50c.	5 50	
Braddock, Cong. ch.	3 00	
Leraysville, "Forward Movement," Y. P. S. C. E. and Jun. C. E. S., toward support Rev. Mark Williams,	10 00	
Philadelphia, Miss L. M. Harmon,	1 00	19 50

VIRGINIA.

Falls Church, 1st Cong. ch.		20 85

GEORGIA.

Duncan's Creek, Cong. ch.	2 90	
Zoar, Cong. ch.	1 06	3 96

NORTH CAROLINA.

Dudley, Cong. ch.	2 27	
Kernersville, Friend,	10 00	12 27

SOUTH CAROLINA.

Cheraw, "Part of the tithe,"		10 00

FLORIDA.

Belleview, Cong. ch.	10 00	
Daytona, 1st Cong. ch.	2 00	
Jacksonville, Union Cong. ch.	24 00	
Key West, Cong. ch.	5 00	
Longwood, Cong. ch.	5 00	
Mannfield, Cong. ch.	1 00	
Potolo, Cong. ch., Rev. E. A. Buttram,	1 00	
Tampa, Cong. ch.	8 60	
West Palmer Beach, Union Cong. ch.	15 00	
Winter Park, Cong. ch.	4 57	76 17

INDIANA.

Terre Haute, Laura A. Day and Barbara I. Buchanan,		1 00

MISSOURI.

Bevier, Welsh Cong. ch.	5 00	
St. Louis, 3d Cong. ch., 16.35; A friend, to const. Mrs. A. J. VAN ORNUM, H. M., 100,	116 35	121 35

OHIO.

Akron, 1st Cong. ch.	117 72	
Burton, Mrs. A. F. Hotchkiss,	1 00	
Claridon, Rev. Ozro R. Newcomb,	5 00	
Cleveland, Plymouth Cong. ch., 18; Trinity Cong. ch., 17.15,	35 15	
Coe Ridge, 2d Cong. ch.	9 61	
Lenox, Cong. ch.	1 00	
Lodi, Cong. ch.	11 26	
Lyme, Cong. ch.	14 71	
North Ridgeville, Cong. ch., toward support Rev. W. E. Fay,	8 00	
Oberlin, Mrs. P. L. Alcott,	20 00	
Sandusky, 1st Cong. ch.	44 96	
Saybrook, Cong. ch.	2 00	
Toledo, Edward H. Rhoades, to const. Rev. GIDEON A. BURGESS, D.D., H. M.	50 00	
West Andover, Cong. ch.	8 10	
Windham, 1st Cong. ch.	4 77	333 28

ILLINOIS.

Atkinson, Cong. ch.	11 00	
Big Rock, Ladies' Miss. Soc.	5 00	
Bissell, Mrs. E. L. Barrows,	2 00	
Canton, Cong. ch.	22 62	
Carpenterville, Cong ch.	13 56	
Chenoa, Cong. ch.	4 18	
Chicago, Warren-ave. Cong. ch., 25; Brainerd Cong. ch., 10.05; Mayflower Cong. ch., 10; Chicago Theol. Sem., for support Rev. C. N. Ranson, 72.65,	117 70	
Evanston, Asbury-ave. Cong. ch.	8 34	
Greenville, Cong. ch.	15 00	
Gridley, Cong. ch.	10 00	
Kewanee, Cong. ch.	25 58	
La Grange, Cong. ch.	55 00	
Lockport, Cong. ch.	11 05	
Loda, Merriam Cong. ch.	9 75	
Moline, 1st Cong. ch.	159 28	
Naperville, Cong. ch.	39 00	
Ontario, Cong. ch.	10 64	
Peoria, Rev. A. A. Stevens,	3 00	
Polo, Ind. Presb. ch.	26 25	
Toulon, A friend,	1 00	
Wheaton, College Church of Christ,	39 25	
Woodburn, Cong. ch. (of which 5 for Madura),	7 30	
Wyoming, Cong. ch.	11 55	608 05

MICHIGAN.

Ann Arbor, A friend of missions,	2 00	
Clinton, A friend,	25 00	
Detroit, 1st Cong. ch.	196 23	
Gaylord, Cong. ch.	2 00	
Lansing, Rev. Wm. H. Warren, for the Debt, 10; Y. P. S. C. E., for do., 10,	20 00	
Lowell, M. D. Sneathen,	50 00	
Salem, 1st Cong. ch., 3.56; 2d Cong. ch., 3.57,	7 13	
South Haven, Cong. ch.	15 50	
Vanderbilt, Cong. ch.	8 72	
Vermontville, O. P. Fay,	4 00	
——, A friend, for Kustendil, 238, and for Mexico, 152,	390 00	720 58

WISCONSIN.

Beloit, 1st Cong. ch.	151 93	
Big Spring, Julia Hatch,	1 00	
Clinton, Cong. ch.	29 15	
Delavan, Cong. ch.	14 00	
Eau Claire, 1st Cong. ch.	39 48	
Evansville, Cong. ch.	30 12	
Harris, Cong. ch.	1 75	
La Crosse, Y. P. S. C. E. of 1st Cong. ch., for the Debt,	7 50	
Maple Ridge, Cong. ch.	2 56	
Milton, Cong. ch.	9 20	
Racine, Mrs. Smith and Marsh, 100, and Mary Johnson, 10,	110 00	
Steuben, Friends,	84	
Waukesha, Cong. ch.	5 00	
Waupun, Cong. ch.	18 78	
Wauwatosa, 1st Cong. ch.	83 28	
West Salem, Cong. ch., with prev. dona., to const. George G. Hitchcock, H. M.	12 00	
White Water, Cong. ch.	15 25	531 84

IOWA.

Bellevue, Cong. ch.	3 20	
Buffalo Center, Cong. ch.	4 72	
Castana, 1st Cong. ch.	10 00	
Des Moines, Plymouth Cong. ch.	196 80	
Earlville, Cong. ch.	5 25	
Fairfield, Cong. ch.	11 89	
Grinnell, Cong. ch. to const. Mrs. Mary Proctor Knapp, H. M.	152 38	
Iowa Falls, Cong. ch.	24 00	
Magnolia, Cong. ch.	8 50	
Manchester, 1st Cong. ch.	50	
Monona, Cong. ch.	5 00	
Monticello, H. D. Smith,	50 00	
Mt. Pleasant, Cong. ch.	5 50	
Ottumwa, 2d Cong. ch.	5 00	
Peterson, Cong. ch.	4 25	
Pleasant Hill, Cong. ch.	55	
Reinbeck, Cong. ch.	26 00	
Runnells, Cong. ch.	1 00	
Schaller, Rev. L. P. Sabin,	1 00	
Sibley, Cong. ch.	32 25	
Talmage, Cong. ch.	2 00	549 79

MINNESOTA.

Cottage Grove, Cong. ch.	6 71	
Minneapolis, Lyndale Cong. ch., 25; Park-ave. Cong. ch., 18.33,	43 33	
North Branch and Sunrise, Cong. chs.	2 09	
Northfield, Cong. ch., 86.35; Carleton College, students and faculty, toward support Rev. H. K. Wingate, 103; A friend, for Bible-reader in Turkey, 20,	209 35	
Plainview, Cong. ch.	15 91	
Princeton, 1st Cong. ch.	8 90	
Rochester, Mrs. M. J. Taintor,	20 00	
St. Anthony, Cong. ch.	14 90	
St. Paul, Park Cong. ch.	36 26	
Wabasha, Cong. ch.	21 37	
Worthington, Cong. ch.	2 93	381 75

KANSAS.

Clay Centre, Clarence Eastman Mem. Ch.	9 00	
Haven, Cong. ch.	1 00	
Kansas City, Pilgrim Cong. ch.	9 20	
McPherson, Cong. ch. and Sab. sch.	8 35	
Severy, Cong. ch., for work in India,	4 00	
Wabaunsee, 1st Ch. of Christ,	1 50	33 05

NEBRASKA.

Clay Centre, Cong. ch.	3 53	
Cowles, A friend,	1 00	
Curtis, Cong. ch.	7 50	
Fremont, 1st Cong. ch.	63 10	
Hastings, 1st Cong. ch.	11 28	
Irvington, Cong. ch., for India, 6.64; Ladies' Aid Soc., for India, 1.44,	8 08	
Rokeby, Cong. ch. and Sab. sch., for India,	14 50	
Santee Agency, Edith Leonard, for work in Turkey,	50 00	
Verdon, Cong. ch.	3 50	162 49

CALIFORNIA.

Fitchburg, Cong. ch.	7 50	
Florin, Mrs. Mary A. Whitman, 5; Friend, 1,	6 00	
Los Angeles, 1st Cong. ch.	60 35	
Oakland, 2d Cong. ch.	14 40	
Pasadena, S. M. Noyes,	10 00	
Ventura, Cong. ch.	36 90	
Whittier, Plymouth Cong. ch.	8 15	143 30

OREGON.

Clackamas, Cong. ch.	75	
Hazelia, Cong. ch.	25	
Hillsboro, Cong. ch.	3 30	
Sylvan, Cong. ch.	90	
Woodlawn, M. E. Church	1 75	6 95

COLORADO.

Burdette, Cong. ch.	2 52	
Colorado Springs, 1st Cong. ch.	85 62	
Hyde, Cong. ch.	3 58	
Otis, Cong. ch.	6 70	
Whitewater, Union Cong. ch.	3 15	101 57

NORTH DAKOTA.

Blumenthal, Cong. ch.	2 00	
Cathay, Cong. ch.	1 16	
Fessenden, Cong. ch.	1 53	
Sykeston, Cong. ch.	1 00	5 69

SOUTH DAKOTA.

Johannes, Cong. ch.	3 00	
Lebanon, Cong. ch.	1 50	
Logan, Cong. ch.	3 70	
———, Friends,	100 00	108 20
Rapid City, Returned,		.7 26
		100 94

WYOMING.

Cheyenne, 1st Cong. ch.	28 50

ARIZONA.

Prescott, 1st Cong. ch.	75 00

From the Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal,

Treasurer, 217 93

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey. — Tarsus, "Thank-offering of Mr. and Mrs. Christie on their silver wedding,"	25 00	
West Central Africa. — Cisamba, Church, by Rev. W. T. Currie, for work in Turkey,	5 00	30 00

From the American Missionary Association.

H. W. Hubbard, New York, *Treasurer.*

Income of the Avery Fund for missionary work in Africa,	1,267 12

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.	20 00	
For several missions in part,	11,089 43	11,109 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,800 00

From Woman's Board of Missions for the Pacific.

Miss Bessie B. Merriam, Oakland, California, *Treasurer.*	25 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, 1st Cong. Sab. sch., for India, 22.75; New Vineyard, Cong. Sab. sch., 2.65; Yarmouth, Y. P. S. C. E. of 1st Parish ch., 3,	28 40
Vermont. — Northfield, Y. P. S. C. E.	5 00
Massachusetts. — Auburndale, Y. P. S. C. E., for Madura, 15; Charlton, Y. P. S. C. E., 1.27; Chester, 2d Cong. Sab. sch., 2.46; Fall River, Y. P. S. C. E., 10; Lakeville, Precinct Cong. Sab. sch., 8.20; Marion, Cong. Sab. sch., 2.77; Newton, Eliot Y. P. S. C. E., 1.25; Northampton, 1st Cong. Sab. sch., 25; Pittsfield, South Cong. Y. P. S. C. E., 16,	81 95
Rhode Island. — Woonsocket, Globe Y. P. S. C. E.	9 00
Connecticut. — Chaplin, Y. P. S. C. E., for work in Mexico, 3.14; Cromwell, Cong. Sab. sch., for schools in India, 81.01; Eastford, Y. P. S. C. E., for student Pasumalai College, 5; East Woodstock, Y. P. S. C. E., 22.32; Hartford, Home Dept. of Center ch. Sab. sch., 40; Middletown, Y. P. S. C. E. of 1st ch., 30; Salisbury, Home class for China, 1.25; Weston, Norfield Y. P. S. C. E., 6; Woodbridge, Y. P. S. C. E., 10,	198 72
New York. — Brooklyn, Willoughby-ave. Cong. Sab. sch., 75; Middletown, 1st Cong. Sab. sch., 18.36; New York, Christ Cong. ch., for village school, Central Turkey, 36.75; Central Cong. ch., Y. P. S. C. E., Two-cents-a-week Fund, 22.07; Oxford, Y. P. S. C. E., 25; Walton, 1st Cong. Sab. sch., 25,	202 18
New Jersey. — Plainfield, Jun. C. E. S., 5; Woodbridge, Cong. Sab. sch., 24.89,	29 89
Pennsylvania. — Allegheny, Miss Butler's Sab. sch. class, 3, for girl in Ceylon; Mrs. Claflin's Sab. sch. class, 1, for do.; Braddock, Cong. Sab. sch., 3.50,	7 50
Florida. — Ormond, Y. P. S. C. E.	4 00
Alabama. — Shelby, Jun. C. E. S. of the Church of the Covenant,	55
Ohio. — Ashtabula, Y. P. S. C. E. of 2d Cong. ch., 3; Oberlin, 1st Cong. Sab. sch., 11.79; Tallmadge, Y. P. S. C. E., 2.76,	17 55
Illinois. — Carpenterville, Cong. Sab. sch., 7.85; do., Y. P. S. C. E., 2.09; Chicago, Mayflower Cong. Sab. sch., 10; Central Park Y. P. S. C. E., 4.50; Dover, Cong. Sab. sch., 5; Loda, Jun. C. E. S., 1; Oak Park, 1st Cong. Sab. sch., 14.24,	44 68
Wisconsin. — Janesville, Y. P. S. C. E., 10; Retreat, Y. P. S. C. E., 1.15; Waupun, Cong. Sab. sch., 5,	16 15
Iowa. — Iowa City, Y. P. S. C. E., 24.38; Magnolia, Cong. Sab. sch., 6.50,	30 88
Minnesota. — Freeborn, Cong. Sab. sch., 1.80; Wabasha, Cong. Sab. sch., 2.25, and Jun. C. E. S., 1,	5 05
Kansas. — Argentine, 1st Cong. Sab. sch. and Busy Bees, for Marathi,	6 89
California. — San Diego, 1st Cong. Y. P. S. C. E.	8 25
Oregon. — Hillsboro, Y. P. S. C. E.	1 25
Idaho. — Weiser, Jun. C. E. S.	2 95
	700 84

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — South Framingham, Grace Cong. Sab. sch.	9 94
Connecticut. — New London, 2d Cong. Sab. sch.	20 00
New York. — Clinton, Mrs. Geo. K. Eells, 3; Cortland, 1st Cong. Sab. sch., Prim. Dept., 5; Owego, 1st Cong. Sab. sch., 10,	18 00
Florida. — Lake Helen, Jun. C. E. S.	4 00
Tennessee. — Marshall, Fisk University Y. M. C. A.	23 13
Colorado. — Globeville, Cong. Sab. sch.	50
	75 57

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Chicago, 1st Cong. Y. P. S. C. E., for Larkin Fund, 10; Granville, Y. P. S. C. E., for do., 15; Griggsville, Y. P. S. C. E., for do., 25; Ottawa, Young Men's Miss. Soc., for do., 10; Plano, Y. P. S. C. E., for do., 1; Sandwich, do., for do., 12.50; Toulon, do., for do., 14; Wheaton, College ch., do., for do., 2,	89 50
Michigan. — Wayne, Y. P. S. C. E., for Lee Fund,	5 00
Iowa. — Allison, Y. P. S. C. E., for White Fund, 70c.; Clay, do., for do., 3.50; Fayette, do., for do., 5; Marion, do., for do., 2.50; Red Oak, do., for do., 12.50; Stuart, do., for do., 7,	31 20
Wisconsin. — Beloit, 2d Cong. Y. P. S. C. E., for Olds Fund, 5; Viroqua, Y. P. S. C. E., for do., 5,	10 00
Minnesota. — New Paynesville, Y. P. S. C. E., for White Fund,	1 50
Missouri. — De Soto, Y. P. S. C. E., for Bates Fund, 2; Honey Creek, do., for do., 1.35; St. Louis, do. of Redeemer Cong. ch., for do., 1,	4 35
Kansas. — Arkansas City, Y. P. S. C. E., 1.07; Barker, do., for Bates Fund, 2,	3 07
South Dakota. — Burnside, Ward Academy Y. P. S. C. E. for Albrecht Fund, 3; Highmore, Y. P. S. C. E., for do., 5,	8 00
Utah. — Salt Lake City, 1st Cong. ch. Y. P. S. C. E., for Albrecht Fund,	5 00
	157 62

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Bangor, R. J. Porter, for relief of native agencies, India,	1 00
New Hampshire. — Hollis, Letitia M. Adams, for Okayama Orphanage,	5 00
Vermont. — Burlington, Friends, for use of Mrs. Montgomery, 22; Wilmington, Y. P. S. C. E., for work, care Rev. H. K. Wingate, 6,	28 00
Massachusetts. — Amherst, In memory of "D. W. M.," for work, care Miss Bush, Harpoot, 50; Boston, "Christian Endeavorer," for relief of native agency, India, 25; Friend in Village ch. (Dorchester), for do., 2; Cash (Roslindale), for do., 1; Chelsea, Through Miss E. M. Stone, for resumption of Zornitza, 20; Cohasset, Jun. C. E. S., for work, care Mrs. E. P. Holton, 10; East Somerville, Mrs. Henry Howard, for work, care Rev. E. G. Tewksbury, 10; Framingham, Chinese Sab. sch. class, for the church in Nam Tsun, care Rev. C. R. Hager, 2; Lawrence, Trinity Cong. Sab. sch., for pupil, Cesarea, 23.61; Lincoln, J. A. Bemis, for building work, care Rev. Charles Hartwell, 50; Littleton Common, Annie M. Manning, for student, Euphrates College, 6; Longmeadow, Mrs. Parsons and daughter, for relief native agencies, India, 5; Marlboro, Chinese Sab. sch. class of Union Cong. ch., for work, care Rev. C. R. Hager, 25; Norton, Alice D. Adams, for work, care Miss Bessie B. Noyes, 15; Shrewsbury, Miss Ellen Mason and others, for relief native agencies, India, 13; Whitinsville, Miss A. M. Whitin, for work, care Rev. James Smith, 50; do., Rev. John R. Thurston, for student aid, Harpoot, 15; Winthrop Centre, Joe Gow, for work, care Rev. C. R. Hager, 1; Worcester, Y. P. S. C. E. of Old South Cong. ch., for relief of native agencies, India, 30; do., Hope Cong. ch., for relief native agencies, Turkey, 17.50,	371 11
Connecticut. — Bridgeport, Mr. Hovey's class, Park-st. Sab. sch., for student aid, care Rev. R. Chambers, 5; Burrville, Mrs. John Burr, for student, Anatolia College, 15;	

East Windsor, Y. P. S. C. E. 1st Cong. ch., for pupil, care Miss M. E. Brewer, 5; Ellington, "B.", for work, care Rev. W. L. Beard, 10; Glastonbury, Cong. Sab. sch., for student, care Mrs. W. C. Noble, 25; Granby, North Cong. ch. and Y. P. S. C. E., 35, and Granby-st. Cong. ch., 12.78, and Y. P. S. C. E., 4.22, and Jun. C. E. S., 3, for relief native agencies, India; Hartford, Windsor-ave. Cong. ch., Jun. C. E. S., for pupil, care Rev. E. Fairbank, 10; Madison, 1st Cong. ch., for work, care Mrs. H. C. Hazen, 4.77; Norwalk, 1st Cong. ch., Mrs. Henry Eno, 25, and Miss M. L. Lane, 10, for native agencies, Cesarea; Norwich, Y. P. S. C. E. of 2d Cong. ch., for teacher at Santander, 10; Rockville, Y. P. S. C. E. of Union Cong. ch., for pupil, Euphrates College, 15; Thompson, Cong. Sab. sch., for relief native agencies, India, 5; West Winsted, F. A. Clark, for student, Anatolia College, 15; ——, Two friends, for relief native agencies, East Turkey, 2, 211 77

NEW YORK. — Albany, A friend, for relief native agencies, India, 15; Brooklyn, Central Cong. Sab. sch., for Bible-readers, Madura, 36; do., The Wallace Class of Church of the Pilgrims, for relief native agencies, India, 10; Lima, M. S. B., for native preacher, care of Rev. G. M. Gardner, 40; New Rochelle, Miss E. Moulton, for Bible-reader, Ceylon, 30; New York, Christ Cong. Sab. sch., for work, care of Rev. W. A. Farnsworth, 4.06; Sayville, Y. P. S. C. E., for native preacher, care of Rev. D. H. Clapp, 12.50, 147 56

NEW JERSEY. — Bloomfield, Mrs. William S. Dodd, for work, care of Miss S. A. Closson, 10; Chatham, Cong. Sab. sch., for work, care of Rev. W. A. Farnsworth, 15; Glen Ridge, Cong. ch., J. A. Jameson, Jr., and Miss E. L. Jameson, for two pupils, care of Rev. W. A. Farnsworth, 54; Newark, Belleville-ave. Sab. sch., for school, care of Rev. A. N. Andrus, 25, 104 00

PENNSYLVANIA. — Goshenhoppen, Schwenkfelder Sab. sch., for students, care of Rev. C. A. Nelson, 40 00

MARYLAND. — ——, A friend, for native agencies, Armenia, 50 00

WEST VIRGINIA. — Ceredo, Mission Band of Cong. ch., for relief of native agencies, India, 2 00

DISTRICT OF COLUMBIA. — Washington, Missionary, for work, care Rev. E. Fairbank, 100 00

OHIO. — New Knoxville, Emmanuel Cong. Sab. sch., for relief native agencies, India, 9.29; ——, A friend, for do., 40, 49 29

ILLINOIS. — Belvidere, Woman's For. Miss. Soc. of Presb. ch., for pupil, care of Miss E. M. Blakely, 10; Chicago, Rev. J. S. Hanna, for work, care of Rev. George F. Washburn, 50; do., Prim. Dept. Plymouth Sab. sch., for use of Miss F. E. Burrage, 10; do., Mrs. Emma H. Tuthill, for use of Rev. R. A. Hume, 2; Wheaton, College Church of Christ, for native helpers, Madura, 50.75, 122 75

MICHIGAN. — Benton Harbor, Y. P. S. C. E., for native agencies, India, 6 00

WISCONSIN. — Platteville, Friend, for use of Rev. L. S. Crawford, 1; Ripon, Y. W. C. A., Ripon College, for pupils, care of Miss Shattuck, 14.03; Springvale, Cong. ch., for relief native agencies, 4.70, 19 73

IOWA. — Anita, Y. P. S. C. E., for relief native agencies, India, 3.65; Clay, Cong. Sab. sch., for do., 7.70, 11 35

MINNESOTA. — Minneapolis, Emmanuel Y. P. S. C. E. of Plymouth Cong. ch., for use of Mrs. Dr. Thom, 15; do., W. H. Norris, for native helper, care of Rev. H. C. Hazen, 7.50; do., Friends, 1.75, and sale of bookmarks, 60c., for building work, care of Rev. F. W. Davis, 24 85

NEBRASKA. — Bennington, Cong. ch., for relief native helpers, India, 5.46; Crete, Y. P. S. C. E., 1st Cong. ch., for native worker, care of Rev. F. W. Bates, 10; Grant, Rev. and Mrs. G. W. Knapp, for work, care of Rev. H. G. Bissell, 5, 20 46

CALIFORNIA. — San Rafael, Rev. W. P. Hardy, for native preacher, care Rev. J. C. Perkins, 25 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,

Treasurer.

For boys, care Rev. W. T. Currie, 128 70

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For repairs, insurance, guard and perfecting title American College for Girls,	2,025 32	
For use of Miss M. E. Bissell,	41 10	
For Girls' Boarding School, Ahmednagar,	484 57	
For support day school, Foochow,	434 20	
For Durban Home,	5 00	
For Kindergarten, care Miss F. E. Burrage,	18 17	
For Kindergarten, care Miss F. E. Burrage,	12 00	
For Kindergarten, care Miss F. E. Burrage,	11 00	
For Kindergarten, care Miss F. E. Burrage,	30 00	
For Kindergarten, care Miss F. E. Burrage,	5 00	
For Kindergarten, care Miss F. E. Burrage,	5 00	
For pupil, care Miss E. McCallum,	5 00	
For work, care Miss Laura T. Farnum,	20 00	
For use of Mrs. E. R. Montgomery,	2 50	
For school at Phulav,	25 00	
For relief of teachers, care Rev. Richard Winsor,	273 25	
For work, care Mrs. Geo. M. Rowland,	20 00	
For use of Miss Mary L. Page,	5 00	
For work, care Miss Lucile Foreman,	3 00	
For students, care Miss B. Nugent,	1 62	
For relief of teachers, care Rev. Richard Winsor,	18 25	--3,444 98

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For work, care Dr. Julia Bissell,	10 95	
For use of Miss F. C. Gage,	3 50	
For pupil, care Miss Seymour,	3 00	
For pupil, at Monastir,	7 50	
For Bible-reader, care Miss A. L. Millard,	30 00	
For use of Miss A. L. Millard,	5 00	
For use of Miss M. E. Moulton,	5 00	
For building, care Mrs. Coffing,	400 00	
For training school, care Miss E. M. Swift,	200 00	—664 95

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund, for scholarship, care Rev. C. C. Tracy, D.D.	39 00
	5,617 50
Donations received in April,	35,566 63
Legacies received in April,	5,715 52
	41,282 15

Total from September 1, 1896, to April 30, 1897: Donations, $281,640.19; Legacies, $46,225.72 = $327,865.91.

FOR YOUNG PEOPLE.

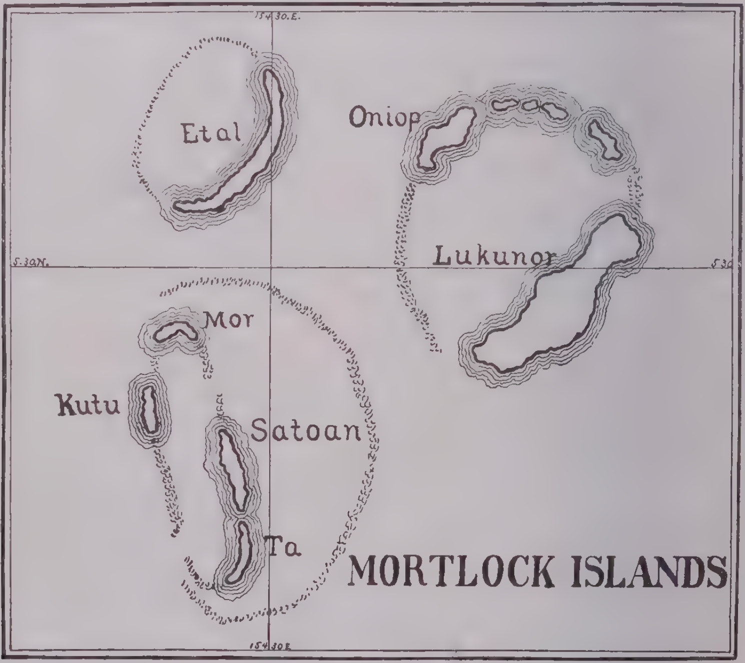
AMONG THE MORTLOCK ISLANDS.

THE Mortlock Islands, situated about 300 miles southwest from Ponape, form a subordinate group in the Caroline archipelago. Some twenty-four years ago, in 1873, three Christian Ponapeans, with their wives, volunteered to go to the Mortlocks and live with the people in order to Christianize them. It was a very brave thing for them to do, for they left at Ponape what to them was luxury, to live on small and low coral islands where there was risk of starvation and among people who were altogether heathenish. In 1879 Rev. and Mrs. Robert W. Logan, who had lived for five years on Ponape, volunteered to go to the Mortlocks to reside. The two years which they spent there were trying to health, the means of subsistence being very inadequate and the loneliness being absolute. They were compelled to leave to save life; indeed, it seemed for a time as if Mr. Logan would not live to reach home. But after a strange and wonderful experience in voyaging to New Zealand and thence to San Francisco, Mr. Logan recovered, and he and his wife returned to Micronesia in 1884, and were located upon the high island of Ruk, from which station they hoped to visit occasionally the churches they had established within the Mortlock group. Mr. Logan died in 1887, but Mrs. Logan still maintains her Girls' School on the island of Ruk, and now we have her journal regarding a recent tour made in the schooner named for her husband,

MISSIONARY SCHOONER ROBERT W. LOGAN.

the *Robert W. Logan*, in which she and Mr. Price, of Ruk, visited a number of the islands with which she was once familiar, but which she had not seen for a long time. It was in November last that this tour was made, and we are glad to give here a number of extracts from her interesting account of these islands of the Mortlock group. She writes : —

"It has been a number of years since I have had the privilege of visiting the people here, but when I went home three years ago we were all forced to admit, from what we could learn about them, that these churches were not in a flourishing condition. But the tide seems to have turned and we now find much to rejoice our hearts and to make us feel hopeful. We are taking abundant time to look after the work thoroughly, except at the islands where there is no anchorage, as at Nama, Namaluk, and Etal.



MAP OF MICRONESIA.

"At Namaluk it is often difficult to effect a landing, as the boat passage is narrow and crooked, and if there is any wind the sea beats the shore with great violence. We had an unusually good landing this time, though we were not wholly free from danger. As we neared the breakers Mr. Price looked askance at them, and suggested returning to the schooner and leaving me, but I was anxious to go on shore if I could safely do so, and the little boat pushed on. I was very glad I went on, for these islanders have few visitors on account of this difficulty in landing, and the teacher and his wife need the help and encouragement which such visits give. I was glad to see them, and felt like mothering them too, for they were both in our school at Oniop, and Mr. Logan baptized them both and married them. It was cheering to see the evidences of the good work they are doing.

"*Lukunor, November 17.* — We came to anchor this morning in this lagoon just off the mission station. We left Satoan yesterday morning early, and hoped to be at anchor before night, but the wind died away, so we rolled and drifted. It rained at times, and as we now have twenty-two Mortlockers on board the *Logan*, who are going to Ruk to school, it was a little difficult to dispose of them all comfortably. When the weather is fair it is no trouble for them to sleep anywhere, but of course we cannot let them lie out in the rain. However, we have had mostly pleasant weather, and Captain Foster is skilful in finding places to stow people away. 'Weeping may endure for the night, but joy cometh in the morning,' were the words which came to my mind as we stood on the deck quite early and saw the crowds assembled on the wharf and along the shore, waving branches of trees and singing a song of welcome and greeting, interspersed now and then with an enthusiastic cheer!

THE CHURCH AT LUKUNOR.

"We ate our breakfast and then stepped down into the little boat and were off for the shore. There was a great crowd at the landing, singing and waving their branches, some with flowers tied to them. Then the hand-shaking began. We both thought that some of the small boys, who grasped our hands very enthusiastically at one end of the line, mischievously stepped in near the other end and secured another shake. Joni and Senopia, the teachers here, were in our school and family in the old days at Ruk, so it was a little more to me than any of the other meetings had been, and, as Lukunor is only nine or ten miles from our

Oniop home, we were here a number of times during our memorable year at Oniop. The people assembled in the church at the blowing of the conch shell, a large congregation, six or seven hundred; such a fine-looking congregation too; a good deal of respectable clothing among them, no paint, no ear ornaments; and I should say here that we have seen almost none of the paint since leaving Ruk, which is a great step in advance. I, who saw something of the seed sowing in the years ago, am indeed ready to rejoice in that which I see here to-day of growth and progress.

"We started early one Wednesday morning for Oniop, Joni going with us; and reached there in time to go on shore for meeting, soon after nine o'clock A.M. They were days not to be forgotten. Old memories crowded thick and fast upon me, and heart and eyes were again and again full beyond control. To enter again the little native-built house where as a family we had comfortably and joyfully stowed ourselves away for more than a year, to sit again in the room where my husband had sat and translated and I had copied out a large part of the New Testament, to see again the long white beach which used to be our daily favorite walk, the cocoanut trees about which the children used to play, and many other reminders of the happy past, stirred me beyond expression. The people welcomed us most heartily, and we found here the same evidences of a great and divine work which have greeted us in every island since we started on this voyage. The two days were busy ones, and there was much work to be done. Mr. Price married a large number, and baptized and received to the church fifty-six. He also baptized twenty-seven children. It was a real pleasure to commend and encourage the teacher and his wife for their faithful work, and we came away feeling that the day is not far distant when on this little island literally all the people shall have been gathered into the fold. By this, of course, I do not mean that they are all educated, civilized people, or that they all wear clothing, but they have given up their heathenism, they are doing some hard things for Christ's sake, and it is very plain that the leaven of the gospel of Christ is working in their hearts. We spent two days there, again coming to anchor at Lukunor by moonlight, Thursday evening.

"This island of Lukunor is probably the most fertile, as it is the most populous, of these Mortlock Islands; there being about 1,000 people, including the children, who are numerous. We had a most interesting day yesterday. In the morning Mr. Price married a large number of young people and baptized and received into the church 144. Joni said that he and his wife had had a serious time hunting for names for converts, as they all wanted Christian names. He said they had literally exhausted their foreign vocabulary and had resorted to the geography, using some names of foreign cities. Many of the names certainly bore the stamp of originality.

"This service of baptizing the little ones means much to these people, and it gives a decided emphasis to the family life and to their Christian faith to have the father and mother bring their little ones and stand together before the congregation while the children are baptized in the 'Name which is above every name.'

"I rejoice to tell my friends that the outlook in the work is much more cheering and hopeful than it has been for many years."

THE

MISSIONARY HERALD.

VOL. XCIII. — JULY, 1897. — NO. VII.

The Concert on Medical Missions. ASIDE from the material to be found in this number of the *Herald* for use in the Missionary Concert for July, we would refer our readers to the pamphlet, published by the Board, on "The Medical Arm of the Missionary Service," prepared by the late Dr. Alden, containing a remarkable series of testimonials as to the value of this branch of the work, secured from devoted missionary physicians in various parts of the world. The standard work on the subject is Dr. John Lowe's volume, "Medical Missions," published by the F. H. Revell Company, New York.

Send Bible Picture Rolls. WE make another call for Bible Picture Rolls, those issued by the Providence Company or of any other style. Our friends can have little conception of the value of these large picture rolls at mission stations, where by means of them the natives are taught Christian truth in a most effective way. Sets of these pictures for any past year will be gladly received and forwarded to our missionaries, who are eagerly asking for them.

Ante-mortem Gifts. MANY persons purpose to give ultimately some portion of their possessions to the American Board, though needing during their lifetime the income derived from their property, and they are at a loss to know how to secure this income, and yet make sure that the final disposition shall be according to their desires. They are made anxious both on account of the difficulty of investment and the uncertainties attending the settlement of estates. A feasible way of accomplishing both their desires — a way of which many have already availed themselves — is to transfer at once to the American Board the money or the securities they would give, obtaining from the Board a guarantee that they shall be paid, semi-annually during their lives, a stipulated sum. Of course the Board could pay only such a sum as would be equivalent to a moderate rate of interest, and it could enter into no obligations which would be likely to extend over a very long series of years. But its guarantee is such as would be unquestioned, and the donor would secure his annual income, and would also be assured that his gift would go, without cost of a penny, into the treasury for the sending of the gospel to the "regions beyond." Any of our friends who are in the condition suggested by this paragraph are invited to correspond with the treasurer in reference to an arrangement by which they can make sure of their annual income during life, and also that the portion of their property they design to give for foreign missions shall not fail to be so used.

Items from Turkey.

Notwithstanding the large amount of space given in this number to letters from our Turkish missions, there are items of much interest from many stations not there mentioned. In Cesarea there is a movement looking toward a union in school work between the Gregorians and Protestants, and the head of the Gregorian community has announced publicly that there should be perfect liberty for all to attend Protestant services. These services are crowded as never before. Mr. Fowle, in a tour through the out-stations of Cesarea, which he describes as one of the hardest and least hopeful journeys he had ever made, yet found, in spite of discouragements, audiences more ready to listen than ever before. In referring to these dark features Mr. Fowle says: "It would be far pleasanter to report only the hopeful things and pass over in silence or in meaningless generalities the discouragements; that might help you to an ecstasy of joy, but would it lead you to an *agony of prayer?* It is the latter that is needed in behalf of these congregations." Dr. Christie reports that the school at Tarsus has not been closed for a day even, by reason of the troubles, and that letters from various places in the district bring cheering news of quickened spiritual interest. Forty-one students at Tarsus give every evidence of having begun a new life. From Smyrna and out-stations it is reported that, notwithstanding the sad financial straits they are in, there is a steady and healthful growth. There are 170 pupils on the school register at that city, and 150 at Manisa.

The Revival among the Zulus.

Since the letters from the Zulu Mission were in type, fuller tidings have come concerning the remarkable revival that is now progressing at all the stations in Natal. We have no room for these letters in our present issue, and can only say here that such a work of grace as has never been witnessed in the Colony is now going on, leading to conviction of sin and conversion to Christ, with every evidence that it is a work of the divine Spirit. The year 1897 will hereafter be as memorable among the churches of Natal as is the year 1857 among the churches of America.

The Bible Societies.

The British and Foreign Bible Society, at its recent annual meeting, reported its receipts as nearly $11,000 in excess of those of the present year, amounting to $642,000. The total issues of the society since its organization in 1804 amount to 151,142,802. The committee report that they have "thus far taken up with glad alacrity every item of translation and revision work that has been brought before them with sufficient evidence as to its excellence and missionary usefulness." Would that our American Bible Society were placed in a similar financial condition, so that it could aid, as now it cannot, in the work of translating and publishing the Bible in several languages where the call for such work is pressing.

Relief in South Africa.

It is gratifying to learn that in Bechuanaland, especially in the territory occupied by Chief Khama, the distress caused by drought, locusts, and the rinderpest is somewhat relieved. Aid has been forwarded from England, chiefly through the agency of the London Missionary Society. There was an absolute dearth of grain, but food was supplied, and especially seed, so that now a harvest is being gathered which gives promise to save the district from further famine.

Financial.

THE report of receipts for the month of May and for three fourths of our financial year, compared with the corresponding periods last year, is not reassuring. Let it be borne in mind that the increase of nearly $15,000 in *special* donations, chiefly for orphans and sufferers by famine, does not help in the least in meeting appropriations for the regular work, so that the decrease is practically greater than would appear from the figures below. Less than three months remain. Napoleon once said, near the close of a dark day, "There is time before night for a victory." The weeks before our financial year closes are enough to change the adverse balance, if the task is taken hold of with prayer and courage and devotion. The Spirit of God is moving mightily upon the hearts of men in several of our missions, causing such a wave of revival as they have seldom, if ever before, reported. Shall there not be a swift and glad response from churches and individuals in this land, so that this blessed work may not be crippled for lack of supplies? The following is the statement for May and for nine months: —

	May, 1896.	May, 1897.
Regular donations	$28,600.40	$29,103.20
Donations for special objects	2,881.59	2,143.78
Legacies	21,577.81	12,989.73
Total	$53,059.80	$44,236.71

	9 mos. last year.	9 mos. this year.
Regular donations	$296,376.56	$265,788.43
Donations for special objects	32,199.98	47,098.74
Legacies	105,036.40	59,215.45
Total	$433,612.94	$372,102.62

Decrease in regular donations for nine months, $30,588.13; *increase* in special donations, $14,898.76; *decrease* in legacies, $45,820.95; *total decrease* in nine months, $61,510.32.

Christian Endeavor Convention.

CHRISTIAN ENDEAVOR hosts will soon be on their way across the continent for their annual convention, to be held this year in San Francisco. We are glad to know that the subject of missions is to be kept, as it has been heretofore in their conventions, well in the front, and that these young Christians, so full of enthusiasm and zeal, will have set before them in effective ways the truth that zeal should be according to knowledge and that they are to seek "not to be ministered unto, but to minister." The presence of the president of the United Society, Dr. F. E. Clark, so soon after his return from his missionary visit to India and South Africa, cannot fail to give a special missionary coloring to the convention. May God's blessing abide richly upon the assembly!

Aid from Great Britain.

FRIENDS of the Armenians in Great Britain are raising large sums of money to forward to the relief agencies, and Miss Ida Mellinger, recently of Oorfa and Smyrna, having been in England, has been welcomed most heartily and asked to speak in a great number of places in England and Ireland. Miss Mellinger seems to have won the ear of the British public, and most generous responses have been made to her appeals, money being sent to the district agencies in Turkey, much of it through Mr. W. W. Peet.

Church Missionary Society of England.

The Ninety-eighth Anniversary of the Church Missionary Society was held in Exeter Hall on May 4. Large crowds were present at eight separate meetings. The Archbishop of Canterbury presided, and the report of the Home Secretary showed that the ordinary receipts of the year exceeded by $75,000 those of last year, amounting to $1,388,000, besides which there were receipts from special funds and the "Three Years' Enterprise," amounting to $215,000. But, on the other hand, the expenditures were greatly increased, so that there was an adverse balance of $115,000. To reduce this balance certain reserve funds were used, leaving a net deficiency of about $45,000. It is proposed to make special contributions on June 30 to meet this deficit. Naturally at the present time in Great Britain reference is constantly made to Queen Victoria's reign of sixty years, and the Church Missionary Society recalls the fact that when the Queen came to the throne there were in connection with the Society only three natives ordained to the ministry, while during these sixty years 540 have been ordained. Ten years ago, at the time of the Queen's Jubilee, the Society had sent out 900 missionaries, while during this last decade nearly 700 have been added to the roll. It was in that year, 1887, that the committee definitely adopted the policy of refusing no candidate on financial grounds. The past year has witnessed the largest number of adult baptisms on its records, namely, 7,700, a fact accounted for by the great ingathering in Uganda, where 3,751 adults have been admitted to the church. God be praised for the noble work accomplished by the Church Missionary Society!

A Marvelous Story.

The *Missionary Herald* has seldom given a more remarkable story than that told by Mr. Price in his journal of the tour made in November last through the Mortlock group. The record is truly marvelous. Here are separate islands, with no resident missionary upon them, where gross heathenism has been dominant, but the Spirit of God has wrought upon the hearts of these islanders and transformed the social life of many of these little communities. No less than 509 were received into the churches of the islands during this tour, while the reception of others was postponed till after further testing. It is not to be supposed that these converts are stalwart Christians fully instructed in doctrine or altogether consistent in practice; but they have renounced their heathen customs and have put on the garments of civilization have built churches and established schools, and are on the way to better things. If no untoward events occur, we may look for yet larger growth, and for the preparation on these islands of evangelists who may carry the gospel to the western Carolines, which are still bound in heathenism. Much as we give from Mr. Price's journal in this number, we have been constrained to omit his account of many islands of the Mortlock group.

Why Not?

Miss Shattuck, writing from Oorfa, Central Turkey, says that, in addition to the relief and industrial and school work, there is no end to the blessed *spiritual* work to be done for all classes of people. "Oh, why does not our Board seize the opportunity for reaping seed long since sown in weariness, faintness, drought, and desert? We ought to have more missionaries, men and women. We have a glorious work before the Lord shall come — a work peculiarly important in this land." Who will answer Miss Shattuck's question?

A Medical Missionary's Trials.

Dr. J. A. Anderson, of the China Inland Mission, narrates one or two personal incidents which illustrate the difficulties a physician meets in treating patients in China, especially the women. On one occasion, when urgently called to prescribe for a sick lady, he asked to see her, but he was politely told that this would be against their rules of good breeding, and that the friends could explain the character of the disease. When the doctor insisted, the friends looked surprised and asked what he wanted to see her for. He suggested that, for example, he needed to feel her pulse. "All right," they said; and the doctor was accordingly led up to the door of the sick woman's room, and by putting his arm around the door he could reach the patient, who remained unseen. The doctor then said that he must see her tongue. Though the friends demurred, it was finally arranged that through a hole in the paper window the woman might show her tongue to the doctor, who was standing outside. This was all the sight of the patient the doctor could secure. In another case a Chinese notable, a Mr. Li, sent for Dr. Anderson to prescribe for his wife. The son of this man had been previously cured by Dr. Anderson, and great confidence was felt in his skill. But on arriving at the house the friends told the doctor that it would be against the rules of propriety for him to see the lady, to which he replied that it was against his rules to prescribe until he had seen her. He was then questioned as to why it was necessary that he should see her. His answer was that he must first discover the disease before he knew what medicines to give; to which the son of Mr. Li answered that he could tell the disease his mother was suffering from, and he informed the doctor that it was toothache. After much discussion consent was finally given that the doctor should inspect the tooth, when he announced that no medicines could avail anything, but that the tooth should be removed. The whole company was greatly astonished at this decision. "What! just pull it right out," said Lady Li. After renewed assurances that this was the thing to be done, consent was given and the tooth was removed. Lady Li was delighted. Her toothache was cured as if by magic. Not only so, but she felt herself to be an illustrious woman. No other lady of her acquaintance ever had a tooth extracted, and she was quite proud of her distinction.

The Massacre at Tocat.

Reports come to us from Sivas, through Mr. Perry, that the native preacher at Tocat and his family and the Bible-reader were protected by their Moslem neighbors during the recent massacre in that town. It was a narrow escape. The number killed at Tocat is set down as 150, not including the loss in the villages. An attack at Sivas was anticipated for a time, but late reports give better assurances of quiet. But the strain of the alarm was a heavy tax upon the people. The tribunal at Tocat, which tried the Turks implicated in the massacre of Armenians, has passed sentence upon twenty-one persons; nine of them were condemned to death, one to fifteen years' imprisonment, seven to ten years', and others for a shorter period. If these sentences are executed, a profound impression will be made upon the large population of Turkey; but the *London Times* reports that such has been the delay that the British Ambassador has called the attention of the Porte to the fact, and has complained of the inefficiency of the tribunal.

A Gift from Fiji.

AMONG the recent contributions to the London "Mansion House Fund," for famine relief in India, is one of a little over $4,000 (£844) *from the Fiji Islands.* In connection with this gift, the English magazine *Work and Workers* may well call attention to the fact that when Queen Victoria ascended the throne, sixty years ago, the Fiji Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year that the missionary must prosecute his work "before the sailor and the merchant will dare to frequent those now inhospitable shores." And now we have an illustration of what the missionary has accomplished. The Fiji Islands are Christianized, for out of a population of 125,000 about 100,000 are reported in the government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent $4,000 to feed the poor of India.

Missions in Theological Seminaries.

A SIGNIFICANT sign of the times was a conference of theological professors, held in Brooklyn, May 12, 13, with reference to the matter of missionary instruction in theological seminaries. Eight of these seminaries were represented at the conference; namely, Auburn, Yale, Newton, Ursinus, Hartford, New Brunswick, Heidelberg, and Union. The discussions related to the place and scope and methods of missionary instruction to be given in the seminaries, in order to emphasize the missionary idea and to impart to the students the apostolic conception of missions. The following minute was adopted as representing the thought of the professors engaged in the conference: "Resolved, That, being deeply sensible of the opportunities God is opening in the world for the evangelization of men, and believing that those who are preparing for the ministry of the gospel should be thoroughly penetrated with the missionary spirit and inflamed with a passion for the saving of human souls, we, professors in various seminaries of the Church of Jesus Christ, do express our solemn convictions in the things following: —

"In order to the awakening and the maintaining of the true spirit of missions, we recognize the preëminent importance of promoting in our Theological Seminaries such influence as shall develop and enrich the spiritual life of the students, and shall nurture in them habits of devotion and of personal consecration.

"We are of the opinion that some earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions; that its biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be roused and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past, and present claims of missions upon the ministry and upon all the churches of our Lord.

"We express the hope that, while in our seminaries all branches of instruction should be contributary to the missionary idea, and should converge upon it as the distinctive note of practical Christianity, some individual member of the

Faculty shall be specifically intrusted with the care and development of this subject, to which shall be given an increased proportion of time."

We hail this movement with greatest gratification. It gives formal expression to the conviction that the ministers of Christ, whether they become missionaries in the technical sense or not, should be imbued with the missionary spirit, and should be thoroughly instructed as to missionary history and work, and that this is a large factor in the fitness of an individual to preach the gospel anywhere. Should the whole ministry of Christ be thoroughly imbued with the missionary spirit the kingdom of God would be swiftly and immeasurably advanced. And one of the great ends which theological seminaries should serve is the development of this spirit.

The Doctor in West Africa.

DR. WELLMAN, of Bihé, in West Africa, writes of some interesting surgical cases that have come under his care in which the cures seemed to the natives nothing short of miraculous. The influence and prestige of the mission are still increasing by reason of this confidence they have in the skill and kindness of the missionary physician. But it will require time to rid the natives of many of their superstitions. Dr. Wellman mentions an incident connected with his dispensary, where the rule is to treat patients in the order of their coming. Native etiquette requires that the old men should be first served, then the younger men, then the older women, followed by the younger women, then the children, and last of all the slaves. Recently one old man made several ineffectual attempts to be served out of order, but was quietly told to wait his turn. At first he was angry, but he was told that the inflexible rule was, "First come, first served." Shortly afterward he was heard trying to console himself before his attendants by saying that the "white men doubtless followed such an outlandish custom in order that the spirits might be propitious to the medicines."

A Thank-offering.

IN the record of receipts in this number of the *Herald* will be found an item of $22 from an Armenian Protestant of Marsovan, Turkey. The story of this gift is most interesting. We learn that the donor had proposed, on reaching his fiftieth year, to make a thank-offering of £50 in view of the prosperity that God had granted him. But in that year the massacres came, and this man's life hung for hours by but a single thread. The mob sought for him by name in the very spot where he had been employed two minutes before the storm broke. A moment later and he would have been locked out of the stone building in which he found shelter. Much of his property was lost, and he doubted whether he could get together enough to pay his debts; but he fared better than he had hoped, and some property remained. Now he proposes to make good his former intention. In carrying out this purpose he divided the £50 into six portions, giving one to the American Board as a thank-offering for the good work it has done, and another portion to the American Bible Society, in remembrance of the fact that a Bible of its publication came into his hands in his childhood, and for the blessings that have come to him by reason of its teachings. Mr. White, of Marsovan, in forwarding the gift, says, "The donor does not wish his name known for he is a quiet man, diligent and honest in business, serving the Lord."

The World-wide Tour of Mr. Mott.

In a summary given by Mr. John R. Mott of the work done by him during his tour for the purpose of promoting Christian life and organizing Christian work among the students of other lands he says: "It has required twenty months to complete the tour. During that time we have traveled nearly 60,000 miles, or considerably more than twice the distance around the world. Work has been carried on in twenty-two different countries, and in forty-four universities, colleges, and schools. Service has been rendered in twenty-one conventions and conferences. These were attended by over 5,500 delegates, of whom fully 3,300 were students and teachers representing 308 institutions of higher learning. We have met personally about 1,300 missionaries, representing over eighty different missionary agencies. We have had extended interviews with hundreds of these, as well as with government officials, merchants, and many native pastors, teachers, and students." Among the results attained may be mentioned the fact that over 2,200 students and Christian workers have entered into covenant to keep "the morning watch"; 300 students have volunteered to give their lives to Christian work, and over 500 young men, nearly all of them students, have professed to accept Jesus Christ as a personal Saviour. In speaking of the causes of success Mr. Mott says, "Record should be made of the long years of patient and self-denying seed sowing by the missionaries in all the fields visited, without which there could have been no such large ingathering."

Relief Work at Hasskeuy.

From Hasskeuy, a suburb of Constantinople where the Protestant community was so sadly smitten, Miss Cull reports that the bounty of the relief committee is continued and is still needed. A low form of fever is very prevalent and the number of destitute is increasing. There are about 100 children in the schools, while many boys and girls have been sent to Germany, Switzerland, and elsewhere, in the care of those who have been interested in succoring them. The Armenian Patriarch and his leading men are opposed to sending children out of the country, but they express great gratitude for the relief given them in their own land. Miss Cull reports that the Patriarch recently wrote a letter to Miss Griswold, with his own hand, bearing the stamp of the Patriarchate, thanking her for what had been done for his people. The midweek meeting for women continues to be crowded, and the Sunday afternoon service is largely attended.

Plague and Famine.

On April 22, Mr. Abbott could report from Bombay that the plague seemed to be rapidly decreasing, and it was hoped that within a few weeks it would entirely disappear. It is a most remarkable fact that it can be said that no member of the churches of our mission has been attacked by the disease. But on the same day that Mr. Abbott made this report (April 22), Mr. Bruce, who was then at Panchgani, reported that he had news from Satara that the cholera had broken out in the relief camp near that station, and that there had been 400 deaths. It is to be expected that cholera will follow closely in the wake of the famine. In the Madura district April is the harvest season, and Mr. Jones reports from Pasumalai that "there is a fair average crop" throughout the district, and while fever and cholera have not been wanting, there has been no more than the usual amount.

What to See in India.

Dr. John H. Barrows, after his three months in India, visiting the great cities from the Himalayas to Cape Cormorin, in his farewell words on leaving the country, said: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what splendid triumphs of faith have enriched the church universal! I have heard much less of the discouragements of missions than I expected. I know how hard-worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes."

Trebizond.

The report comes from Trebizond, on the Black Sea, that in October, 1895, there were in the city 12,050 Armenian households, but in March of the present year there were only 1,230. Mr. Crawford says that these figures relate to Trebizond residents, though at the present time many village families, or parts of families, have come to occupy some of the vacant houses. Within a circle of from one and one half to eighteen hours from the city there are fifty villages of Armenians, and in these villages there are only five priests and no teachers and no schools. The people are ready to listen to the gospel. Of the Greek-speaking Greeks in Trebizond, of whom there are 10,000, only a few families have welcomed the evangelical preachers, but in other towns along the coast there is a true spirit of inquiry.

Courage Amid Trials.

A personal letter from a missionary in Turkey indicates the spirit with which our brethren are prosecuting their work at a time when they might naturally be discouraged. This good brother says: "What an anxious time you friends at the Rooms must be having! It is inexpressibly sad to see the decrease in the Board's income. But this also is of the Lord, and we must not 'fume and fret' over it. We are to go forward in faith. I never was more sure than I am at this moment that our Christian work will go on to a glorious success. The setbacks are not from God, but from ourselves, and would not be permitted if they were not necessary to our spiritual good and to the permanency of the work."

One Out-station of Turkey.

Rev. H. S. Barnum, of Constantinople, forwards an extract from a letter of a native preacher in one of the out-stations of the Cesarea field in which he says: "Since the Board has diminished its aid by 134 liras, A—— is one of the places to be cut off. We are, therefore, compelled to close our school, which has from fifty to fifty-six pupils, and to deprive our Sunday audience of from 100 to 120 persons of its preaching service. As for me, where I shall go, or what work I shall take up, I have not decided. Alas for the money, labor, and zeal expended in a place which is to be abandoned!" Who is responsible for this abandonment?

MEDICAL MISSIONS.

BY JOHN C. BERRY, M.D., WORCESTER, MASS., LATE OF THE JAPAN MISSION.

THE origin of medical missions is ever an inspiration to the Christian physician. The miracles of healing which followed our Lord's Sermon on the Mount, and his return to Capernaum where he healed the mother of Peter's wife, became rapidly known throughout the city, and "when even was come" the sick were carried to him. Parents with their children, friends with friends, — "all they that had any sick with divers diseases brought them unto him," filling the yard and street about his modest house with a diseased and suffering throng. The great heart of the Saviour was touched; divine authority went out in human sympathy, and he "laid his hands on every one of them and healed them." To a disheartened one he said, "Son, be of good cheer, thy sins are forgiven thee;" to a paralytic, "Take up thy bed and walk;" to a desponding cripple, "I say unto thee, arise;" to a demoniac, "Hold thy peace and come out of him," etc. Blind received sight; the dumb spake and praised God; lepers were cleansed; wasted consumptives and fever-stricken ones felt returning vigor; the possessed, with a blank, forgotten past, thanked God for new life; and the widowed mother rejoiced in the presence of her restored son. In groups the healed ones returned to their homes, and a city of forty thousand rejoiced in the restoration of its sick to health. The work was done and rest secured, and then the great Physician himself sought the stillness and seclusion of nature and held communion with his Father.

Such was the origin of medical missions, and such to-day their model. By the full exercise of the powers of his noble profession the Christian physician seeks to relieve the sick, and at the same time to place them in normal spiritual relation to their God. The world praises his work for humanity as one that is practical and therefore to be applauded and encouraged; but *he* never forgets that if he fails to build upon it spiritual results that shall lead to righteous living, he comes short of the Christ ideal. The saddest disappointment to the medical missionary is to witness a life that he has saved continuing in sin.

What then is the *plan* and the *plant* of the medical missionary of to-day?

The *plan* is to give, to the full extent of his ability, such an expression of love and charity to a sin-stricken and prejudiced humanity as Christ himself would give were he present in person, and to the end that disease may be cured, the Father's love emphasized and the soul won for Christ. Such a service, therefore, is ever to be rendered in Christ's spirit, in Christ's name, by Christ's authority, and for Christ's sake. The Master's methods and the Master's results are his ideals, and he remembers that within the mortal tenement he treats there dwells an immortal spirit which Christ yearns to save.

The *plant* is (1) a consecrated man, thoroughly equipped for his work; (2) a hospital, located in some central station of a mission; a hospital where every assistant, nurse, and employee is a Christian; where the work of the day and of the week is begun in prayer, and where the noblest ideals are ever kept prominent; (3) a nurses' school under positive Christian direction, connected with the hospital, for the training of native Christian women for the nursing of the sick in hospital and home; (4) one or more dispensaries in outlying villages where such work may most be needed by the mission or by the native church.

The work in the hospital, where order and thoroughness are the daily routine, accomplishes most. Here are trained nurses and assistants, and here, therefore, all delicate surgical work is done. Here the people come for relief from distant parts of the country, and return bearing testimony, as they go, to the love and skill of their benefactor and to the religion that is the spirit of the institution. The work is thorough, the results permanent, and the hospital, therefore, a necessity.

The village dispensary service, however, is deeply interesting and suggests the early experience of our Lord and his disciples. Here we come *to* the people, meet them in their own village, and come into closest touch and sympathy with them. The service is appreciated and the welcome cordial; children, physicians, and village people frequently come out in considerable numbers to welcome the medical missionary as he approaches. His assistants having preceded him, everything is in early readiness the next morning for the day's work. Come with me and witness it. There can be no grander service given to a man to perform. He stands as Christ's representative before a people who know not Christ. Their impressions of what Christianity is, and of what it can do for them, they get from him: his patience, his fortitude, his Christian manliness. The future of individuals and of whole communities depends upon the character he manifests during his day of busy toil. God grant to such workers abundant grace! None need it more.

A temple or hotel has been secured for the service, and palanquins, stretchers, and burden-bearers at an early hour block the street about the building, having brought the sick and made them comfortable on blankets and mattresses spread on the floor of the waiting-room. Names, ages, residences, symptoms, etc., are rapidly recorded on record sheets for future reference; disinfecting solutions, instruments, etc., are got in readiness, and by eight o'clock everything is ready for work. Scriptures are read, a brief address and prayer made, and the work begins. Local physicians coöperate heartily, taking charge of the subsequent treatment of the cases, while in the waiting-room the evangelist is distributing tracts and Scripture portions, or holding conversation with groups of people, answering their questions, explaining Scripture passages, etc. Presents of fruit, hens, ducks, eggs, etc., are brought by the sick for the doctor, but his service is an unselfish and a gratuitous one, and all these things he directs to be distributed among the poor of the village. And when the work of the day is done, and many of the sick have been carried back to their homes, a grand meeting is held in the evening, which large numbers of the people attend. Men and women now listen to the gospel message with a lessened prejudice and with a new conception of a brotherhood in Jesus Christ. The spiritual fruits of the day are gathered, and an impulse given to Christian work in all that region. The fame of our Saviour's miracles "went abroad into all the land," influencing the stolid and prejudiced, together with the "multitude," and to-day medical work on the mission field, properly rendered, carries with it a personal influence that breaks through the thick coat of national and religious prejudice and wins for the physician and for his Lord the loyal allegiance of the recipients. "Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Relief from years of suffering, for which heathen gods have been implored in vain, sometimes awakens a gratitude leading even to worship of the physician.

Such is the noble work of medical missions as, in the Master's name, it has been done in many lands by noble men; By Drs. Dalton and Dodge in Jerusalem, when from 1826 to 1835 they fulfilled the Saviour's command to heal the sick and proclaim the coming of God's kingdom; by Dr. Parker in 1834, who, by his remarkable labors of twenty years, did more, according to the testimony of a great English merchant, "to open China to foreign trade than all the embassies of Lord Amherst;" by Drs. Lockhart and Hobson in Shanghai; by Dr. Livingstone in Africa, the pioneer of Christian civilization in the Dark Continent; by Dr. Samuel Green, of Ceylon; by Dr. Scudder, of India; Dr. Grant, of Persia; Dr. West, of Asia Minor, and others who have labored and gone to their rest,—strong men who did so much to make successful the work of their successors. And no nobler men and women have ever labored for Christ and his Church than those who are to-day carrying forward this branch of the service. The value of their labors is appreciated by all, by none more than by their missionary associates; and to young men who may be prepared for medical service, and whose hearts are consecrated to Christ, I would say, consider well the claims of the mission field. No grander service than that which is there offered can be found on earth.

MEDICAL MISSIONARY WORK UNDER THE AMERICAN BOARD.

THE first medical missionary sent by the American Board to a foreign land was Dr. John Scudder, who went to Ceylon in 1819, seven years after the first missionary went to India. Dr. Asa Dodge went to Syria in 1832, Dr. Nathan Ward to Ceylon in 1833, Dr. Peter Parker to China in 1834, and Drs. Adams and Wilson to South Africa in 1835, and in the same year, Dr. Grant to Persia. These were the pioneers of a long line of medical missionaries who have done noble service in preparing the way of the Lord in the lands to which the American Board has carried the gospel of Christ.

Since Dr. Scudder went to India in 1819, the American Board has sent out 111 physicians, 92 of them men and 19 women. Of the 92 men, 36 were ordained and 56 unordained. There are at present in the service of the Board 39 physicians, 28 of whom are men (15 ordained) and 11 women. The first woman sent out by the Woman's Board as a physician was Miss M. L. Wadsworth, M.D., who went to Turkey in 1871. Of our missionary forces now in the field one in fourteen is a medical missionary. A brief record of the medical work in the several missions of our Board will be helpful to many of our readers.

West Central African Mission.—Rev. Frederick C. Wellman, M.D., Kamundongo; Miss Rose A. Bower, M.D., Bailundu. One hospital and two dispensaries. Rev. Mr. Currie has also a dispensary at Chisamba.

East Central African Mission.—William L. Thompson, M.D., Mt. Silinda, Gazaland.

Zulu Mission. — Burt N. Bridgman, M.D., Amanzimtote. One hospital and dispensary.

European Turkey Mission. — Rev. Frederick L. Kingsbury, M.D., Samokov.

Western Turkey Mission. — Rev. M. P. Parmelee, M.D., Trebizond; Rev. William S. Dodd, M.D., Cesarea. One hospital and dispensary at Cesarea.

Central Turkey Mission. — The medical work connected with this mission is carried on entirely in connection with the Central Turkey College at Aintab, in which there is a vigorous medical department under the care of Dr. F. D. Shepard and Miss Caroline F. Hamilton, M.D., who have a large hospital and dispensary. These persons, however, are not formally under the appointment of the Board.

Eastern Turkey Mission. — Rev. George C. Raynolds, M.D., Van; Daniel M. B. Thom, M.D., Mardin. Dr. Raynolds has a dispensary at Van, and Dr. Thom both a hospital and dispensary at Mardin.

Marathi Mission, Western India. — Rev. William O. Ballantine, M.D., Miss Julia Bissell, M.D. Dr. Ballantine has a dispensary at Rahuri, and Dr. Bissell one in Ahmednagar. Rev. Henry Fairbank has also a dispensary at Wadale, and Mrs. Dr. Karmarkar one at Bassein.

Madura Mission. — Rev. Edward Chester, M.D., Rev. Frank Van Allen, M.D. Miss Harriet E. Parker, M.D. Both at Dindigul and Madura City there are large hospitals and dispensaries. At the former city the number of cases under treatment, new and old, last year was 21,121, and at Madura City 47,000 patients came from not less than 793 different villages.

Ceylon Mission. — Rev. Thomas B. Scott, M.D., Mrs. Mary E. Scott, M.D., Miss Isabel H. Curr, M.D., Miss Mary H. Irwin, M.D. Two hospitals, with dispensaries. The number of treatments last year, 4,247.

Foochow Mission. — Henry T. Whitney, M.D., Pagoda Anchorage; H. N. Kinnear, M.D., Foochow; Edward L. Bliss, M.D., Shao-wu; Miss Kate C. Woodhull, M.D., Foochow; Mrs. F. E. Goddard, M.D., Foochow. Dr. Woodhull has a hospital for women and children, and three dispensaries in Foochow City. Dr. Whitney has a dispensary at Pagoda Anchorage, Dr. Kinnear a hospital and dispensary at Ponasang, a suburb of Foochow, and Dr. Bliss a dispensary at Shao-wu. The total number of patients treated last year was 22,870.

South China Mission. — Rev. Charles R. Hager, M.D., of Hong-Kong, conducts medical work on his tours through the country.

North China Mission. — Rev. H. D. Porter, M.D., Pang-Chuang; Willis C. Noble, M.D., Pao-ting-fu; Albert P. Peck, M.D., Pang-Chuang; James H. Ingram, M.D., Tung-cho; Edward R. Wagner, M.D., Lin-Ching; Frank A. Waples, M.D., Kalgan; Alfred L. Shapleigh, M.D., Tientsin; Miss Virginia C. Murdock, M.D., Peking. There are hospitals or dispensaries in six of the seven stations of the Board in North China, and last year the number of patients in them all was 51,547.

Shansi Mission. — Rev. I. J. Atwood, M.D., Fen cho-fu; W. L. Hall, M.D., Taiku. Dr. Atwood has a hospital and dispensary at Fen-cho-fu, and Dr. Hall a hospital and dispensary at Tai-ku, and Rev. D. H. Clapp an opium refuge at Tai-ku.

Japan Mission. — Rev. Wallace Taylor, M.D., Osaka; Miss Mary A. Holbrook, M.D., Kōbe. Dr. Taylor labors in connection with a hospital and two dispensaries. During twenty-one years of his connection with these institutions, from 1874 to 1894 inclusive, the number of patients was over 44,000, and the number of consultations over 215,000.

Micronesia. — Rev. C. F. Rife, M.D., Kusaie; Rev. E. M. Pease, M.D., now in the United States.

It will be seen from the above that there is at least one medical missionary in each of the missions of the American Board, save in Central Turkey and the three missions in Papal Lands, where medical aid is otherwise provided. In some cases these agents have been sent out in the first place to care for the physical health of their associates who would otherwise be exposed to special peril. But ordinarily the work has expanded speedily, so that hospitals and dispensaries have sprung up in which tens of thousands of persons in the aggregate have been relieved of bodily infirmities and at the same time have heard the message of the gospel. In nearly all, if not all, these hospitals and dispensaries, provision is made for daily religious instruction, and while the patients are waiting their turn for treatment they hear something of the story of the great Physician. These agents whom we maintain are ministering in the spirit of the Master, and their work attracts attention, removes prejudices, softens hearts, and prepares the way, as no other external means could do, for bringing men to the feet of Him who "took our infirmities and bore our sicknesses."

AN INCALCULABLE LOSS.

BY REV. M. P. PARMELEE, M.D., OF TREBIZOND, TURKEY.

It was very pleasant to see recently twenty-two promising young men stand up to receive their graduating diplomas from the theological department of Oberlin College, but it was sad to think that not one of them was under appointment to the foreign field. The lack of means has checked every impulse to invite any one of them to recruit the depleted ranks of the foreign workers. In many ways this is a terrible loss to the cause. From the beginning young men and women have led the way in entering this work, and the story of their experiences and their needs has stimulated the prayers and contributions of the churches. This stimulus is now gradually dying out. The lack of means is checking the flow of fresh young blood into the foreign field, and the lack of this new blood is drying up the stream of benevolence into the treasury. We old missionaries return to this country to find our own generation passed away. Here and there a representative of our time remains, but the church activities have largely passed into other hands. We are treated with great kindness and honor, and there is an expression of wonder when it is said we have been thirty or forty years at the front. But the same warmth of sympathy, the same closeness of touch, the same ready response to appeals, are impossible as between those who have worked together in the same church and Sunday-school, or have sat side by side in college and seminary classes. If the work is to be kept along, there must be a steady tide of new representatives moving to the front whose love tendrils are firmly entwined around the hearts of a large circle of schoolmates, churchmates, and relatives who are carrying the burdens of the generation. I think we may safely say that the new fountains of supply opened by one such young missionary far more than meet his needs.

All this is lost with this graduating class. No one of them can say, "I have such a classmate in China, and such another in Japan, and such another in Turkey, and for that reason I am especially interested in those fields." And none of the churches from which these young men come can say, "Such or such a missionary went out from us, and therefore we are especially interested in his field." These sources of missionary zeal are dried, and the zeal correspondingly dies.

In a short time, leaving all our children in this country, the writer and his wife hope to return to their work in Turkey. We desire to take a young lady back with us. One has been found well fitted for the work and ready to give herself to it. Shall the work be left undone, shall her zeal be cooled, shall the new interest among her friends be checked, because there are no funds with which to support her? This is the question that presses heavily on us, but which only the churches can answer.

OBERLIN, OHIO, May 11, 1897.

THE ALUMNI OF ANATOLIA COLLEGE.

BY REV. GEORGE E. WHITE, OF MARSOVAN, WESTERN TURKEY.

ANATOLIA COLLEGE celebrated its tenth Commencement last June. The attendance in the four college and three preparatory classes each year averages from 100 to 130, composed of "the young men of the princes of the provinces," from all over the western half of Asia Minor. About four fifths are Armenians, one fifth Greeks, and there have been a few Mohammedans.

Seventy-four young men have graduated in these ten years, of whom five are deceased. Of the remainder, twelve have studied theology, and others will yet do so. Four of these, now in Marsovan, Edinburgh, Hartford, and New Haven, have not yet finished their studies; all the rest are at work in Turkey. Nine others are so situated as teachers that they frequently or habitually preach; work for which the daily Bible lesson given every student furnishes no mean equipment.

There are twenty-seven teachers, and teaching, even more than in the United States, is an integral part of Christian effort. Far more than 1,000 pupils, ranging in grade from the little orphans to the students of high school and college, are under their instruction. More than half the whole number of alumni are either preaching or teaching, in spite of recent "events." Some fifteen may be said to have entered business; about that number never became Protestants, and such cannot be looked to for distinctively Christian workers. Some are not yet established for life. Six have elected to study medicine. Of these one was the first in his class last year in Beirut; one took the fourth prize in a class of 114 in Baltimore; another was an honor man in Minneapolis. Within a few months three young men, one not a graduate, have accepted employment in Greece in teaching, Bible colportage, and preaching.

Such an institution naturally has many students who do not graduate but are greatly benefited by partial studies. One such is a teacher of Latin in America, another is a Gregorian priest and preacher; another, a Protestant preacher, whose two houses of worship were burned last year in the massacres, preaches every Sabbath in two Gregorian churches. Many teachers have been recruited from this class.

The hope of any people is in its young men. If the Orient is evangelized, as it will be, it will be under the blessing of God due to the labors of those who come under the influence of Christian education. Missionaries to the end are foreigners. But the relation of teacher and pupil is one of the closest that can exist. Our young men often disappoint us, but on the whole work for and through them pays well.

Anatolia College never was more prosperous than now, never had the confidence of the people so fully, nor was the aim of so many youth. More than one half its receipts are from native sources. It needs to have its partial endowment completed, that the straitened treasury of the Board may be relieved from its annual grant. It needs also a few scholarships of $25 each to aid promising students who are unable to meet the college bill of $44.

Letters from the Missions.

Zulu Mission.

THE RELIGIOUS AWAKENING.

FROM nearly all the stations of this mission hopeful tidings of spiritual quickening have been received. Mr. Goodenough, of Johannesburg, reports that certain serious difficulties which had arisen at that place have apparently been overcome, and the work is moving forward most hopefully. "God has been doing wondrous things for us and the work. We have had and are having glorious meetings, with manifestations of the Spirit of God. Personally, I have never had so much joy in the work as now."

Miss Mellen, of Esidumbini, speaks of the excellent service rendered by a band of kraal workers, and also by some school children who visit the kraals not far away. "Two new out-station schools have been commenced, and two old ones are reopened. We feel that there is a steady progress in the Lord's work, but we long for more outpouring of his Spirit upon the Christians."

Mrs. Edwards, of Inanda, in speaking of the services conducted by Mr. Weavers, says: "Many of the girls received a great uplift, and almost all gave themselves to the Lord. During the vacation some have gone to the out-stations and spoken with so much power that many have come forward to be prayed for. The boldness of these girls in preaching Christ is marvelous."

Mrs. Edwards reports various incidents showing the depth of the movement among the scholars. On one Sabbath she counted eight groups of girls in various parts of the grove, each holding some sort of religious service.

Mr. Pixley, of Inanda, after speaking of the effective evangelical preaching of Mr. Weavers, says: —

"How much the present revival really is owing to his preaching and prayers we shall never know. One of the characteristics of this awakening has been a deep sense of sin, such as we never before have known in this mission. We have often remarked that, in the case of many of the Zulu converts, there seemed a great lack of this sense of the guilt of sin. Now we have seen many overwhelmed with the sense of their great sinfulness. A second characteristic of this revival has been the confessions that individual sinners have made. Sins known only to themselves and God, sins of the heart, sins committed in secret, sins of heathenism which heretofore they have been loath to consider heinous, have been confessed. Men, women, and children have broken down, and with weeping have brought to light the hidden sins of darkness and pollution, though it has sometimes been said that a Zulu would not confess any sin unless he thought others knew of it. The third characteristic of this awakening has been the spirit of prayer — prayer by individuals and the churches, meetings continuing all day and far into the night for prayer and confession."

Western Turkey Mission.

GURUN.

Gurun is a prominent out-station of Sivas, and Mr. Perry reviews briefly the story of its sufferings and relief. He writes: —

"The recollection of Gurun, as I had seen it in previous years, and the pictures in my mind of quiet, intelligent, thriftful homes, where I had often been a guest, made the present ruin very sad to me; and 800 houses burned in a small town, these being selected from the best, make a great change in its appearance.

"The Protestant churches where we had so frequently preached, the school buildings, their books, and fine outfit of school maps and Bibles, with all the personal property of the teachers, both at their schoolrooms and in their homes, had been a total loss. The children were left homeless, hungry, and scattered. In pity for them, Mrs. Perry, when visiting Gurun by a winter's journey over the mountains last year, presented her plea to the local governor, going in person to the government house for this purpose, that permission be given to rent rooms, and gather the children in a comfortable place, where they could also be instructed. The plea was accepted, and an official ordered to accompany her to find a suitable place. The rent for the schoolrooms, books, stores and wood, windows, in fact everything needful, had to be supplied *de novo*, this including the daily food for the children.

"By the aid of relief funds, especially those provided by the *Christian Herald*, the schools were opened in the large, partially lighted rooms of an old house. One of the teachers came back to his work as though having risen from the dead. A succession of hairbreadth escapes, in very trying circumstances, was the proof that the Lord was with him, to spare him for his work. Much to my delight, at the time of my visit there, in December, I found these schools in good condition, and their numbers increased by many orphans who had been received into homes, to be cared for and instructed.

"The pastor's own house and personal effects having been burned, after his escape with his wife by the aid of the Catholics, they were received as guests in the house of a Turkish friend. He has since told me that he was never more surprised than when he received from me the suggestion to employ the labor of refugees to clear away the rubbish of a burned house, which had been used for a school (situated in a fine location near the centre of the town), and to collect there materials with which to build a house. Though commenced in the very teeth of the burning looters, the Lord's blessing was upon that effort in a very peculiar manner. Since it was to be used as a dwelling and not as a school, the permit for its erection was given without much delay. Our design was to use it for a parsonage, and shelter for teachers, and also perhaps as headquarters for relief work. It was completed last summer, consisting of eight rooms, the work being done chiefly by breadless men; and all materials purchased at a very cheap rate. The total cost was $440; all paid by relief funds, of which the *Christian Herald* bore the chief part. The influence of this building to impart hope as well as help to the stricken people was very great from the first. It is now used as a parsonage; and from it, or connected with it, the larger part of all relief for Gurun has been issued.

"The best church building for Protestant worship in Gurun was at Shoghl, and was burned. It was first erected in 1873, according to a local permit for a school. Connected with it were some excellent schoolrooms, making it an important centre both of school work and of Protestant worship. One result of recent changes is that the people of that quarter are more interested in gospel preaching than they ever were before."

Central Turkey Mission.

ITEMS FROM THE STATIONS.

Miss Chambers writes from Oorfa: —

"Our work is progressing, in all its varied departments, as well as we could expect; indeed, in some departments the increase is far beyond our expectations. Our schools now number more than 1,700 pupils, with new ones coming every week. Our sixteen schools with their twenty-two teachers require much time for superintendence, as it is our principal work. One person could profitably give all his time to this work.

"We are extending our industrial work somewhat, and have now about 300 women and girls in our embroidery department, and have newly opened a department for the making of a very delicate kind of hemstitched handkerchiefs. It is surprising to me to note the quickness with which these people have gotten on to their feet, and how little actual *giving* has been done this winter."

From Hadjin, Miss Bates writes of unwonted prosperity in their schools. The girls in the Home number fifty-two, and beside these there are 100 day pupils. The primary schools in the city were opened under the superintendence of Miss Swenson, and were soon filled to overflowing.

"The Gregorian community opened no schools for girls and only one for boys, and finally, at the request of some of the influential non-Protestant men, we arranged to open a new school for Gregorian girls in the district known as middle Hadjin. Within two or three weeks the number of girls in this school had reached and passed 100. There are at present not far from 800 children receiving instruction in the Protestant schools of Hadjin.

"The needs seem to be not less than last winter, and the more they are examined into the more awful are the depths of poverty revealed, while the absolute ignorance and degradation which accompany the poverty have been a revelation even to us who thought we knew them before. The spinning industry for the women in their homes has been started, and this we hope may prove one of the permanent blessings resulting from this relief work; largely, doubtless, as a result of the relief giving. All our religious services are crowded to overflowing, especially by the women."

Mr. Macallum, of Marash, writes: —

"I am glad to be able to report that the Marash churches have taken up collections for the famine-stricken Christians of India. Appeals, consisting mainly in a mere statement of the chief facts in the case, were made in the line of that published in the *Herald*, asking for help for the native Christians under the care of the Board The money is not yet all in, but apparently it will reach at least the sum of $50. It was very touching to see the poor people, especially the widows, casting their mites into the treasury; they gave so seriously and gladly."

HADJIN. — GIFT OF A CHURCH.

Mr. and Mrs. Martin, of Hadjin, were absent from their station at the beginning of the year for three and a half months, for much needed rest. Of their return Mr. Martin writes April 3: —

"The people of Hadjin gave us such a reception as we can never forget. At least 1,000 men and boys, some on horseback, some on donkeys, but most o them on foot, went out to meet us. Whil we were still four hours (twelve miles) distant from the town, we met the first company, and from that on to the end of our journey every few minutes we were made to halt by bands who had come out to welcome us. Last week we were able to do little besides receiving callers.

"The various departments of our work are in good condition and we are hopeful for the future. We are very much in need of more funds to meet the calls made upon us. The people of Roomloo, a village five hours from Hadjin, have given over to us their church building, and one of our young men preaches there every Sabbath, whilst during the week he teaches the children of the village in the house once occupied by the priest. So we have the people of Roomloo on our hands, to do what we can to meet their spiritual needs. In another village, Fekke, thirty families have recently petitioned the government, requesting that they be recognized and treated as a Protestant community. These are passing through persecutions, but hitherto they continue firm. Here is another charge laid upon us — two new centres of work in addition to the six we had been endeavoring to keep up. What can we do with less than $150 from the Board for evangelistic and educational work? We cannot say to these people we have nothing for you, and therefore cannot receive you. We are here to receive such and to provide for their religious needs, but unless the grant from the Board be very considerably supplemented, we shall not be able to do this.

"Our industry, weaving alaja, or native cotton cloth, is still in its infancy, but we are confident it will grow, and we trust it will prove of permanent benefit to this district. Security and confidence are gradually being restored, and the need for general relief is daily diminishing."

AINTAB AND KESSAB.

Miss Foreman writes from Aintab under date of April 14: —

"Our churches continue to be crowded with Gregorians. Mr. Bulbulian is doing a splendid work in our First Church. The congregation from a mere handful has risen to a large number; I cannot give the figures. The attendance last Sunday at our morning school was 910, and at our noon school in the primary and intermediate departments 500. No doubt the attendance at the Second Church is quite as large, or perhaps larger than this. Taking into consideration a large Sunday-school also at the Third Church, and an overflowing one in the Gregorian, the total number of those who have Bible teaching must be very large. Little clubs have also been formed, mixed Gregorians and Protestants, for the reading of the Bible, Pilgrim's Progress, or any other suitable book. There is an increasing desire for education, and I am anticipating an overflow in our school next year."

Mr. Sanders, writing from Kessab, April 27, speaks of the sore trials through which they have passed in connection with the church in Kessab, and that, owing to the difficulties that have existed, the Sacrament has not been administered in the church for four years. It was, therefore, with great surprise that there appeared, after the labor of a few days, nearly 100 persons applying for admission to the church. Eighty-one were accepted from Kessab and the villages outside, many of the cases being extremely interesting. It is wonderful how, in view of the sufferings and even death which many of the Christians have endured for their faith, so many are eager to confess Christ before men.

Eastern Turkey Mission.

DIARBEKIR.

MR. BROWNE and Miss Bush, of Harpoot, visited Diarbekir early in April, stopping at several points upon the way, Mr. Browne also visiting some towns in Koordistan. Writing April 17, Miss Bush speaks of the excellent service of the English consul at Diarbekir, Mr. Waugh, in helping the people in their poverty and distress. Mr. Andrus, of Mardin, had also come to Diarbekir to aid in the establishment of an orphanage, and in forms of industrial relief for the poor. Miss Bush writes: —

"I went yesterday to a cellar where four of the consul's men were giving out relief. It was interesting to see the methodical way in which it was done, and the determined way in which any attempt at fraud was reproved by the chief man in charge. He is a character, I assure you; knows everybody and searches to the bottom of everything, and can make a wretched deceiver tremble from head to foot when his eyes flash and his voice roars out, 'Get you gone!' But, oh! the pitiful sights in that cellar of pale, sad faces of widows and orphans and trembling hands held out for the pittance of twenty-five cents a head, supposed to keep them alive for a month and a half! And the thin, feeble voices that pour out thanks and blessings on the givers!

"It was proposed that I should have a meeting with the women half an hour after noon every day last week. Such a sight as met my eyes as I entered our big, beautiful church on the very first day; every seat full, and the aisles and all around the pulpit, women seated on the floor and many in the galleries! And so it was every day. On Monday of this week the house was fuller than ever. I cannot give you the number, but there were at least 500, and the pastor says many more, but I doubt it. Many Catholics came at first, but this week they have fallen off, as it is their Easter. We continued the meetings this week because there seemed to be so much interest. The attendance has still been large, although a sunrise prayer-meeting, led by Mr. Browne, has made many feel that they could not come out so far a second time.

"I wish I could take you into the Sabbath-school, which the pastor reorganized several months ago. It is about as perfect as you expect to see anything in this land, well attended, and full of life and spirit. The women have had a meeting here every week for a long time, beautifully led by the wife of the English consul's dragoman, the pastor's wife helping her. The dragoman was formerly pastor at Farkin, was imprisoned after the massacre, and obliged to flee from Farkin after his release. His wife is heart and soul in the work for the sorrowful, ignorant ones who long for more light."

After speaking of some successful efforts made to enlist the women upon Christian work, Miss Bush speaks of the condition of the people of Diarbekir: —

"We have been invited out to dine in three delightful Christian homes. Many such homes were not plundered. Whole quarters were protected by the kindness of Turkish neighbors, by remarkable providences, or by the weapons of determined men. Yet there was, indeed, terrible loss of life and property for three days. Much of the market was burned; all was looted. People fled over the roofs from one quarter to another, or dug holes through from one house to another, and so escaped. One of these apertures in a wall was not dug large enough for an enormously fat woman whom her friends were determined to save; so they pushed and pulled, and finally crowded her through, a process which, under any other circumstances, would have been thought thoroughly cruel.

"One dear woman told me with tears that she begged her husband not to leave home that first day, before the slaughter had begun, because things looked ominous. He went; she waited and watched and spent that night alone in tears, and he never returned. There are stories of miraculous escapes and there are stories of murder and cruelty too awful to write. Many beautiful women and girls are still captives among the Koords. More than 700 lives were destroyed in the city alone. Three thousand persons took refuge in the French consulate, and there more than one little babe was born into this world of riot and ruin.

"When we first reached here the air was oppressive with fear and despair, particularly on account of the news from Tocat; but as the days and nights pass on peacefully, the people look more cheerful. I am sure that our presence helps toward this, and, more than all, the religious meetings, which have turned their minds to better things. There is very little business, and day and night, in the shops and at home, the talk is of discouragement and fear. We have just heard to-day of the extent of the fearful slaughter at Tocat, and feel pretty sober over it.

"I think I never realized before what a populous city this is. The main streets, narrow as they are, seem to have a crowd passing all the time. You would not imagine that any lives had been lost here. There are plenty of Koords to be seen everywhere. There is a row of poor, ragged villagers who crouch on either side a prominent street, waiting for work. It is touching to see them rise to their feet every time I pass, thinking, I suppose, that they owe me respect for the relief given in this city."

EAGER LISTENERS.

In his very brief report of the same visit at Diarbekir, Mr. Browne says that the meetings which Miss Bush held attracted great attention, Catholics, Chaldeans, and Gregorians, as freely as Protestants, attending daily at midday. The church was packed both above and below, and all the seats around the pulpit. A delegation of twelve of the Christian community urged Mr. Browne to remain and labor longer in the city, and he consented to do so. He writes: —

"Our daily meetings of prayer have averaged 400, sometimes 500 or 600 being present, with from ten to fifteen prayers at each meeting. There is simply no limit to the work, and there is the greatest encouragement. I have had to appoint two meetings daily, and this morning's meeting filled the house completely. The pastor says that more than half of our audiences are Gregorians, all ripe for garnering if we had workers."

RELIEF AND ORPHANAGE WORK AT VAN.

Dr. Raynolds, in his quarterly report covering the months of January and February and March, says that the average number receiving bread daily at Van has been 4,496; the number supported by work in the industrial department, 5,040. This industrial department, provided the goods manufactured are sold at their estimated value, has paid its own cost, less the wages of employees. Dr. Raynolds says the present situation of the people is most discouraging. Instead of canceling names from the list of the aided, new ones have to be added.

"People who were able to lay in a partial supply of provisions last fall, on which they have subsisted till now, have come to the end of their tether. and are forced to ask for rations. Others who have managed to keep the wolf from the door by selling copper vessels, bedding, or other household utensils, find their bare rooms absolutely forbidding further sacrifice. Many of these cases appeal most strongly to our sympathies. Take an instance. In one of the wrecked parishes lived a wealthy family, their house furnished with unusual taste and elegance, servants and horses to wait upon them, and they were the envy of all their neighbors. In June the house was stripped of everything, the men have perished, and the aged mother of the family has been forced to apply for daily bread for the remnant of a once prosperous household. Many owners of large and comfortable burned houses are glad to find a storeroom on the ground floor, spared by the flames, where they can spread a matting on the bare earth and be protected from the snow. As I go about among the sick a fairly comfortable room is the rare exception.

"The orphanage work continues to be most promising and interesting. The number of children on the premises has gradually increased, as needy candidates are presented, and our ability to care for them has permitted, till it has now nearly reached 250. To make arrangements for the reception of such a number, provide them food, manufacture material and make it up into clothing and bedding, has been no slight task, but it has been a never-failing joy. The trades classes have been satisfactorily inaugurated, and we have three departments well arranged, tailoring, shoemaking, and weaving, while a few work with the carpenter. I am particularly pleased at the turning out from the weaving room of a blue mixed cotton cloth, entirely from our own yarn, which is being made up into very becoming suits, which will be cheap, comfortable, and durable. A certain proportion of the boys give all their time to school work, with the hope that they may be fitted for teachers in their respective villages, if there is to be any future before them in this land. These are selected from the most promising and advanced, and, so far as possible, one from a village. During the summer this department will give some time to the cultivation of vegetables for their table. The girls make a large part of their own clothing, learning to sew and mend, besides taking part in housework.

"On Saturday afternoon permission is given to those who wish to attend service at the neighboring Armenian church, and it is a pleasant sight to see the different companies, each with its officers selected from the oldest pupils, marching down and back in orderly ranks. They all attend Sabbath and midweek services in our chapel, and Bible instruction is a part of the regular curriculum in the school. The purpose of our training is to give them an understanding of the way of salvation, as laid down by Christ, and induce them to secure a personal interest in it; but no effort is made to alienate them from their national church, and freedom of conscience in such matters as keeping fasts is allowed, while their attendance at their own church keeps them familiar with its services. Indeed, during Lent, and on some other occasions, we introduce the music of the old church into our own service. It is also our purpose to adopt such a style of living, in the way of food, clothing, and customs, as shall not put them out of touch with their countrymen, or unfit them to resume life in their villages, while at the same time habits of personal neatness are inculcated, to serve as a lever for gradually elevating the people. We seek to avoid giving so high an education as to awaken a longing for life outside their own country."

Marathi Mission.

A SEGREGATION CAMP.

Mr. Winsor, of Sirur, writes under date of April 9: —

"I have just been engaged on a special Famine Relief Committee. In my travels the sights of the segregation camps are enough to touch the heart to the quick. On the outskirts of all cities and large towns are erected these camps, where the common traveler is put into quarantine for seven days. At nine o'clock each morning all are examined by the medical officer and assistants in charge, and any found to have fever are put into the hospital sheds, built of thatch, and located from one to three miles on all the main entrances into town or city. All conveyances and all persons are here stopped, while the pulse of each traveler is examined. The same is done at the railroad stations, and in transit, after the train has gone twenty or thirty miles, the common passengers are all taken out and their pulses felt. The cars are so crammed the inspector could not well get through. Those whose pulses are found not normal are taken to sheds, both men, women, and children, where their temperature is taken, and if above normal, they are put into the segregation camp. These sights are most touching. You may judge of the state of the country by facts like these. I have just ridden eighty-four miles by conveyance and seventy-five by rail, and the above is just what is being done everywhere and every day. I have just met with three committees on Famine Relief, one the government committee, and the other two of our own people, who are to ascertain the condition of all families in our district."

Foochow Mission.

THE JUBILEE YEAR AT FOOCHOW.

Mr. Beard writes under date of April 19: —

"We have just finished the annual

report for the Jubilee year of the mission. Blessings have poured in upon us from all sides. In the Suburbs station the number of additions to the churches have been 114. The year before they were seventy. The amount of native contributions has been very pleasing. Through the churches and day schools this station has contributed $738.75. The year before the amount was about $350. During the year one chapel has been organized into a church, one new church in a new section of the Suburbs has been organized, and two chapels have been opened in new places. Six new day schools were established. Work has been started in five new centres during the year. This makes in all nine centres connected with this station from which the beacon lights shine out into the darkness to save shipwrecked souls.

"With the opening of the present Chinese New Year the work was strengthened by the addition of three day schools (all connected with chapels), one preacher, and one teacher, who also acts as preacher. Besides these, two Station Classes for women have been started in two of the chapels. The outlook for this year is good. The number of inquirers is as large now as it was at the same time last year. We have a larger force of workers to teach them, and the experience of the work of last year has been valuable.

"The quarterly meeting of the pastors and preachers in and about Foochow was held last week. It was a season of spiritual refreshing. At other times there have been contentions within the church and troubles from without to mar the spiritual effect. This time the Spirit had free access to the hearts of all. The session on Faith and Repentance was very helpful. But the climax was reached when we were talking about the Holy Spirit. These fellow-workers in the Master's cause, through whom the salvation of this people is to come, showed that they realized the necessity of being filled with the Spirit in order to effectively preach the gospel. We have been praying for a long time for a more earnest spiritual life in the native church. To hear these leaders in the church speak and pray so earnestly and with such a breadth of comprehension on this subject gives us great hopes for large success in the work. Pray for these men that the Spirit may be able to use them for great things.

"The Young Men's Christian Associations, organized during the visit of Messrs. Mott and Lyon in October, 1896, are doing good work. This organization furnishes a plan on which the Christians of all denominations meet on equal terms. There are six flourishing organizations in Foochow, two in each mission. A union organization has been formed which meets once a month. Two special meetings have been held by this union organization, one at the beginning of the Chinese New Year and one April 16. A special effort was made to reach the better classes of educated but unconverted young men. Both meetings were conceived, planned, and carried out by the young men themselves. At the gathering on April 16, over 400 persons sat or stood for two and one half hours, giving perfect attention to every word. The subject was, 'Remembering the Death and Resurrection of Jesus.' Three of the most earnest and enthusiastic young men and three missionaries had been asked to give ten-minute addresses on the subject. This kept one theme, and that the most important of themes, before the minds of the audience for two hours and a half. After the addresses there was a testimony meeting. Three men were on their feet much of the time waiting their turn to speak, and every man spoke as if he felt the importance of the subject and the responsibility that rested on the disciples of the Master at this time to so present this saving gospel that it should be the means of rescuing lost souls then and there. The thought of *dying to self* was very clearly brought out. There was a new realization of the price that has been paid for our salvation, and this brought out a new and deeper sense of the responsibility which is placed upon us to save others. One young man put it very concisely when he said, 'Christ bore the cross for us. To-day he is preparing very many crosses for us. We must bear them, and when we come to the gate of heaven we must have them as proofs of our discipleship.'"

Japan Mission.

KUMAMOTO. — THE STUDENT CLASS.

In the report of the Kumamoto station, Miss Gulick speaks of many discouragements in their field, especially from the small attendance at the Sabbath services, and the failure on the part of many who have professed the Christian faith to observe the Sabbath and to engage in spiritual work.

"Among the encouragements are the attitude of the student class of this city towards Christianity, as shown by the large and respectful attendance on special religious services, such as those held by Mr. Mott and Drs. Davis and Gordon; the number of young men who borrow religious books — sometimes Testaments and commentaries — from our Loan Library; the aggregate of over 100 who are enrolled as members of Bible classes, taught by Mr. Brandram, Miss Riddell, and Miss Gulick; the fact that many others are known to be reading the Bible by themselves, and that some who are not church members and who never attend any Sabbath services say that they are teaching Christianity. They challenge their schoolmates to prove Christianity false, and study Christian books with great zeal to provide themselves with arguments with which to meet their opponents.

"Signs of change in the public mind are seen in the increased desire for instruction in foreign languages, which has led to the addition of one German and two Englishmen to the teaching force of the city during the year, and in the larger number of new pupils applying for admission to the Girls' School than for several years past."

NANIWA CHURCH.

This church at Osaka celebrated on February 20 the twentieth anniversary of its organization. This was the church of which Rev. Paul Sawayama was the first pastor. Miss Case, writing of this anniversary, says: —

"For ten days before 'the day' there were especial prayer-meetings held every night to ask that God's Holy Spirit might come into the hearts of the members of the church; also on the morning of the twentieth there was held a prayer-meeting at seven o'clock. Mr. Miyake, the acting pastor, also pastor of Temma Church, had charge of the exercises.

"After a brief history of the formation of the church, and of other churches formed from the Naniwa, Dr. Gordon gave a thoughtful address on 'What a Church Should Be.' Mr. Osada, of Kōbe, also spoke in the morning. They had hung up in the church a lantern, like the one that some of the members used to carry around the streets twenty years ago, on which was written, 'The Story of the Way to the True God.' Also they had on exhibition the notice board that was hung up in front of the theatres where they used to hold meetings twenty years ago. These were very interesting memorials."

After a dinner and a social interview, addresses were made in special honor of Pastor Sawayama, the memory of whose holy life and loving services to the church and to Japan is still warmly cherished.

Micronesian Mission.

THE MORTLOCK GROUP. — REMARKABLE GROWTH.

The last number of the *Missionary Herald* contained letters from a large portion of Micronesia, and in the Young People's Department extracts were given from Mrs. Logan's account of one or two Mortlock islands. Since those letters were printed we have received the journal of Mr. Price, giving a much fuller account of the visit paid to the Mortlock group on the little schooner *R. W. Logan*. The whole story is of the deepest interest, but is so extended that we are obliged to condense the account at many points. The record of progress is certainly most remarkable. The map of the group will be found in the last *Missionary Herald.* Not strictly within this group, but near to it, is the island of Losap, of which Mr. Price says: —

"Last year I brought Joash over from Oniop and placed him as teacher on Losap. He is one of the most dignified and manly natives I have ever met. He was a chief on Oniop, and is used to being served. I have often longed to see him filled with the Holy Ghost, for I know he would be a great power for good.

"We found him unable to leave his couch on account of rheumatism, but he and his wife, Arkela, gave us a very warm welcome and seemed really happy to see us. They have been lonely here, and homesick, but they seemed to have done faithful work, and there is a decided improvement in the people over last year, when they had no teacher. We had a little service in the church at which the attendance was large. I felt that the Holy Spirit was with us in this service, and that we must plead earnestly for a blessing on this little company, living so much alone on this mite of earth.

"After this service a meeting was held with the deacons. One of these, Samuel, is quite a character in his way, and is well known in Ruk as well as at surrounding islands. He is a good sailor, and travels a great deal in native canoes, making long voyages for trading purposes. It was he who was discovered trading in the native body paint, two years ago, and who promised me that he would give it up. He has, I think, faithfully kept this promise at no little financial loss to himself. Some men in America might learn a lesson from this despised Micronesian. Two new deacons were chosen, and these four men — Samuel, Erastus, Albert, and Erotian — impressed me as being good earnest men, living up to their light as nearly as most people do and well chosen to be overseers of the flock here. The two new deacons were ordained; Moses, who is an ordained minister, and myself laying our hands on their heads. I have seldom seen a more decorous service in Micronesia. Then four couples were married, and Mrs. Logan held a meeting with the women, which was, I believe, unusually interesting.

"In the mean time Joash and Arkela had requested me to take them home to the Mortlock Islands; they were homesick. I promised them, when I brought them over last year, that I would come for them again in six months, but I now saw that the work had taken a new start under their supervision, and that it was very desirable that they should remain longer. I spoke to them of this, but at the same time I said, 'I told you that I would come for you and take you home, and I will keep my word, but if you choose to remain here another year you will please me, and I think will please the Lord too. I leave it entirely in your hands.' Mrs. Logan also talked with them, and we left them to think and talk it over during the night. The next morning, when I asked them what they had decided to do, he answered, with a smile, that they had decided to do just as I said. The spirit and manner were so pleasant that our hearts were touched, and I told them that their conduct was like that of true servants of our Lord Jesus Christ. So it was happily arranged that they should stay, much to the delight of the people, who seem to love their teacher and his meek little wife.

"On this day, Friday, we held two services, communion in the morning and a 'gospel meeting' in the afternoon. At the communion service twelve were baptized and received, six backsliders were reclaimed and publicly received into the fold again, and eighteen infants were baptized. The meeting in the afternoon was one of great interest and power. Nearly every one on the island must have been present, and the interest was decided. I preached an old sermon from a chart on 'The Two Ways,' and set before them, by means of drawings, every illustration that I could command concerning the necessity of living godly lives through faith in Jesus Christ. Mrs. Logan felt that the meeting was unusually impressive. Seven names were given me, after the service, of those who wanted to be Christians; two of men whose wives had been received into the church that day. God be praised for the power of his glorious gospel over these poor children of darkness! Let us not lose faith in the 'dear old gospel.'"

AN EFFICIENT WOMAN.

On the reef of the Losap lagoon is a small islet called Pis (pronounced peace), having about 150 people. Last year the wife of a former teacher came to live here, her husband having fallen away. Her name is Justinia, and with great energy she opened a school, called the women and children together for daily instruction, and held daily services with them. Hearing that the *Logan* was at Losap, Justinia came over to claim a promise previously made, that her station should be visited. It was agreed that the *Logan* would go and spend Sunday with them. Mr. Price reports: —

"We found the place and people prepared for us; the rubbish had been cleared away about the church, a neat path made from the seashore to the church door, and the people were washed and dressed. There is a good church building, 26 feet by 40, with puncheon sides and floor. It is in good repair and large enough to accommodate the whole population of the island. The lapse of the teacher had been followed by the falling away of the men, but through the faithful work of Justinia a large number have been under training and came forward as candidates for reception to the church. Mrs. Logan held a service with the women, and in no place have the women shown a more marked interest than here. They hung about Mrs. Logan and would not leave the church until we had gone out. In the afternoon we had a good meeting, about 200 being present, which is more than the entire population of the island."

Mr. Price narrates some incidents showing the sincerity and earnestness of the people. As a result of the visit, which followed up the good work done by the faithful Justinia, twenty-six persons, after careful examination, were received as members of the church.

NAMALUK.

On this island it had been reported that Era, the teacher, had been unfaithful to his trust, but on the arrival of the *Logan* it was found that the report was not true, and that the work was in a very fair condition. Mr. Price says: —

"The improvement was marked in every respect. The church had been remodeled and greatly improved, the teacher's house had been neatly repaired, a new coral walk had been made from the church to the beach, and there was a general appearance of material improvement. At the opening service I noticed that there was more interest than I had ever known here, and that the school children were cleaner and brighter than last year. There was a noticeable absence of heathen paint on their bodies, and a larger number of people were clothed and apparently in their right minds. There was no mistaking it; there had been a decided revival of good things on this island. The teacher was hopeful and almost enthusiastic about his work. I have never seen him so happy. We spent the day holding three general services, and Mrs. Logan held a special service for the women. After the closing service, ten persons gave me their names for church membership."

ETAL. — A REVOLUTION.

Of their visit at Etal, Mr. Price writes: —

"There is no anchorage here. Just as we were ready to start for the shore the teacher came aboard and gave us glowing accounts of the work on this island. The tide was out and we could not cross the reef, but a large number of boys carried our boat across the reef and launched her in the lagoon. This is a very beautiful little lagoon, about one by two and a half miles in area. Only one island is inhabited, but others on the reef are fruitful, so that a population of nearly 500 finds a living here. A large crowd welcomed us at the beach near the church; men, women, and children, all nicely dressed. We found that the teacher's account was none too glowing. A great and good work has been done here during the past year, and has resulted in almost a revolution. The sentiment, appearance, and character of the natives have undergone a great change. When we first visited this island we found the work in a very unsatisfactory condition. The church was in a comatose state, the teacher was little interested in his work, and utterly without enthusiasm, and the people were leaving the church and living in sin.

"On our visit last March there was little to encourage us, for there was war on the island, and my work was principally to persuade the people to cease fighting among themselves. Very few came to our services. On this visit we were greeted by a large and enthusiastic company. The house was crowded with people; fully 400 attended, not counting the babies, who were there in full force. The people were well dressed, the women with 'Mother Hubbard' dresses, and the men, most of them, in full suit, though some had bare limbs. It was a sight to move one's heart when this large audience of dressed, intelligent people arose and joined heartily in the closing hymn, 'Praise God from whom all blessings flow.' The probable population is 500. Of these ninety-one are members of the church, including the influential men of the island. After the service seven men gave me their names and as many women gave Mrs. Logan theirs, for church membership. The meetings were impressive, good seed was sown for a future harvest, and evidently a new impulse was given to the work.

"Perhaps I ought to say that the revival here was due largely to the efforts of two men, about thirty years of age, who have been very zealous for the Lord's work. Their names are Johnny Pratt and Titus, the latter a deacon in the church, and the former a member of the church committee. Last year, when the *R. W. Logan* came, Johnny Pratt was living in sin. He was formerly a pupil in the school at Ponape, and one of the most promising, but his wife died and he fell away. Mrs. Bray found him last year, sent for him, and talked to him so well that he promised her that he would give up his sin and return to the fold of the church. This promise he has faithfully kept, as the above shows, and he is now planning to close up his business, for he is a trader, and come to school at Ruk. He is well educated and earnest, and we hope much for him and from him. We came away from Etal with happy hearts and praises on our lips. 'The Lord has done great things for us, whereof we are glad.' I ought to say that the church building, which was somewhat dilapidated, has been thoroughly renovated and is now one of the best in the group."

MOR. — A MODERN EZRA.

The island of Mor is on the northern reef of the Satoan lagoon. It is not more than three fourths of a mile long and a fourth of a mile wide. But it has a population of not less than 350 people. The island is well wooded with breadfruit and cocoanut trees, and in the centre is a large and valuable swamp where taro is planted, and where there are the pits in which the cocoanut husk fibre is soaked and bleached for making twine. The people live largely upon fish and have a constant traffic with adjacent islands. Though thirty died on the island the past year, yet the births largely exceeded this number. Mr. Price writes: —

"On our arrival Friday evening, Ezra, the preacher, came on board and gave an interesting account of his work; and early Saturday morning we went ashore and were greeted by a large crowd who came forward to shake hands. We found the work here in a truly prosperous condition. Everything showed it. The grounds, the church building, the dress of the people and, above all, their faces, which revealed unusual intelligence. From the first the audiences were large and the attention good. It was easy to talk to them, because they seemed to understand what was said and to appreciate it. Here we found many with their ornaments still in their ears, and when I told them that the best place for these relics of heathenism was in the bottom of the sea, there was quite a sensation among the women. At the next service, however, they were all gone.

"The deacons, an intelligent company for Micronesians, gave a good account of the work. They were proud of the new church building, which is the best one on the islands, and is, even to our eyes, a very good house of God. The timbers are nicely hewn, the sides are made of puncheons also nicely hewn, and the floor even and smooth. Ezra and his people deserve great credit for this fine building, which cost them a prodigious amount of labor.

"During the past year the great chief of this island was converted, and his conversion has had a very favorable effect on the work. He is a fine-looking man, tall, straight, and dignified, and it was a touching sight to me when he and his wife and three little children stood up together and were baptized. He sat near the pulpit during the services, and now and again his face would light up as he received some impression of truth. I have seldom seen a more earnest face. We baptized sixty-five candidates, who had been examined by the church committee; a large company, most of them young married men and their wives. One old man was too feeble to come to the service, so after communion the teacher, the deacons, Moses, and I went to his house to baptize him and give him the communion. He was an old man of perhaps eighty-five years; his beard and hair were white, his eyesight entirely gone, but his mind was clear, and his answers to my questions were very satisfactory. In the same room was another old man, older than the man baptized, who was formerly a Christian but had been betrayed into spirit worship in his later years, and who was now very penitent. He wanted the communion, and so in this old canoe house, surrounded by a company of God's children, we administered the tokens of Christ's atoning work to these two old men, one blind and the other dumb, who at the eleventh hour had heard the call and responded. The blind man received the elements, praying audibly, as he took the bread, for mercy and a salvation in Christ, and the dumb man's face lighted up with a joy which he tried in vain to express. This service was to all, I think, more impressive than the one with the great congregation in the church.

"In the afternoon we had our gospel service and a call to the unconverted. During the service I especially noticed a white-haired old man, who sat far back near the door, who was clothed with the habiliments of heathenism, and who seemed to be trying to get something from the service. When the service was over, the teacher asked me to talk with him. I told him to call him, which he did, and the old man sat down on a log in front of the church and waited for me. I talked with him about salvation in Jesus for him, and asked him if he did not want eternal life in Jesus. He at once answered that he did, and his face, voice, and whole manner showed intense earnestness. After talking with him a little longer I asked if he wanted me to pray for him while he yielded himself to Christ. He said, 'Oh, yes, do.' So I knelt down on the gravel, and the whole company bowed their heads while we prayed for him, one more old man coming back to the Father's house after he had wasted his substance in riotous living."

Notes from the Wide Field.

CHINA.

Rev. James Carson, of Newchwang, reports the remarkable spread of evangelical truth in the province in which he is laboring. Not long since a respectable man from the market town of Tien-Chwang-Tai came to Newchwang to ask that some one might be sent to instruct a number of inquirers. The application was backed up, in a most remarkable way, by the proposal to pay all the traveling expenses of the person who should come. This man was the proprietor of an inn. Later a second and special messenger arrived to say that a small house had been prepared and was to be at the disposal of the teacher, affording a place in which to meet inquirers. Mr. Carson says: "Such urgency and such an unprecedented offer it has never been my lot to receive." A similar request came from the city of Shuing Yao. These are new cases, in addition to those that have been heretofore mentioned, and Mr. Carson says: "We are on the eve of great changes; the work is breaking out and spreading in all directions. May we have great grace and wisdom to guide it to right issues."

AFRICA.

THE AMERICAN METHODIST MISSIONS IN AFRICA. Including what has heretofore been known as Bishop Taylor's Self-supporting Mission, the American Methodists labor in four districts of Africa: (1) Liberia; (2) The Congo; (3) The East African Coast Mission; (4) Angola. The statistical summary of the work in these districts is as follows: Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in mission homes, 588; value of property, $73,122.

CHIEF KHAMA ON THE DRINK TRAFFIC. — When Khama, Chief of the Bamangwato, was in England he obtained the promise of the government that if he would consent to the passing of the railroad through his domains he should be aided in his efforts for the suppression of the traffic in liquors. The railroad has now been built, but the question as to refreshment rooms at the stations is mooted, and Khama fears that through these rooms intoxicants will be introduced. He has therefore written a letter which is as pathetic as it is quaint, addressed to the committee in England which has to do with the question of native races and the liquor traffic, asking for their aid. We quote a portion of his letter: —

"And concerning liquor, I am still trying, but I do not think I can succeed. Here in our country there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but seek that a nation may be destroyed by liquor; and they are not people who like to be persuaded in the matter of liquor; but you who are people of importance in England, I know that you like to save people so that they may live in the land. And I cause you to know that we have seen the path of the train in our land. And concerning the path of the train, I rejoice exceedingly. But I say concerning the path of the train there is something in it which I do not like among you; it is the little houses which will be in the path to sell liquor in them. I do not like them, for my people will buy liquor in them. And I say, help me in this matter, for it is a thing which will kill the nation. And I cause you to know, because you are people who do not like nations to be destroyed in the land."

The British Colonial Secretary has promised in the House of Commons to keep in mind the pledge given to Khama by the government when the question of licensing these refreshment rooms on the railroad has to be decided.

POLYNESIA.

GOOD NEWS FROM FIJI. — Among the editorial paragraphs there will be found an allusion to a recent gift of $4,000 from Fiji for the sufferers by famine in India. From the Wesleyan magazine, *Work and Workers in the Mission Field* for May, we find a report of the meeting of the Synod of Fiji held at Navuloa in October last. Methodism, though not established by the state, is the national church. Fiji is now a thriving colony and the government Handbook speaks of its people as the most law-abiding community in the world. Though there are some European missionaries residing there, their presence is not necessary. The people are loyal to their church and are fulfilling their obligations as Christians in seeking to send the gospel to other regions. At the recent Synod nine catechists were appointed to re-enforce the prosperous mission in New Guinea. More offers of service were received than it was deemed expedient to accept. Fiji is said to be rendering splendid service to the Southern Hemisphere in supplying native Christian agents. A recent arrival of a large consignment of Testaments and Bibles gave great joy to the people, for their love for the word of God is genuine. A revision of the translation of the Bible into Fiji is now being made. One of the special reasons for anxiety concerning the needs of the islands is the incoming of coolies from India to supply the demand for labor. Over 10,000 of these coolies are now there, and they are an alien element as yet, having no sympathy with the Christian views of the Fijians.

RUSSIA.

THE STUNDISTS. — The persecution of these Christians still continues, and the hopes that have been entertained that when the new Czar came to the throne there might be a mitigation of their sufferings have not been fulfilled. The state church is inflexible in its hostility to any dissent; and though the Stundists are by no means fanatics and their lives are pure and orderly, yet the government professes to regard them as a peril to society. The degree of severity with which they are treated depends much upon the provincial governors. A recent case is reported of a Stundist who was arrested and imprisoned and, after a brief examination, was flogged and then tortured. The Stundists are hopeless of any relief from the government, and when asked what they can do they simply reply, "Our hope is in God."

Miscellany.

BIBLIOGRAPHICAL.

Letters from the Scenes of the Recent Massacres in Armenia. By J. Rendel Harris and Helen B. Harris. New York, Chicago, and Toronto: Fleming H. Revell Co.

Professor Harris, of Cambridge, England, well known as an eminent scholar and archæologist, traveled with his wife throughout central and eastern portions of Asia Minor shortly after the massacres which occurred in that land. The pages of the *Missionary Herald* have heretofore given some quotations from the letters of these two travelers, who sought in all possible ways to afford relief to the sufferers in the regions through which they passed. Being members of the Society of Friends, they were able both from their own resources and by the assistance of others to contribute very largely for orphanages and other forms of relief. The letters which they sent to England have now been collected in this attractive volume, and they give the best account we have seen in print of affairs subsequent to the terrible scenes of fire and slaughter in Turkey. The descriptions, written upon the spot, are most vivid, and they relate to stations in which Americans reside and in which our friends in America are most interested. The testimony given to the personal character and work of our missionaries is most emphatic. Here will be found accounts from Marsovan, Aintab, Oorfa, Mardin, Diarbekir, Harpoot, Malatia, Sivas, and Marsovan. We should like to quote at length from this charming volume, but reticence will probably be expedient on our part. We cannot forbear quoting, however, two or three brief sections. Professor Harris, in speaking in general of the designs entertained by himself and wife when they reached Turkey, says: "We soon found that no fresh organization was wanted; the Armenian question is an American one. The civilization of Asia Minor is American; it is covered by a network of American agencies; there are good colleges, and schools for training preachers. The same thing is going on as in Bulgaria; the Americans are training the future rulers of the country. The Armenians were getting wealthy, enterprising, full of skill and commercial activity, thus provoking the hostility of the Turk, and furnishing a seed bed of persecution. Our friends always coöperated, where they could, with the American missionaries as well as with the English consuls, and never had he met with more beautiful coöperation than with the Americans, who were always at their service."

In speaking of Euphrates College, Mrs. Harris uses the following words: —

"I also yesterday visited every department of this college, and the girls' schools adjoining, containing in all over 600 students, and was much impressed with the very good work being done, and the excellent order maintained. God grant that nothing may ever overturn this grand work; but rather that, obtaining the indemnity demanded, new buildings may arise from the ruins of the old and the missionaries' plans for extending the work be fulfilled." Of Marsovan, Mrs. Harris says: "It is quite an ideal mission, with 'fathers and mothers in Israel' and the young and gifted laying every power on the altar; and all the work is so divinely natural and cheerful, that it seems wonderful how such life and light can exist amid the surrounding darkness."

We most heartily commend this volume to all our readers.

Sunday-school Teachers' Self-Pronouncing Combination Bible. Philadelphia, Pa.: National Publishing Co.

While the text of this edition is that of the Oxford Bible, it shows upon the same page all the changes made in the Revised Version, so that by a glance the reader can compare the two versions. The advantage of this arrangement is that the text is printed in large and readable type. Where the two versions are printed in full, in parallel columns, the volume is necessarily too bulky for hand use; this is not the case with the Combination Bible. Moreover this edition is supplied with the standard helps to the study of the Bible, such as maps, concordance, an index of subjects, a dictionary of names, articles relating to the botany, zoölogy, and geology of Bible ands, etc., and the reproductions in facsimile of ancient documents illustrative of the Bible. Altogether it is a very complete and valuable edition of the sacred volume.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With abounding thanksgivings for the revivals reported in the Turkish, the Zulu, and Micronesian missions let there be earnest prayer that the new converts may be sincere, may be strengthened to endure persecution, may be built up in the faith and made efficient agents in the service of Christ. (See pages 272, 275, and 280.)

DEPARTURES.

June 8, from Montreal, Rev. Charles R. Ashdown, under appointment to the Eastern Turkey Mission. Mr. Ashdown is a recent graduate of the Theological Department of McGill University, and goes to Turkey to take the place of the late Rev. Mr. Ellis, of Harpoot, but he will probably be located for a time at Bitlis.

June 8, from San Francisco, Miss Annie L. Howe, returning to the Japan Mission.

ARRIVALS IN THIS COUNTRY.

April 29. At San Francisco, Rev. Lyman P. Peet and wife, of the Foochow Mission.

May 10. At San Francisco, Mrs. Isabella W. Pettee, Miss Fannie E. Griswold, and Miss Nina C. Stewart, of the Japan Mission.

May 18. At Vancouver, Rev. D. C. Greene, D.D., and wife, of the Japan Mission.

May 19. At Vancouver, Rev. Francis W. Davis and wife, of the Shansi Mission.

May 21. At San Francisco, Rev. William S. Ament and wife, of the North China Mission; also Rev. Harvey M. Lawson and wife, of the Marathi Mission.

May 31. At New York, Mrs. Hepzibeth P. Bruce, of the Marathi Mission.

May 31. At San Francisco, Miss Mary S. Morrill, of the North China Mission.

June 8. At San Francisco, Mrs. Celia F. Peck and Miss E. Gertrude and Miss H. Grace Wyckoff, of the North China Mission; also Miss Rose M. Kinney, of the Micronesian Mission.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897: —

June. Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Donations Received in May.

MAINE.

Bangor, "S. D. T."	2 00	
Biddeford, 2d Cong. ch.	34 02	
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Lewiston, Pine-st. Cong. ch.	44 00	
New Gloucester, Cong. ch., to const. Mrs. GEORGIANNA W. MANK, H. M.	110 75	
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Waterford, 1st Cong. ch.	4 60	
Woolwich, A friend,	1 00	223 12

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Berlin, Cong. ch.	11 00	
Brentwood, Cong. ch.	5 50	
Candia, Cong. ch.	10 00	
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Epping, Cong. ch.	30 00	
Goffstown, Mrs. M. M. Campbell,	1 00	
Hanover, Dartmouth College Cong. ch.	101 85	
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Hillsboro, Cong. ch.	13 00	
Hillsboro Bridge, Cong. ch.	12 12	
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Hudson, Cong. ch.	22 25	
Laconia, Mrs. Gertrude S. Blakely,	5 00	
Langdon, 1st Cong. ch.	1 41	
Manchester, 1st Cong. ch., 85.31; J. W. Johnston, 25,	110 31	
New Boston, Levi Hooper,	10 00	
Penacook, Cong. ch.	2 50	
Rochester, Cong. ch.	20 62	
Webster, Emma Dodge,	1 00	378 37
Legacies. — Keene, Horace Wood, 300; Sarah A. Wood, by G. A. Litchfield and J. Hayward, Ex'rs, 300,		600 00
		978 37

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	20 00	
Brookfield, 2d Cong. ch., 12; 1st Cong. ch., 6,	18 00	
Burlington, 1st Cong. ch.	232 00	
Chester, Cong. ch.	14 35	
East Hardwick, Mrs. J. A. Delano,	5 00	
Franklin, Rev. Levi Wild, 5; "Forward Movement," Y. P. S. C. E., towards support Rev. D. S. Herrick, 5,	10 00	
Hartford, Cong. ch., J. G. S.	100 00	
Jeffersonville, 2d ch. of Cambridge,	8 50	
Jericho Centre, Cong. ch.	16 51	
Lower Waterford, Cong. ch.	3 50	
Lyndon, 1st Cong. ch., add'l,	10 00	
Middlebury, J. E. Crane,	5 00	
Milton, Cong. ch.	4 00	
Newport, 1st Cong. ch.	19 08	
North Pomfret, Cong. ch.	10 00	
North Thetford, Cong. ch.	9 21	
St. Albans, "In His Name,"	1 00	
Stockbridge, Rev. T. S. Hubbard,	5 00	
Thetford, Friend,	1 00	
Waitsfield, Cong. ch.	13 50	
Weathersfield Centre, Cong. ch.	5 40	
Westford, Cong. ch.	21 50	
Windsor, Mrs. C. Rossiter, deceased,	1 00	533 55

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch.	14 65
Amherst, 1st Cong. ch., 18.10; Amherst College Cong. ch., 10; Two friends, 25,	53 10
Athol Centre, A friend,	5 00
Auburndale, Friend,	5 00
Barnstable, West Cong. ch.	5 00
Barre, Cong. ch.	5 00
Bedford, Trinitarian Cong. ch., to const. Mrs. I. N. HARTWELL, H. M.	130 20
Boston, Old South ch., 1,032.77; Union ch., 375.31; Allston ch., 142.73; 2d Cong. ch., A friend, 175; Highland ch. (Roxbury), 154; Walnut-ave. ch. (Roxbury), of which 25 special contribution, 88.88; Park-st. ch., 65; Mt. Vernon ch., A member, 50; Eliot ch. (Roxbury), 3.39,	2,087 08
Brimfield, 1st Cong. ch.	18 32
Buckland, "Life Member,"	1 00
Chicopee Falls, 2d Cong ch.	42 12
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Holyoke, 2d Cong. ch.	178 17
Hubbardston, Cong. ch., 8; A friend, 10,	18 00
Hyde Park, 1st Cong. ch.	33 29

Lowell, Highland Cong. ch., In memory of Lucretia Buttrick, by Martha M. Buttrick, 50, and Jas. G. Buttrick, 50, to const. MARTHA M. BUTTRICK, H. M.; James W. Gage, 5; D. H. Spiller, 2.50,	107 50	
Ludlow Centre, 1st Cong. ch.	1 10	
Lunenburg, Cong. ch.	6 50	
Lynn, Central Cong. ch.	25 00	
Melrose, Ortho. Cong. ch.	73 93	
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Monson, Cong. ch.	18 92	
New Bedford, North Cong. ch.	66 91	
Newburyport, Prospect-st. Cong. ch., 30.24; John W. Dodge, 50,	80 24	
Newton, North Cong. ch., Mrs. Mary Galway,	1 00	
Pittsfield, Mrs. Fannie S. Bissell,	4 00	
Reading, A friend,	10 00	
Rockville, Rockville Chapel,	5 00	
Somerville, Franklin-st. Cong. ch., 58.18; "Winter Hill," 5,	63 18	
Southfield, Mrs. E. S. Canfield,	5 00	
South Framingham, A friend, for the Debt,	25 00	
South Hadley, Y. W. C. A. of Mt. Holyoke College,	51 41	
South Walpole, Duress,	2 00	
South Weymouth, Old South Cong. ch.	5 00	
Springfield, 1st Church of Christ, 259.71; Olivet Cong. ch., 44.61; Park Cong. ch., 1; A. H. S., 75; Mrs. Wm. Birnie, 25,	405 32	
Uxbridge, Friend,	2 00	
Westfield, 1st Cong. ch., 164.40; 1st and 2d Cong. chs., 16.71,	181 11	
Westford, Union Cong. ch.	13 01	
West Medford, Cong. ch.	18 18	
West Springfield, 1st Cong. ch.	9 00	
Weymouth Heights, Cong. ch.	57 62	
Whitman, 1st Cong. ch.	19 00	
Winchester, 1st Cong. ch.	10 00	
Worcester, "Forward Movement," Y. P. S. C. E. of Emmanuel ch., toward salary Rev. H. N. Barnum, 30; Park Cong. ch., for work in Africa, 7.36,	37 36	
——, Essex South Conference,	22 81	4,267 89
Legacies. — Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, balance (prev. rec'd, 4,750),	269 17	
Salisbury, Timothy Pike, by Gilbert Gerrish, Ex'r,	1,205 97	1,475 14
		5,743 03

RHODE ISLAND.

Providence, Ladies of Central Cong. ch., for salaries of missionaries,	16 25	
Slatersville, Rev. ALBERT DONNELL, to const. HIMSELF, H. M., 50; "Forward Movement," Y. P. S. C. E., toward support Rev. Dwight Goddard, 1,	51 00	67 25
Legacies. — Providence, Abby A. Peck, by J. H. Church, Adm'r,		600 00
		667 25

CONNECTICUT.

Andover, Cong. ch.	50	
Bethlehem, Cong. ch.	41 46	
Bloomfield, A friend,	10 00	
Bridgeport, Park-st. Cong. ch., to const., with other dona., FRANK M. WOOTTON, H. M., 87.25; Olivet Cong. ch., 5; E. F. E., 10,	102 25	
Clinton, Cong. ch.	33 75	
Deep River, Y. P. S. C. E., for native preacher, Madura,	19 00	
East Hartford, 1st Cong. ch.	59 32	
Elmwood, Mrs. Geo. T. Goodwin,	1 00	
Glastonbury, 1st Cong. ch.	550 50	
Groton, 1st Cong. ch.	35 00	
Guilford, 1st Cong. ch.	60 00	
Hampton, A friend,	5 00	
Hartford, Park Cong. ch., 45.57; In memory of M. C. H., 250,	295 57	
Long Ridge, Cong. ch.	3 00	
Middletown, 1st Cong. ch.	21 21	
Milford, Plymouth Cong. ch., 26.56; Elliott B. Platt, 1,	27 56	
New Britain, 1st Cong. ch.	75 00	
New Fairfield, Cong. ch.	13 66	
New Haven, Yale Divinity School, 35.58; M. T. Landfear, 9; W. H. Moulthrop, for catechist, Madura, 5,	49 58	
Norwich, A member of Broadway ch.	11 00	
Oakdale, Cong. ch.	7 89	
Plantsville, Cong. ch.	36 30	
Redding, Cong. ch.	12 00	
Salisbury, Cong. class, for native worker, China,	6 43	
Sharon, Cong. ch.	47 81	
South Glastonbury, H. D. Hale,	25 00	
Talcottville, Cong. ch.	315 00	
Watertown, Mrs. Dotha Woodward,	1 00	
Winchester, 1st Cong. ch.	4 03	
Windsor, 1st Cong. ch.	64 50	
Woodstock, 1st Cong. ch.	12 24	
——, Friends,	1,000 00	2,946 56

NEW YORK.

Angola, Miss A. H. Ames, for work in Turkey,	5 00	
Aquebogue, J. W. Downs,	3 00	
Brooklyn, Boys' Mission Band of Clinton-ave. Cong. ch., for High School, Bombay,	25 00	
Chenango Forks, Cong. ch.	3 00	
Columbus, Cong. ch.	16 00	
Danby, Cong. ch.	7 02	
Eldred, Rev. J. F. Whitney,	2 00	
Groton, S. A. Barrows,	50 00	
Holley, Rev. James W. Fenner,	5 00	
Homer, Mrs. J. M. Schermerhorn,	10 00	
Honeoye, Cong. ch.	25 50	
Hopkinton, Cong. ch.	20 00	
Morristown, 1st Cong. ch.	6 92	
New York, Pilgrim Cong. ch., to const. Rev. HENRY LEWIS, H. M., 115.46; Bedford Park Cong. ch., 7.45; Miss O. E. Stokes, 25, and Miss C. P. Stokes, 25, toward support of school at Thyatira; J. O. Niles, 5,	177 91	
Northville, Cong. ch.	28 56	
Ogdensburg, 1st Cong. ch.	10 75	
Olean, 1st Cong. ch.	1 45	
Philadelphia, Y. P. S. C. E., for native preacher, Madura,	12 00	
Portland, 1st Cong. ch.	11 00	
Sayville, Cong. ch.	22 17	
Spencerport, 1st Cong. ch. and Sab. sch.	20 38	
Tallman, Cong. ch.	6 24	
Walton, 1st Cong. ch.	122 08	
Warsaw, Cong. ch.	10 92	601 90
Legacies. — Brooklyn, Mrs. Ellen Thurston, by Duncan Smith, Ex'r,	4,750 00	
Lenox, Aurelia Palmer, add'l,	47 93	4,797 93
		5,399 83

NEW JERSEY.

Closter, 1st Cong. ch.	6 00	
East Orange, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Cesarea,	4 00	
Haddonfield, J. D. Lynde,	50 00	60 00

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	20 48	
——, A friend,	100 00	120 48

MARYLAND.

Frostburg, Cong. ch.		3 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which 50 from J. L. Ewell), 88; Mt. Pleasant Cong. ch., 33,		121 00

NORTH CAROLINA.

Dudley, Cong. ch.		2 84

GEORGIA

Athens, 1st Cong. ch.	2 30	
McIntosh, Cong. ch.	65	—2 95

FLORIDA.

Orange City, Rev. J. C. Halliday,	3 00	
Winter Park, Willard Eliot and wife,	5 00	—8 00

LOUISIANA.

Hammond, Cong. ch.		5 [illegible]1

TENNESSEE.

Knoxville, Friend,	10 00	
Nashville, Union ch. of Fiske University,	10 00	—20 00

INDIANA.

East Chicago, Cong. ch.	7 00	
———, "Indiana," toward restoring salaries of missionaries in India,	200 00	—207 00

KENTUCKY.

Corbin, C. W. Greene,		2 64

OHIO.

Cincinnati, Walnut Hills Cong. ch.	25 69	
Edinboro, A friend of Jesus and the missionary work,	500 00	
Little Washington, Cong. ch.	5 70	
Oberlin, 1st Cong. ch. (of which 20 from Mrs. Finney), 81.44; Mrs. L. G. B. Hills, 100; A friend, 25,	206 44	
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster, 250; Washington-st. Cong. ch., 33.43,	283 43	—1,021 26
Legacies. — Minersville, William Edwards, by Thomas and David Edwards, Ex'rs, less expenses,		450 00
		1,471 26

ILLINOIS.

Byron, M. H. Smith,	10 00	
Champaign, 1st Cong. ch. (of which 25.71 from Woman's Miss. Union),	84 69	
Chicago, Leavitt-st. Cong. ch., 58; Warren-ave. Cong. ch., 56.76; Union Park Cong. ch., m. c., 27.94; Duncan-ave. Cong. ch., 25; Mizpah Cong. Chapel, 6; Faculty Chicago Theol. Sem. for support Rev. C. N. Ransom, 90; Robert W. Patton, 25; W. B. Jacobs, for work of Rev. T. W. Woodside, 12.50; Frances B. Patterson, for High School, Bombay, 5,	306 20	
Delavan, R. Hoghton,	25 00	
Dover, Cong. ch.	85 00	
Elburn, Cong. ch.	3 16	
Elgin, Prospect-st. Cong. ch.	7 00	
Hinsdale, Cong. ch.	9 89	
Jacksonville, Cong. ch., James M. Longley,	1 00	
Moline, 1st Cong. ch.	5 00	
Normal, Cong. ch.	7 02	
North Aurora, Cong. ch.	5 00	
Oak Park, 1st Cong. ch., 126.47; Edith M. Ames, 5;	131 47	
Rockford, Thos. D. Robertson,	100 00	
St. Charles, Cong. ch.	17 75	
Taylorville, Rev. E. Thompson,	1 00	
Waverly, 1st Cong. ch.	8 52	—807 70
Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,		66 66
		874 36

MICHIGAN.

Clinton, Cong. ch.	10 00	
Detroit, Fort-st. Cong. ch., 6; Christ ch., 3,	9 00	
Grand Blanc, Mrs. John Dodge,	35	
Ionia, Mrs. W. H. Thomas,	2 00	
Levering, E. S. Bickford,	3 50	
Romeo, Cong. ch.	24 90	
St. Johns, 1st Cong. ch.	20 18	
Three Oaks, Cong. Sab. sch., for native helper, Armenia,	25 45	
West Bay City, John Bourn, for West Cent. Africa, and to const. Mrs. MARTHA BRUCE, H. M.	100 00	—195 38

WISCONSIN.

Columbus, Olivet Cong. ch.	69 72	
Durand, Plymouth Cong. ch.	4 00	
Eagle River, Cong. ch.	5 50	
Menasha, E. D. Smith,	1,000 00	
Necedah, Cong. ch.	17 04	
New Chester, Cong. ch.	4 20	
Prescott, Cong. ch.	13 00	
South Kaukauna, Cong. ch.	10 00	
Token, Cong. ch.	4 50	
White Creek, Cong. ch.	1 80	—1,129 76

IOWA.

Ames, Cong. ch.	34 50	
Bellevue, Cong. ch.	4 00	
Cass, Cong. ch.	13 00	
Columbus City, Rev. Thos. W. Evans,	3 00	
Des Moines, Plymouth Cong. ch., 20 99; Pilgrim Cong. ch., 11.69,	32 68	
Ft. Atkinson, German Cong. ch.	5 85	
Independence, Rev. W. S. Potwin, for Marathi,	7 00	
Moorland, Cong. ch.	2 50	
Muscatine, A friend,	5 00	
New Hampton, German Cong. ch.	4 00	
Rockford, Cong. ch.	14 65	—126 18

MINNESOTA.

Duluth, Pilgrim Cong. ch.	68 12	
Minneapolis, Plymouth Cong. ch., 104.84; Como-ave. Cong. ch., 25; Fifth-ave. Cong. ch., 21.50; Vine Cong. ch., Mrs. S. V. S. Fisher, 10,	161 34	
New Richland, Cong. ch.	3 25	
Rochester, Cong. ch.	42 90	
Silver Lake, J. S. Jerabek, for missionaries in India,	10 00	
Spring Valley, Cong. ch.	6 25	—291 86

KANSAS.

Blue Rapids, Cong. ch.	4 82	
Bradford, C. C. Gardiner,	18 00	
Broderick, Cong. ch.	1 36	
Milford, Cong. ch.	6 55	
Osawatomie, Cong. ch.	7 00	—37 73

NEBRASKA.

Bennington, Cong. ch., for India,	1 10	
Crawford, 1st Cong. ch., toward support of Rev. and Mrs. F. W. Bates,	5 80	
Irvington, Cong. ch.	8 10	
South Omaha, St. Mary's-ave. Cong. ch.	73 28	
Steelburg, Cong. ch.	10 00	—98 28

CALIFORNIA.

Messina, Highland Church of Christ,	10 18	
Mokelumne Hill, Cong. ch.	3 00	
Petaluma, Cong. ch.	18 00	
Redlands, 1st Cong. ch.	94 11	—125 29
Legacies. — Oakland, From the heirs of the late Seth Richards, in conformity with what they believe to have been his wish,		5,000 00
		5,125 29

OREGON.

Willamina, Cong. ch.		1 20

COLORADO.

Colorado Springs, 2d Cong. ch.	16 60	
Manitou, Cong. ch.	10 00	—26 60

WASHINGTON.

Endicott, Rev. J. Hergest,	2 00	
Lake Park, Cong. ch.	1 50	
Marysville, Rev. Richard Bushell,	2 00	
Seattle, Plymouth Cong. ch.	33 00	
Washougal, Cong. ch., B. Acker,	5 00	43 50

NORTH DAKOTA.

Wimbledon, Rev. J. L. Martin, for work in India,	2 00

SOUTH DAKOTA.

Buffalo Gap, 1st Cong. ch.	6 10	
Keystone, 1st Cong. ch.	1 00	
Webster, Cong. ch.	9 00	16 10

MONTANA.

Livingston, Edward H. Talcott,	10 00

CANADA.

Montreal, Abner Kingman,	250 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands. — Honolulu, Mrs. M. S. Rice,	450 00	
Mexico. — Chihuahua, Trinity ch., English and Spanish Congregation, 74.79 Mexican,	36 87	
Turkey. — Marsovan, An Armenian Protestant, Thank-offering,	22 00	508 87

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*	6 00	
For several missions in part,	11,089 43	11,095 43

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	3,000 00

MISSION SCHOOL ENTERPRISE.

New Hampshire. — Bennington, Y. P. S. C. E. (of which 5 for Turkey), 9.70; Claremont, Y. P. S. C. E., 5; Franklin, Y. P. S. C. E., 2.38; Orford, Y. P. S. C. E., 5,	22 08
Massachusetts. — Attleboro, 2d Cong. Sab. sch., 15.87; Braintree, 1st Cong. Sab. sch., 5; Dedham, Allen Y. P. S. C. E., 10; Cong. Sab. sch., 18; Mite-box, 7.90; Hardwick, Y. P. S. C. E., 2; Hyde Park, 1st Cong. Sab. sch., 13.02; Newburyport, Whitefield Y. P. S. C. E., 5; Pittsfield, Sab. sch. of 1st ch. of Christ, 32.52; South Framingham, Y. P. S. C. E. of Grace Cong. ch., 10; Sterling, Y. P. S. C. E., 6; Templeton, Trin. Sab. sch., 3; Whitinsville, Y. P. S. C E., for theological student, Adams, Natal, 30,	158 31
Connecticut. — Bridgeport, Y. P. S. C. E. of South Cong. ch., 13.87; Bristol, Cong. Sab. sch., 25; Hartford, A little boys' club, 5; Southington, 1st Cong. Sab. sch., 21.56; Suffield, 1st Cong. Y. P. S. C. E., 2.50; Windsor, Y. P. S. C. E., for Marathi, 10,	77 93
New York. — Brooklyn, Park Cong. Y. P. S. C. E., 4.67; Danby, Cong. Sab. sch., 2.98; Flushing, Cong. Sab. sch., for school at Broosa, 28.24; New York, Olivet Sab. sch., 50; do., Y. P. S. C. E. of Forest-ave. Cong. ch., 10; do., DeWitt Mem. ch., Children's Mission, 10,	105 89
New Jersey. — Newark, Belleville-ave. Y. P. S. C. E.	10 00
Pennsylvania. — Philadelphia, Park Cong. Sab. sch.	10 86
Florida. — Melbourne, Y. P. S. C. E.	10 00
Ohio. — Bellevue, Junior C. E. S., 2; Conneaut, Cong. Sab. sch., 10; Mecca, Junior C. E. S., 1.05,	13 05
Illinois. — Champaign, Y. P. S. C. E., 3.65, and Jun. C. E. S., 2.50; Chicago, Leavitt-st. Y. P. S. C. E., 10; do., Central Park Y. P. S. C. E., 8; do., Children of Rev. H. A. Cotton, for work in Turkey, 7.50; do., Pilgrim Mayflower Chapel Y. P. S. C. E., for school at Adana, 2.89; Naperville, Cong. Sab. sch., 5; Oak Park, Cong. Sab. sch., 9.28; St. Charles, Cong. Sab. sch., 4.50; and Y. P. S. C. E., 3.50,	56 82
Michigan. — New Haven, Cong. Sab. sch.	4 01
Wisconsin. — Green Bay, Mizpah Y. P. S. C. E. of 1st Presb. ch., 25; South Kaukauna, Cong. Sab. sch., 10,	35 00
Iowa. — Emmetsburg, 1st Cong. Sab. sch., 3.14; Rockford, Cong. Sab. sch., 2.86,	6 00
Minnesota. — Freeborn, Cong. Sab. sch., 1.25; Lyle, Y. P. S. C. E., 2,	3 25
Kansas. — Diamond Springs, Cong. Sab. sch., for Armenians, 2.20; Western Park, Cong. Sab. sch., for work in India, 2,	4 20
Nebraska. — Doniphan, Cong. Sab. sch., 1.80; Palisade, Y. P. S. C. E., 3.25; Plymouth, Jun. C. E. S., 1.31,	6 36
California. — Green Valley, Cong. Sab. sch.	5 00
Colorado. — Colorado Springs, 2d Cong. Sab. sch., 4.56; Y. P. S. C. E., 2.70,	7 26
Washington. — Latona, Y. P. S. C. E.	1 50
North Dakota. — Fargo, Plymouth Y. P. S. C. E.	1 05
Canada. — Toronto, Jun. C. E. S. of Zion Cong. ch., for work in East Turkey,	1 00
	539 57

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Chicopee, 1st Cong. Sab. sch.	3 89
Connecticut. — South Norwalk, Cong. Sab. sch.	33 00
New York. — Flushing, Cong. Sab. sch.	25 99
	62 88

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Belvidere, Y. P. S. C. E., for Larkin Fund, 5; Champaign, do., for do., 2; Chandlerville, do., for do., 10; Elgin, do. of 1st Cong. ch., for do., 15; Kemper, do., for do., 10,	42 00
Michigan. — Detroit, Y. P. S. C. E. of Evan. Cong. Christ ch., for Lee Fund, 2; Northport, Y. P. S. C. E., for do., 6; Union City, Y. P. S. C. E., 7.50,	15 50
Wisconsin. — Eau Claire, Y. P. S. C. E., for Olds Fund, 5; Kewanee, do., for do., 5; Milwaukee, Grand Ave., do., for do., 8.75; West Salem, do., for do., 5,	23 75
Iowa. — Des Moines, North Park, Y. P. S. C. E., for White Fund, 5; Glenwood, do., for do., 10; Waverly, do., for do., 10,	25 00
Minnesota. — Minneapolis, Pilgrim Cong. Sab. sch., for White Fund, 12.50; Waseca, Y. P. S. C. E., for do., 10,	22 50
Kansas. — Olathe, Y. P. S. C. E., for Bates Fund, 5; Strong City, do., for do., 1,	6 00
Nebraska. — Plymouth, Jun. C. E. S., for Bates Fund,	1 00
Colorado. — Lyons, Y. P. S. C. E., for Albrecht Fund,	90
North Dakota. — Ft. Berthold, Y. P. S. C. E., for Albrecht Fund,	5 00
	141 65

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Camden, C. L. Porter, for work in Bombay, 1; Gorham, Cong. Sab. sch., 15, and Mrs. Caroline Hunt, 5, for pupils, care of Mrs. J. D. Eaton; Scarboro, Y. P. S. C. E., for relief of native agencies, India, 6,	27 00
New Hampshire. — Canaan, Augusta Moore, for work of Rev. S. B. Karmarkar, 3; Winchester, Cong. ch., for relief of native helpers in India, 3.29,	6 29
Vermont. — Hyde Park, Cong. ch., for relief of native agencies in India, 35; Middlebury, J. E. Crane, for do., East Turkey, 5; Norwich, Friend, for do. in India, 15.63,	55 63

Massachusetts. — Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care of Rev. C. R. Hager, 80; J. W. Field, for relief among helpers at Van, 50; A friend (Dorchester), for school Pagoda Anchorage, 5; Cambridgeport, Prospect Cong. Sab. sch., for work, care of Rev. J. K. Browne, 30; Chelsea, through Miss Ellen M. Stone, for resumption of Zornitza, 23; Dedham, M. C. B., for use of Rev. H. N. Barnum, 100; Fall River, A friend, for relief of native agencies, Marathi, 10; Globe Village, Y. P. S. C. E. and friends, for do., 48; Gloucester, 1st Cong. Sab. sch., for do., 15.24; Hadley, Y. P. S. C. E., for use of Miss H. J. Gilson, 7.75; Mansfield, Y. P. S. C. E., for Industrial School, care of Rev. James Smith, 15; Maynard, Mrs. L. Maynard, for work, care of Miss C. Shattuck, 10; Monson, Extra-cent-a-day Band, for pupils, care of Rev. H. N. Barnum, 33; Ware, Woman's For. Miss. Soc. of East Cong. ch., for relief of native agencies, India, 131.18; do., Cornelia A. Gould, for use of Mrs. M. E. Bissell, 2; Worcester, Miss H. E. Lamb's Sab. sch. class of Plymouth Cong. ch., for pupil, care Mrs. W. O. Ballantine, 12, 572 17

Rhode Island. — Saylesville, Mem. Cong. ch., for relief of native agency, Marathi, 14 00

Connecticut. — Bridgeport, Park-st. Cong. ch., Fullerton Mem. circle, for work, care of Miss M. E. Logan, 38; do., do., Y. P. S. C. E., for support of student, care Rev. D. Z. Sheffield, 25; New Britain, South Cong. ch., M. L. S., for relief of native agencies, Marathi, 20; New London, Eliza Talcott, for do., 5; Somers, Cong. Sab. sch., for work, care of Rev. E. Fairbank, 28; Southport, A. Lewis Hill, for printing press, care of Rev. W. P. Elwood, 10; Stamford, Y. P. S. C. E., for Bible-reader, care of Rev. J. E. Tracy, 5.56; Stratford, A friend, for use of Rev. and Mrs. E. S. Hume, 34; Suffield, Mrs. D. W. Goodale, for work, care of Rev. J. P. Jones, 5, 170 56

New York. — Brooklyn, Tompkins-ave. Sab. sch., through Rev. W. A. Farnsworth, for native agencies, Cesarea, 10; do., Y. P. S. C. E. of New England Cong. ch., for relief native agencies, India, 6; do., Penny Aid Soc., for work, care of Mrs. Otis Cary, 18.43; New York, Y. P. S. C. E. of North Cong. ch., for native helper, care of Rev. J. P. Jones, 40; do., Charlotte S. L., for relief of native agencies, India, 25; Rochester, J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50; Watertown, Emmanuel Cong. Sab. sch., for relief of native agencies, India, 3, 139 93

New Jersey. — Bloomfield, A friend, for pupil, care Rev. H. K. Wingate, 26; Bound Brook, Children, for relief of native agency, Marathi, 5; Bridgeton, Mrs. H. D. R. Reeves, for pupil, care Rev. Lewis Bond, 6.20; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, care Rev. J. P. Jones, 12.50, 49 70

Pennsylvania. — Philadelphia, St. Paul's Fraternity, 10, and Bible Class, St. Paul's Ref. Epis. ch., 30, for theol. student, care Rev. G. M. Gardner, 40 00

District of Columbia. — Washington, Missionary, for work, care Rev. E. Fairbank, 50 00

Ohio. — Akron, J. W. Baldwin, for work, care Rev. F. W. Bates, 50; Cincinnati, Walnut Hills Cong. ch., for pupils, care Miss Bessie B. Noyes, 30; Oberlin, Students of Oberlin College, for work, care Rev. C. C. Tracy, 100; do., William M. Mead, for El Paso Training School, 15; South New Lyme, New Lyme Institute, for Hinga Library, 5; Strongsville, Cong. Sab. sch., for work, care Rev. I. J. Atwood, 2, 202 00

Illinois. — Evanston, A friend, for use of Rev. S. C. Bartlett, 1; Lombard, Friends, for relief of native agencies, India, 7; Moline, 2d Cong. ch., for do., 4.41, 12 41

Michigan. — Eaton Rapids, 1st Cong. Sab. sch., 4, and Ladies' Soc., 1.95, for relief native agencies, India; Grand Haven, Cong. ch., for native preacher, care Rev. W. N. Chambers, 10.35: Owosso, Mrs. Gould's Sab. sch. class, for pupil, care Rev. H. G. Bissell, 10, 26 30

Iowa. — Muscatine, W. F. Johnson, for relief of native agencies, Armenia, 1.50, and India, 1.50, 3 00

Wisconsin. — Pepin, Rev. and Mrs. J. B. Thompson, for use of Rev. C. A. Nelson, 5 00

Minnesota. — Lamberton, Mrs. C. P. Rogers, for native helpers in India, 2; Preston, Young Ladies' Bible Class for work, care Miss M. E. Moulton, 6; St. Paul, Park Cong. Sab. sch., for work, care Miss F. C. Gage, 5, 13 00

Nebraska. — Crete, Y. P. S. C. E. of 1st Cong. ch., for native helper, care Rev. F. W. Bates, 5; Curtis, Y. P. S. C. E., for do., 5; Farnam, do., for do., 2.40; Santee Agency, A friend, for relief native agency, Marathi, 50, 62 40

California. — Alameda, Cong. ch., for relief native agencies, India, 1; Oakland, Enoch E. Chakurian, for work, care Rev. J. C. Martin, 12.50, 13 50

China. — Tung-Cho, Rev. Henry Kingman, for relief of native agency, India, care of Rev. E. S. Hume, 10 00

Hawaiian Islands. — Honolulu, Two friends, for relief of native agency, India, 10 00

India — Travancore, Native Christian Brethren, for relief of native agency, Armenia, R's 55.8, 16 65

Scotland. — Dunblane, Free Church, for work, care of Rev. D. H. Harris, 10 91

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.

For pupil, care of Miss I. W. Prime,	46 00	
For girls' boarding school, care of Miss E. R. Bissell,	3 25	
For girls' boarding school, care of Miss E. R. Bissell,	5 00	
For use of Rev. R. A. Hume,	12 50	
For use of Dr. Julia Bissell,	30 00	
For use of Mrs. R. C. Winsor,	3 00	
For use of Rev. J. P. Jones,	5 00	
For use of Rev. D. Z. Sheffield,	10 00	
For work in Harpoot, care of Miss M. L. Daniels,	49 00	
For pupil, care of Miss M. L. Daniels,	30 00	
For school, care of Mrs. E. S. Hume,	150 00	
For work, care of Miss A. H. Bradshaw,	1 00	344 75

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For use of Mrs. W. E. Hitchcock,	45 00	
For use of Miss N. P. Stewart,	37 50	
For Mrs. Seelye's traveling expenses,	175 69	
For use of Mrs. D. M. B. Thom,	5 50	
For use of Miss Gertrude M. Willcox,	1 64	
For Bible-reader, care of Miss E. M. Swift,	18 25	
For use of Miss E. G. Bates,	5 00	288 58
		2,143 78
Donations received in May,		31,246 98
Legacies received in May,		12,989 73
		44,236 71

Total from September 1, 1896, to May 31, 1897: Donations, $312,887.17; Legacies, $59,215.45 = $372,102.62.

FOR YOUNG PEOPLE.

SCENES IN SOUTH CHINA.

BY REV. C. R. HAGER, M.D., OF HONG KONG.

It is just fourteen years since the South China Mission of the American Board was founded. At that time there was not a single chapel, not a single school belonging to the mission, whereas to-day the mission reports show some 188 members, with five schools in the interior, four in Canton, and five in Hong Kong, while the number of chapels that are under the care of the mission embraces nine in the country, two in Canton, and one in Hong Kong. The accompanying photo-engraving shows all the preachers and many of the Christians from the country. At the beginning of February of 1897, or just after Chinese New Year, we held our second annual Congregational Conference, which was attended by some seventy or eighty persons. Some of the members present have lived in New York, some in San Francisco, and some in Australia, so that it was quite a representative body of our Chinese Christians. If you will scan the picture closely, you will observe that many faces indicate a high order of intelligence. Surely the Lord has wrought great things for some of these men

THE CONFERENCE OF THE SOUTH CHINA MISSION.

who have been renewed in mind and heart. The bands of superstition which once bound their intellects have been forever severed and they are free men, free in intellect and free in heart. Altogether the fifteen or twenty preachers and teachers who are in the group are, with few exceptions, a strong set of men, and they are sure to be leaders among their own people in China. It was a great joy as well as delight to see this large gathering, where seven years ago we did not even have a chapel; but the greatest joy of all was to hear the earnest, spiritual addresses made, some of which were really inspiring.

The second picture represents Mrs. Hager's kindergarten school, which is in Hong Kong. Some thirty or forty children are in constant attendance, and it is marvelous how much of Scripture these little ones learn. Their songs and their plays are all in Chinese, but they go through their various movements with an ease that would speak well for older persons. They also learn a number of hymns which they sing quite well.

MRS. HAGER'S KINDERGARTEN AT HONG KONG.

The school has been quite an object lesson to travelers and to Chinese who do not know anything about amusing children and instructing them at the same time. At the last Christmas occasion they had a separate Christmas tree, but before they received their little presents of stockings, sweetmeats, apples, and other dainties, they told the story of the angels' song, the Saviour's birth, and the shepherds watching their flocks by night. Then followed a number of songs, which the little three or four-year-old children sang with a great deal of spirit. The mothers and fathers of the children were all present and took great delight in seeing their little ones so happy and in receiving these little tokens for their faithfulness. Heathen mothers often come and peep in at the door and watch the children at their plays. When a child comes to school with dirty face and hands, it is sent home to be washed, so that cleanliness is one of the first lessons taught. The picture shows some of the blocks with which the children play, while a few of the children of missionaries stand in the rear.

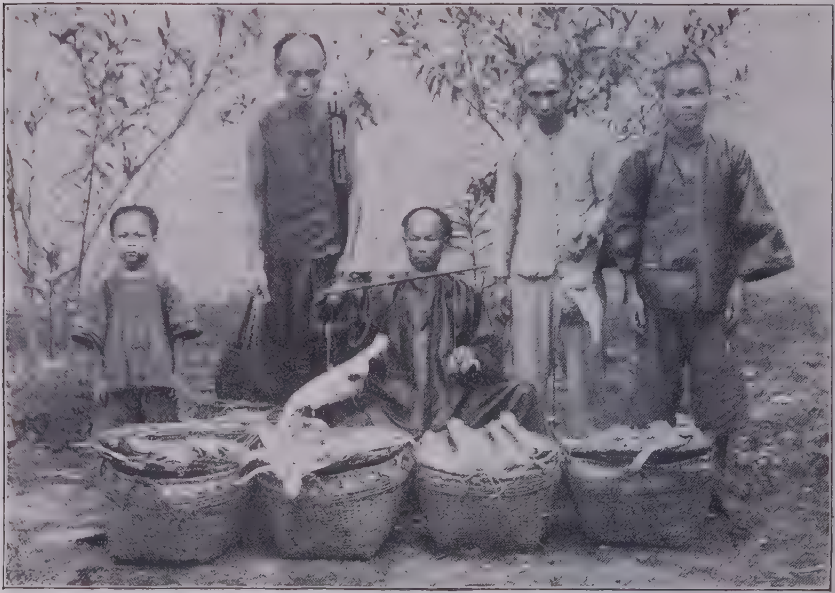
We have recently had an experience of sharp persecution in the village of Miu Pin. A piece of ground had been bought for a chapel, the money paid for it having been raised in America, chiefly among the Yung clan. Yung Chan, our helper at Hoi Hau Fau, had conducted the business, and this so aroused the anger of some of the villagers that one of them gave him a beating. Yung Chan's family were persecuted in such ways that they had to flee. A placard was posted boycotting both Yung Chan and Yung Pak, and the material bought for the chapel was seized and carried away. Yung Pak's father was compelled to sign a paper stating that if his son should be killed, he would not charge the deed to these villagers. Thirty dollars were offered for the head of Yung Chan. We had demanded through our consul that the lives of the Christians should be protected, that the stolen material should be restored, and that we be allowed to build at once.

But when we visited Miu Pin, together with some eight Christians, we found the placard boycotting Yung Chan and Yung Pak posted prominently, and we tore it down. This aroused the anger of the women, who tried to snatch the placard from us. They cursed us to our faces, slandered us in the most opprobrious language, and finally began to throw dirt at us. Not satisfied with this, some went to the fields to get filth to pelt us with. I escaped with only a little dry dirt thrown at me, though some of the young men urged the women to throw me into the pond. I never saw such furious women; they snatched at anything and everything to throw at me. One of the younger women railed at me in these words: "Who asked you to come to our village? You have no business here." She forgot that about 200 of her clan were in America. Five of our party were terribly bespotted; their caps, clothes, and even faces were one mass of dirt. The women seemed verily beside themselves. For a time I feared for the lives of some of our party and that our baggage would be stolen. The last man who escaped was Yung Chan, whom the villagers really wanted to catch, and he came near not being able to get away.

We were glad when we found ourselves unharmed and at a safe distance from the village. But what a sight we were! During the fray the gong was beaten, calling other villagers to come and help destroy us. The men urged on the women to do their worst, and they did it. Seldom have I seen such an uproar, and of course we were "killed," "drowned," "hanged," "cut to pieces," "beheaded" (as far as words went) a hundred times. We held a council, the result of which was my taking four of the men who were thus decorated with mud to San Ming city, where I wished to give the mandarin an object lesson that could not be questioned as to what his people had done. Unfortunately the mandarin was not at home, and the next day we walked some seven miles to find him. He was not very anxious to see us, but I presented my four men to him, and he again promised to punish the elders of the village and to render us full satisfaction. But will he do it? I have determined to give him no rest until he does attend to the matter.

The third picture represents a scene from actual life. It shows our Christian salt-fish dealer. He is weighing some salt fish, while another of our Christians stands near him with a string of cash thrown over his shoulder and a basket in his hand. This fish dealer goes to different markets, and he has secured quite a reputation for having good salt fish. He always has a few copies of the Gospel with him, so that when his fish are disposed of he sells the Scriptures.

Some little time ago a few wicked men stole his fish and the Gospels as well, and when the matter was reported to the authorities, the magistrate did not believe that he sold Scriptures. But such was the actual fact. He has led quite a number of Chinese to give up idol worship, and until recently, has held a service in his own village, instructing the little band of Christians. Some time ago the village women beat his wife for her faith in Christ, so that, for the present, the Christians have not assembled themselves together, as the village elders made a great ado about their meeting. All the Christians, however, remain firm, and the little company of believers keep pretty well together. It is a time of trial for them, but let us hope the Lord will soon deliver them out of the hand of their enemies. One of the greatest trials of this faithful fish dealer is that his eldest son is not a Christian, and he invites many an earnest Christian to talk to him so that he may accept the truth. At the beginning of this year his son virtually promised that next year he would become a Christian. May he keep his promise and thus rejoice the heart of his father!



THE CHRISTIAN SALT-FISH DEALER.

THE

MISSIONARY HERALD.

Vol. XCIII. — AUGUST, 1897. — No. VIII.

The Christian Endeavor Convention.

As we write, the sixteenth annual Christian Endeavor Convention is holding its sessions by the Golden Gate. It reports the addition of 5,000 new societies within the year, so that it now numbers over 50,000 societies, with a total membership of 3,000,000. Aside from the magnitude of the organization it is a profoundly significant fact that it is essentially a missionary movement. President Clark's annual address was based upon the thought that it was a world-encircling movement, having as a basis not so much the idea of extending the organization into all lands, as of bringing all lands under the dominion of Christ, to whom all souls should bow. The spirit and methods of the Christian Endeavor Society are such as have made it already a potent factor in advanced work in all lands, and we have no doubt as to the continuance and growth of the organization, so long as it keeps well to the front, as it now does, the missionary idea.

The Dnyanodaya.

For fifty-four years the *Dnyanodaya* has been issued in the Marathi language, under the care of the mission of the American Board, and it has proved an agency not only of great value in reaching the Hindu public, but in giving tone and character to Christian converts. The American Tract Society has made an annual grant of $100 for this publication, but just at the time that the reduction of the Board's appropriations was made, the Tract Society, on account of the falling off of its income, has given notice that it cannot continue its aid. Mr. Abbott, the editor, is in distress, and cannot believe that such a valuable agency can be discontinued; and yet it must be unless a special gift is received to meet the inevitable expenses of the paper.

An Effort Worthy of Imitation.

The Word and the Work, published in Bangor, Me., has rendered good service to the foreign missionary work by making its June issue a special number bearing upon the needs of the American Board. The first page contained an earnest letter from our corporate member and friend in Bangor, Hon. E. R. Burpee. This was followed by an admirable address, prepared by Prof. C. J. H. Ropes, D.D., of the Bangor Theological Seminary, and delivered before the Hancock and Penobscot Conferences upon the subject, "The Present Situation in Foreign Missions." Nearly 10,000 copies of this paper have gone forth through all northern New England. From the fresh and vigorous exposition of the claims of the foreign missionary work we expect good results to follow.

Bishop Taylor's Industrial Missions in Africa.

The Christian world justly admires the courage and Christian devotion of Bishop Taylor and the men associated with him in the attempt to establish industrial missions in Africa. We would by no means fail to give them their due meed of praise, though their proposed method of operation never commended itself to our judgment. But we have often been told that the scheme on which the good bishop planned to prosecute his evangelistic work ought to displace the methods heretofore adopted and now in use by most missionary boards. Not a few individuals and churches have withdrawn their support from the older organizations in order to contribute to this new effort which seemed to them so economical and effective, and was prosecuted with such heroic faith and confidence in God. But experience must decide as to what is wise and economical. It is a question of methods. Certainly, in answer to that question, facts should be made known. It is with no desire to discredit what has been done, but solely to aid our friends in judging as to the best methods for prosecuting the work of evangelizing the world, that we call attention to facts recently presented from the most reliable source in reference to Bishop Taylor's industrial missions in Africa. Bishop Hartzell, of the Methodist church, the successor of Bishop Taylor, has just made his first tour of these industrial missions, and he reports the results as he now finds them, ten years from the commencement of Bishop Taylor's work. Within that period fifty stations have been opened and eighty-eight missionaries sent from foreign countries, most of them from America. Bishop Hartzell states that "the results have, as a whole, been disappointing," and he gives the following facts. The expenses of the stations were far beyond anything anticipated, and many of the missionaries sent out proved themselves unfit for their work. Only thirteen of the eighty-eight persons sent out ten years ago are now in the field — four preachers, one layman, and eight women. Some have gone to other churches, but most of them have returned home. Of the fifty stations opened, twenty-nine are said to be occupied, but of the twenty-nine "fully one half are doing but little." As to the outcome of the industrial work, Bishop Hartzell states that coffee raising was depended upon largely as a source of income, but of the forty-five or fifty thousand coffee trees planted, "scarcely 15,000 have been saved from being choked to death by grass and bushes," and that after careful inquiry at the twenty-nine stations now occupied he finds that the total amount of coffee sold will not exceed $200 worth. This is for the last year, as we understand. We have no desire to comment on these facts further than to say that they suggest no change in the methods employed by older organizations on the score of either efficiency or economy.

The Trans-Siberian Railway.

During the year 1895 no less than 918 miles were constructed upon the trans-Siberian railway, the total length of which to Vladivostok, on the Sea of Japan, is 4,447 miles. Apart from the main line, there are several branches, the one to Peking having a length of over 600 miles. It is expected that the line will be finished within two or three years, and on its completion it will be possible, should the train travel at the rate of express trains in the United States, to go from St. Petersburg to Peking in five days, and from London in eight or nine days.

Financial. THE receipts of the Board for the month of June have shown the best increase of any month of the year thus far. For this we are most grateful. We wish it might indicate a purpose to make the last months of our year, July and August, still better. Let it be remembered that the fiscal year closes with August 31. We have not received enough money to meet our legitimate obligations. If each of our churches and a generous number of the readers of the *Herald* would give this matter a little thought, and consider the distress caused by a debt, and the burdens which already crush our missionaries and hinder our work, they would also, we are confident, send an extra gift of one, three, five, ten, or twenty-five dollars, and so lift the burden and accomplish that which would change the sentiments of our whole constituency from indifference and sorrow to honest pride, courage, and self-respect. We cannot reconcile the remarkable revivals in many of our missions with the great lack of funds. There is a disproportion between the gifts from the Christians at home and the successes attending the efforts put forth abroad. It is not too late to retrieve all losses and close the year with obligations all met. It depends upon the action of the churches and friends within thirty days. Now for a forward movement! The report for June and for ten months of the year is here given: —

	June, 1896.	June, 1897.
Regular donations	$29,689.41	$31,923.46
Donations for special objects	2,741.51	3,224.42
Legacies	3,476.52	16,947.50
Total	$35,907.44	$52,095.38

	10 mos. last year.	10 mos. this year.
Regular donations	$326,065.97	$297,711.89
Donations for special objects	34,941.49	50,323.16
Legacies	108,512.92	76,162.95
Total	$469,520.38	$424,198.00

Decrease in regular donations for ten months, $28,354.08; *increase* in special donations, $15,381.67; *decrease* in legacies, $32,349.97; *total decrease* in ten months, $45,322.38.

The Situation in India. It is gratifying to learn that the Governor of Bombay could report late in June that the mortality in that city was but little above normal, and that only twenty-two deaths had occurred within a week from the plague. As to the famine, there is no relief to be reported. The Viceroy declares that the condition continues to be very serious, with no immediate prospect of improvement. On the thirteenth of June it was telegraphed from Simla that the monsoon had set in in full force on the west coast, with a good rainfall in many sections. But on the eighteenth of June report was made that the monsoon was advancing only feebly. On June 30, however, the ordinary monsoon conditions prevailed, and it is not too late to anticipate an adequate rainfall, though the situation causes great anxiety. It is pleasant to learn from London that the Lord Mayor's fund for Indian Famine Relief is drawing near to $3,000,000.

The Morning Star. THE repairs on the *Morning Star* having been completed, the vessel sailed from San Francisco July 2 for Micronesia, *via* Honolulu, in command of Captain Isaiah Bray. Miss Jennie Olin goes as a reinforcement to the Ruk station, and Miss Beulah Logan goes to be with her mother, for a time, in the care of the Girls' School on Ruk.

Buddhists Listen.

Dr. Atkinson, of Kōbe, Japan, reports an interesting incident which occurred during a recent tour when, at one of his lectures, an entire Buddhist seminary turned out to the Christian service. This seminary supplies the priests for a large number of temples in the prefecture, and not less than thirty of these men were present. When this large company appeared it was not clear what their motives were, but they listened attentively and, after devotional services, the native evangelist preached fifty minutes; then followed a hymn, and Dr. Atkinson preached another fifty minutes. The service closed at eleven o'clock with the hymn "Just as I am, without one plea," etc. There was perfect quiet until the very end, followed by an orderly return home. It seems that these students, as a part of their work in Comparative Religion, study both the Old and the New Testament. Dr. Atkinson reports that he found on this tour a greater willingness to hear the gospel on the part of non-Christians, and a more hopeful spirit on the part of pastors, evangelists, and believers.

A Glaring Contrast.

After nearly twenty years of service in Turkey, Rev. Mr. Sanders, of Aintab, writes, "Never in my missionary life has there been such a glaring contrast between the opportunities presented us and the support received from America." In illustration of this statement, Mr. Sanders reports a number of villages which are specially inviting, where the people are eager to receive instruction. Among other places he mentions one where the Gregorians have lost confidence in their priests and have said to their vartabed, "We cannot longer endure our priests. Shall we turn Protestants or Catholics?" They were told to turn Protestants, and this they have done, though they are not converted men, and do not understand the evangelical faith. With very mixed motives, they yet come of their own accord and ask for instruction. What shall be done for them?

Vivekananda Expelled.

Notwithstanding the enthusiasm with which Swami Vivekananda is greeted by a large portion of his countrymen, it is a fact that he is considered as an outcast by the Orthodox Hindus. On the twenty-first day of March last he visited a temple in Calcutta, and when the manager of the temple became aware of his presence, he expelled the Swami, rebuked the Brahmans who favored him, and immediately ordered that the gods and goddesses of the temple be washed in holy water to remove the defilement which they had suffered by the entrance of a man who had crossed the seas. Hinduism has no place for those who have not been nurtured within its castes or who have violated its rigid rules of exclusiveness.

Memorial of Mrs. Atwater.

A very delightful memorial of Mrs. Jennie Pond Atwater, who was recently called from service in our Shansi Mission, has been issued in leaflet form, portraying briefly the story of her short life and the beautiful traits of her character, with many loving testimonies from associates and friends. This memorial will serve to keep fragrant the memory of one whose earthly work is ended, but whose life will pass on into other lives and make them better both for this world and the world to come. Mrs. Atwater's father, Rev. Chauncey N. Pond, of Oberlin, Ohio, will freely and gladly furnish copies of this leaflet to all who desire them.

Anatolia College and Girls' School.

Anatolia College and the Girls' Boarding School at Marsovan have just issued a report and catalogue which is of great interest. Ten classes have now been graduated from the collegiate department, and more than half of these graduates during ten years have been engaged either in preaching or in teaching among their own people. Others are physicians, and some are in mercantile pursuits, and as a class they are doing excellent service in whatever departments of life they are engaged. At present there are in the college course thirty-two students, and in the preparatory course 117, making a total of 149, of whom 110 are Armenians and thirty-nine are Greeks. The Girls' Boarding School, originally started in a suburb of Constantinople, in 1865, has been forced to seek a larger home no less than five times during its life of thirty-two years. It now has an excellent building, represented in the cut above. The minaret in the corner of the picture well suggests what this school has to face. Of its 108 graduates no less than ninety-six have been teachers, while twenty have become the wives of pastors. The present number of students is 131. These two affiliated institutions are not only Christian in the strict sense of that term, but they are most efficient agents in the propagation of the gospel in that section of the Turkish empire.

Orphanages in Turkey.

The orphanages which have been established in Turkey seem to be fairly provided for, at least for the present. Many friends from the continent of Europe have contributed liberally for the founding of these institutions at different points. Mr. Hubbard, of Sivas, writes that in that city there are five orphanages, besides two at Gurun, containing in all 280 orphans, of whom 230 are supported by the Swiss committee, at the head of which is Professor Godet of Neuchâtel. These Swiss friends expressly stipulated that the orphanages should be under the control of the American missionaries.

Political India.

RECENT reports indicate that there is a feeling of restlessness among the native populations of India against their British rulers. It is not at all strange that in times of distress like the present, when famine and plague have desolated many regions, discontent should arise, and that the blame for what the people suffer should be laid on the government, though this is wholly unreasonable. For whatever faults there may be in the administration of individual officials in India, no reasonable man can question that the rule of Great Britain in that land has been an unspeakable blessing to the Hindus. It cannot be doubted that if India were left to itself in such a time of famine as the present, her woes would be a hundredfold greater than they now are. But it is an immense task that Great Britain has upon its hands in keeping the millions of her Majesty's Indian subjects in peace and order. An army of 220,000 is a very small force to have the control of 287,000,000 people. Only 74,000 of the officers and men of this army are Europeans, the rest being native troops. It is not strange that with such a small protective force another mutiny should be feared, but such an uprising on the part of the native populations would be the blindest folly. Happily, a very large percentage of Hindus are convinced of this fact, and will not readily be incited to open rebellion against the existing government.

Christian Endeavor Societies in India.

THE Annual Report of our Madura Mission breaks forth into praise of Christian Endeavor Societies. There are twenty of them within the mission, and the young people connected with them assist the pastors and catechists in street preaching, and in testifying for Christian truth, not only in their own prayer-meetings, but in the presence of non-Christians. Beyond this, these societies by their self-sacrificing activities are giving an object lesson to their own people as to what it is to be a Christian. Of course, in establishing any mission among those who have no idea of the value of the gospel message, everything must be done for them, a chapel provided and the care of it paid for. It is no easy thing to change this state of dependence, even when there is quite a body of Christians, but in this matter these Endeavor Societies have become a lesson to the churches. The Madura Report says of them: "They are waking up our people to the new life of activity and usefulness; they are showing them the blessedness of voluntary service for Christ. This Endeavor movement is changing the aims and spirit and tone of our churches." Various testimonies are presented from several missionaries in this line, and the Report may well exclaim, "God bless the Endeavor Societies!"

A Missionary Reading Circle.

THE plans which are now being presented for the study of missions are almost numberless. The special scheme presented by the Student Volunteer Movement, as outlined by Mr. Beach in our March number, seemed to us most promising. Among others which might be mentioned is the plan presented by the Cross Bearers' Missionary Reading Circle, whose headquarters are at St. Louis, with Rev. Marcus L. Gray as president. This Reading Circle has just issued an Annual which contains an explanation, with commendations, of its methods, and the pamphlet can be obtained of Mr. Gray for twenty-five cents.

Is Christ's World Yours?

"I AM sorry when I find Christians who are making a 'world' for the reign of Christ smaller than the world which Christ made for his reign. I am sorry when they are satisfied before Jesus Christ is satisfied. I am sorry for men who are not interested in foreign missions; sorry not merely because they cut down the reign of Christ in distant places, by their failure to accept their share of the responsibility, but sorry on their own account; sorry because they stop the outflow of spiritual life in the direction in which it ought to flow." These are a few of the many forcible utterances in a sermon preached in his own church by the Rev. S. H. Howe, D.D., of Norwich, Conn., upon the subject, "The Field is the World."

Additions in Bohemia.

DURING the month of June our Austrian Mission received to church membership twenty-three Bohemians. Dr. Clark preaches in Bohemian twice each Sunday, and occasionally in English, to meet the wants of some English-speaking people who reside at Prague. On June 20 he preached a special thanksgiving discourse in connection with the diamond jubilee of Queen Victoria. It is a fact worthy of note that notwithstanding the burdens resting upon this sole missionary in Austria, the semiannual accounts of the mission reached the rooms at Boston on July 6, a promptness which gives great satisfaction to the treasurer. The government at Vienna has just consented to the organization of a Bohemian Young Men's Christian Association in that city.

The Northfield Conference.

THE Northfield Conference for Bible Study and Prayer is to be held this year from July 29 to August 16, and Mr Moody has extended a cordial invitation to ministers and Christian workers of all denominations to meet together for study and conference and for the uplifting of spiritual life. These annual conferences have proved a great blessing to many Christians, and have helped to a new and deeper apprehension of the great evangelical truths. Mr. Moody states in his invitation that "Northfield stands for no theological hobby," and we are glad to believe that this is true. But it does stand not only for evangelical truth, but for the fact that there is a life hid with Christ in God in which the Holy Spirit is regnant, giving peace and purity and power. May this deepened spiritual life be the portion of all those who confess Christ's name!

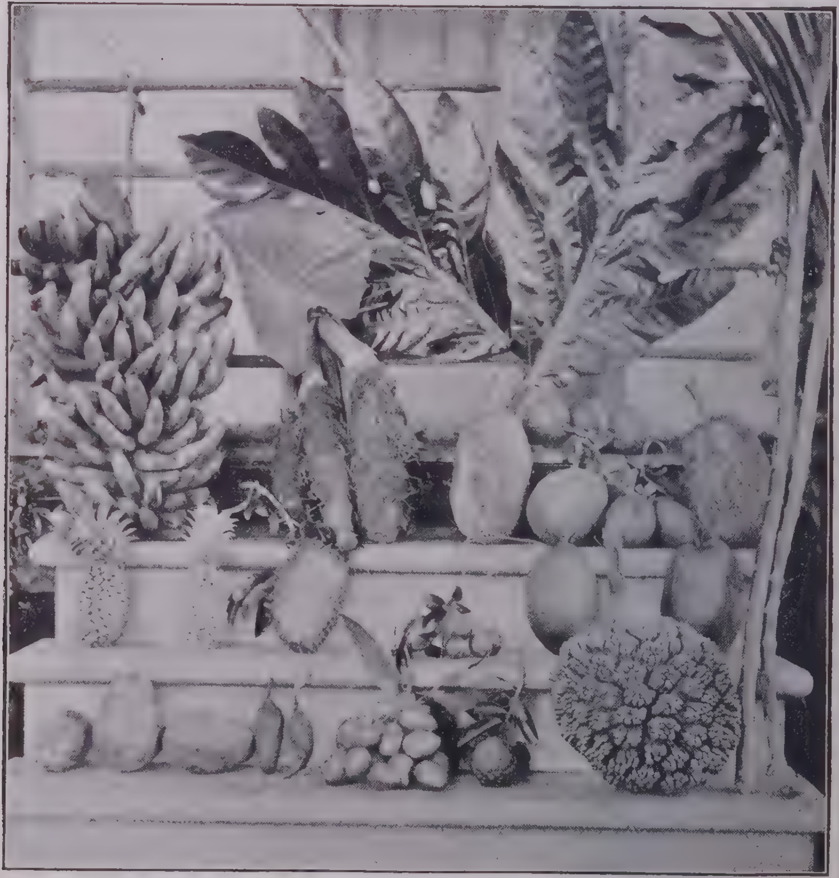
From Mt. Silinda.

THE last reports we gave from Mt. Silinda, in Gazaland, indicated that the shadow of famine hung over the mission. Some of the converts who had joined the church had to leave for the lowlands on account of the short supply of food. Word now comes that early in March the shadow was lifted, for the early crops had come in, and our missionaries write in good cheer of the sweet corn, potatoes, and beets which they knew how to appreciate after living chiefly on a sort of hominy and green pumpkins. But the rinderpest is near them, being only eighteen miles distant, and there is no passing of animals from farm to farm allowed, and every person must be thoroughly disinfected. But inasmuch as wild animals are free and cannot be controlled by the quarantine restrictions, it is feared that the disease will reach the cattle at Mt. Silinda, which would be a sad affliction, inasmuch as the milk of the cows is almost the only luxury now obtainable.

KUSAIE — MICRONESIA.

BY REV. I. M. CHANNON, OF KUSAIE.

THE island of Kusaie is often called "the Gem of the Pacific." Situated in the midst of the Tropics with a mild, even climate, its beautiful sea breeze, its mountain-sides clothed with a varied and luxuriant vegetation perpetually green, it is a veritable paradise of nature. The mountains rise abruptly 2,000 feet, and so intercept the warm currents of air, causing abundant rains. The rainfall amounts to twenty-four feet each year. The little mountain streams are often converted into rushing torrents, forming beautiful cascades as they leap over the precipices.



FRUITS AND VEGETABLES OF KUSAIE.

There is a great abundance of tropical fruits. The accompanying illustration shows some of the principal ones. On the lower step, beginning at the reader's right, are two stalks of sugar cane, a pandanus, a citron lemon, a cluster of mangoes, two roots of tapioca, and three papaia or mummy apples. On the second step, also from the right, are two cocoanuts, a few limes, a soursop, and two pineapples. On the third step are several bunches of breadfruit, three roots of "katak" or taro, and a bunch of bananas. Above them all are two large breadfruit leaves fully three feet long.

But like the Garden of Eden of old, "only man was vile." Bound by Satan's chain through centuries of heathenism, its people had been sitting in gross darkness waiting for that "Great Light" which was to set them free. Added to their own sins from heathenism were the vices and diseases of the first white men who visited them, the traders and whalers.

These last had already reduced the population from 5,000 to 1,500, when Mr. Snow first came among them, and later to 150, before the gospel could check the plague. At the present time, with purer morals and better habits and customs, they have again increased to 400. The people are naturally mild, loving, and kind, and therefore they readily yield to the influence of the gospel, and now are the most advanced in civilization of all the Micronesian islanders. They have adopted American dress, and built better houses, many of which are of foreign lumber. In their houses can be found many of the comforts of civilized life, such as chairs, tables, dishes, lamps, etc.

They have also been faithful and true to the teachings of the gospel as they first received them from Mr. Snow. Although there has been little direct work for them done for ten years or more, there are 120 church members, and regular services and prayer-meetings are held in four nice churches, built of the coral rock. There are two pastors, two deacons, and two teachers for the children, which make up nearly half of the population. An incident or two will show the results of the work.

A short time ago a trading ship in attempting to leave the harbor ran upon the rocks and badly injured her hull, so that it was necessary to remove her cargo and "beach" her in order to make repairs. As the tide was falling daily, the captain was anxious to do this at once, lest he be unable to get his ship high and dry. When he asked the king for men to help discharge the cargo, the king said he could not compel the men to work as it was Sunday. No native could be induced to work before Monday morning, though every inducement was offered and the captain was not a little wroth at them for what he called their "heathen stubbornness." At another time, a high chief went aboard a little schooner lying in the harbor and was offered a drink of liquor. When he refused, the captain threatened to throw him overboard. This threat produced no effect upon the native, who promptly replied in his broken English, "Water no hurt me; whiskey he hurt."

But Kusaie has an importance from a missionary point of view quite beyond that given it by the few hundred people who were born and have their homes on the island. Here are located the training school for the Marshall and Gilbert Islands. These islands are low coral reefs, a few feet above the sea, with but little or no rain, and experience has proved them to be unfit for the residence of white missionaries. Bright boys and girls are therefore selected from the islands of the Marshall and Gilbert groups and brought to Kusaie to be trained as

VIEW FROM

teachers and evangelists. They usually remain here four or five years before they are ready to return. Besides the more common branches, as arithmetic, geography, history, and physiology, they are given a thorough training in the Bible, a short course in the fundamentals of faith, as well as sermon writing. Sunday evening the older scholars in turn conduct the services, much after the plan of the Christian Endeavor Society, and so gain confidence and skill for their evangelistic work when they shall return to their island homes.

In connection with the schools are large farms on which the scholars raise bananas, breadfruit, etc., which supply them with food. They build and keep in repair the houses of the mission, and have also done much to make the premises attractive, laying stone walks, cut from coral rock on the reef, and building wharves and boathouses, etc. The illustration on the preceding page shows the buildings of the Gilbert Island Training School, and the one on this page shows a group of the scholars of the same school.

PUPILS OF GILBERT ISLAND TRAINING SCHOOL.

Rev. Mr. Walkup is at present in charge of the Gilbert Island Training School, and Dr. Rife of the school for the Marshall Islanders. The spirit of love pervades the schools, and with but few exceptions the natives seem grateful for their privileges.

These two training schools, together with the Girls' School, constitute a busy little world by itself. The *Morning Star* is the only connecting link with the outside world. Once a year it brings their mail and provisions from far-off America, and takes the scholars for a visit to their homes. With the care of the scholars and farms, the teaching and preaching, the missionaries find ample work to keep them from lonesome or homesick feelings in that far-away isle.

A TWO WEEKS' MISSIONARY TRIP IN JAPAN.

BY REV. J. H. DE FOREST, SENDAI, JAPAN.

The main essentials of a good missionary tour in the interior are a fairly sound body, a purpose to eat the food of the country, and to enjoy it as far as possible, patience to endure being eaten by the almost invisible yet exceedingly lively occupants of nearly all hotels and houses, a love of the people without condescension, a belief that they are in some good sense God's children and not the devil's, a knack at overcoming petty difficulties and being confident in larger ones, a real living message to deliver, with ability to put it into understandable language, — these and more are needed. Then there should be centres where are pastors and evangelists and groups of Christians, who want you to come, not so much as a bishop but rather as a friend, with an older faith and different experience. If, in addition to these, one can have good weather and inspiring scenery, his two weeks will slip away full fast enough.

With a sprinkling of these requisites, I started in May for the exceptionally beautiful valley of Aizu. The railroad took me seventy miles, then a jinrikisha thirty-five more on an abominable road across the mountain where, 2,000 feet up in the pass, is a lake of clearest water twice as large as that of Galilee. High above the lake rises the famous Mount Bandai, whose behavior was so outrageously bad some seven years ago that its name is known all over the world. It blew 1,000 feet of its top off, with no notice whatever, burying the unfortunate villages around deep in the débris, and this awful explosion dammed up a high valley, thus making another lake, this time 4,000 feet above the ocean level.

Just beyond this range is the Aizu valley with its 300,000 people, scattered mostly in farming villages and small towns, wholly encircled by magnificent mountains, one range of which even in May is covered for twenty miles with an almost unbroken bed of snow that stretches down nearly to the foothills, making a silvery wall of matchless beauty resting against the northern sky. Through this valley tear two savage rivers that at times desolate the near farms and bring mourning to some of the homes. Last year a party of nine waded through the shallows to a wooded island in the midst of the broad river to catch fish. Nothing could seem more safe than an island on which large trees had grown. But the flood suddenly cut off retreat, and then, in resistless fury, sank that island out of sight. The sympathetic people on shore saw two of the nine torn off the trees they had climbed, and the rest were rescued the next day nearly insane from the terrible night in the trees. From this valley comes much of the beautiful lacquer work for which Japan is famed, and the golden clay of Hongo is seen in the pretty tea sets that have gone in shiploads to the West. The castle town, Wakamatsu, was the scene of a bloody battle at the Restoration, thirty years ago, in which whole families of Samurai were exterminated, and the power of that warlike clan then disappeared from the history of Japan.

In this valley are some 200 Christians. There are no foreign missionaries save a Catholic priest. Every time I go the Christians urge us to open a station there and do for this region what we have done for others. They say, "Here are three centres of Christians. Here are a girls' school and kindergarten established by one of our earnest Christian women, and one of your single ladies could be of great use both in educational and evangelistic work. These are the only schools of the kind in the valley. Then young men would come to you to learn English and you could influence them for Christ. You could also have endless work in visiting dozens of towns and villages. Within a year or two, two railroads will cross the valley, connecting with the trunk lines of the empire. Do come, we pray you." They make maps, showing the growing work, and their importunate pleas make me feel quite like that wicked ruler who said, "Almost thou persuadest me."

Three sermons, with a communion service, at which fifty partake and two are baptized, end my public work at Wakamatsu. The many advertisements I see in the home papers of *individual communion cups* remind me that where foreign customs have not influenced the churches here, the most natural way to partake of the communion is by separate cups. The tiny teacups of Japan, or their little *saké* cups, costing not so much as a cent apiece, answer the purpose excellently. Fifty of these were passed on lacquer trays at our Wakamatsu communion. A church at home might order a hundred of any shape and size, with appropriate Scripture, the name of the church, or even a miniature picture of the church building itself, as a decoration, and the entire cost need not exceed $10.

A blind Christian, the best musician in the city, called at the hotel to say that he was touched by a remark I made at the Lord's Supper, to the effect that I could not stay in Japan without Christian friends among the Japanese, and so he wondered whether I would accept an invitation to dinner with him. "I would be mighty glad to do so," was what I replied, as nearly as I could in his language. The lady who founded the schools, spoken of above, called to thank me for my timely help last winter (I had given her $5), which she affirmed had virtually saved the Girls' School. She brought her bright daughter of sixteen to thank me for my letter advising the parents to put her in the Kōbe College, saying that it had decided the girl's future, as it had won the non-Christian father's consent. To show her appreciation this Christian mother and educator brought me a photograph of her kindergarten, with 120 pupils in it, and also presented to me a very pretty tea set, of three pieces, which she had had made to order, and my name was burned in among the chrysanthemum decorations.

The pastor was born seven miles from this city, and he wished me to visit his birthplace and speak to his old friends. Several years ago, before he was a Christian, he was too radical in his politics to suit the government, and he was imprisoned for a while. He, therefore, desired that I would speak on the relation of Christianity to political progress. The tea house was full and we had excellent attention. One blind man was present who afterwards requested me to give him my card with something written on it by which he could remember me! The next day he walked seven miles to make me a call of thanks, and brought me ten eggs to help me deliver more addresses. I asked both of these men how they became blind, and both said, "Smallpox." They were much interested when I told them how the Japanese officials, who first met Commodore Perry and his sailors at Uraga, were surprised to see no marks of smallpox on their faces, and inquired why we did n't have that disease in America. That terrible scourge has lost its power here, and this is one of the great blessings Japan has received through contact with the West. Here in Kitigata, where I am writing, I was invited to a physician's house where I saw in Japanese the story of Jenner and his discovery, and heard that the nation will soon erect in Tōkyō a monument in memory of the great physician. Blind men, as everybody knows, abound in the East. I once saw six sightless ones walking along the street in Kyōtō, joking and laughing as they felt their way with their long canes. In the Hikone church of twenty-five members there are five blind men. But modern medical science will, in one more generation, almost make the appearance of a blind man a curiosity here, as it is in our cities of the West. Wanting to give my two friends something more substantial than my card, I gave them each a blind man's Gospel, and I hope they will get the old, old story more fully through their finger tips into their hearts. As the size of one gospel is about half as large as Webster's Unabridged, when a blind man undertakes to carry a whole Bible I fear he will be apt to think that his new religion is a pretty heavy burden.

Four miles from Wakamatsu is the flourishing village of Hongo, known for its pottery. The evangelist has won the confidence of the people, and because they believe him they welcome the foreigner whom he introduces. It was a pleasure to see how the evangelist has pushed his work into eleven villages, reaching a fine set of young men, breaking down prejudices, and winning assent to Christian truth. This is the finest specimen of village work I 've seen in Japan. Out of this came a promising evangelist who has recently started a similar work at the other end of the valley in the market town of Kitagata. This village work has its trials. Our preaching often did not begin before nine o'clock, it being impossible to get the farmers together much earlier. I began preaching two nights at ten o'clock, our meetings resembling the English Parliament for its midnight sessions.

A bright young man resides in one of these villages, who is wholly skeptical. He had remarked, so I heard, that the moral teachings of Christ about loving enemies and doing good were excellent, but such superstitious parts as belief in God and immortality had better be dropped. He made me think of the Yale student who once said to his companions, "What a delightful place Yale would be if it were not for the morning prayers and — the recitations." Yet my skeptical friend, after hearing my sermon about Eternal Life, came up and said, "Well, it 's about time for me to think of getting this eternal life." I hope he will become "superstitious" enough to add this faith to his admiration of morality.

At the third group of Christians, there were seven at the communion, one of whom had not been to church for two years. The next night a Christian was present who had secreted his light under a most impenetrable bushel for eight years. Nobody suspected him of being a Christian. But the evangelist had ferreted him out. Eager to get a hold of men in any way, if by any means he might win some, he has been quietly teaching English to a dozen young men, whom he brought out to hear the foreigner. As the opposition to Christianity here is quite violent, he has gradually formed a Mutual Profit Society, of twenty members, for mental and moral improvement, and he gave me an invitation to address them on *Education in the United States*. As education with us is so vitally related to Christianity, is so largely the result of magnificent gifts from individuals, and female education is so highly prized, I thought the opportunity of presenting these contrasts to Japan's method was worth tarrying an extra day, and the select audience of thirty men was one of the best, outside of Christian circles, I 've had.

Well, if asked what is the use of such tours I should say, " Much every way." The missionary is an encouragement to the evangelists and pastors. The audiences are much larger when a foreigner speaks. Special meetings are held which the evangelist alone could not hold, and thus people who have never heard Christianity are reached for the first time. I spoke at four such meetings in new places. Christians, whose faith had been growing cold, who had given up going to church, and had resisted all appeals from pastors and other Christians, are often brought out, and again become repentant and earnest. General discouragement gives way to a new hope and joyful sacrifice. And one thing I always experience is, that the missionary gets a stronger faith and a more grateful heart from what he learns through these Christians. What he gets is invaluable. He who thinks the missionary gives everything and receives nothing knows little of the way God uses both classes as mutual givers and mutual receivers. It is true that not many open converts are now being made. It is true there is a wide indifference to the claims of Christianity. But it is also equally true that Christian thought and Christian ideals are permeating the whole nation. It is literally true that the old religions have largely lost their supremacy, and there is nothing else to take their place except atheism or the lofty morality and deep spirituality of the religion of Jesus Christ, God's Son, man's only Saviour.

THE FOURTEENTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION.

BY REV. W. A. FARNSWORTH, D.D., OF TURKEY.

CLIFTON SPRINGS has become well known as a health retreat, where through the persistent and wise efforts of Henry Foster, M.D., a grand and beautiful sanitarium has been established. The object aimed at by the founder was to furnish a retreat for, first, missionaries who were in need of rest and recuperation ; second, for pastors and preachers ; and third, for teachers in like condition. The effort is already a great success. As Saratoga has succeeded in capturing the American Home Missionary Society, Clifton Springs has captured the International Missionary Union. Its fourteenth annual meeting was held there June 7 to 15. Dr. Foster entertained the delegates most royally and free of charge. Many, probably most of those present, could not have enjoyed this rich intellectual and spiritual feast had they been under the necessity of meeting all the expense. It was a most enjoyable meeting. Can one more enjoyable be imagined this side of heaven?

This gathering is unique in that it is composed of missionaries only. At the same time all foreign missionaries, of whatever society they may be, both of the United States and of Canada, are welcome. At the recognition meeting, with which the exercises began, 120 missionaries, representing 21 different organizations, responded to the roll call. Including a few that arrived later there were 46 to represent the American Board. It should be remembered, however, that only 24 of these are now in the service and at home on furlough, while 22 have retired from the service.

At one of the meetings Mr. J. R. Mott, of "The World's Federation of Christian Students," gave a most encouraging address, showing his impressions of the organized movements of Christian young men in institutions of learning in all parts of the world. On another occasion Dr. H. A. Schauffler called attention to the great needs of the Slavs and the work being done for these in this land and also in the Old World. A goodly program of great missionary subjects, some ten in all, had been prepared. Of course none of these could be discussed exhaustively, but the results of much experience and observation were brought forward to help solve many important questions. A question box gave every one an opportunity to present any subject, and it was used freely and with good success. Nearly every day this box was drawn upon, and an hour was given to various questions. These questions presented to the view some of the serious difficulties that a missionary is called to meet.

Sunday was not a day of rest, but it was "the great day of the feast." On other days we began at 9 A.M., but that day we began at six with a consecration meeting. A very helpful sermon was preached by Dr. Gracey, president of the Union, on the world-wide character of Christianity from the words, "It was written in Hebrew and in Greek and in Latin." In the afternoon four persons reported remarkable conversions in different parts of the world. A session that was very largely attended and was of great interest was on Friday, when the subject was woman's work, all the speakers being women.

A portion of nearly every day was given to reports from different missions or countries, seven sessions in all, and averaging something more than two hours. China was represented by 43 missionaries, India by 29, Japan by 27, etc.; in all 155 missionaries represented 24 countries. Three hours were given to Turkey. A report in *The Independent* of June 24 says, "Perhaps the greatest interest centred in Turkey, introduced by Cyrus Hamlin, D.D., in a rapid survey of the work bearing on the work of diplomacy." In the course of his remarks he expressed his belief that those events which have shocked the civilized world so greatly in the last three years will result in setting forward very greatly the reformation of that land.

The interest of this convention culminated in a grand farewell meeting, when forty-two missionaries, who expect to enter upon or renew their work within a year, occupied the platform. Despite all that is discouraging in the churches at home, and all that is alarming in some of the dark places of the world, not a note was heard in the minor key. All were hopeful and happy, I might say enthusiastic. Fatherly and helpful advice was given by Dr. Foster, and then Dr. Hamlin, whose missionary life began sixty years ago, gave them these words as a parting message: —

"Be of good cheer. We give thanks on your behalf that you return to a great and glorious work. Go then in good cheer. Be of good courage. We who remain at home will remember you, praise God for you, and hope erelong to join you."

Letters from the Missions.

Western Turkey Mission.

A MEMORABLE VISIT. — SHARKUSHLA.

Mr. Fowle, of Cesarea, in a private letter reports some interesting experiences: —

"In almost twenty years of touring I do not remember a visit quite so satisfactory as that of May 15 to 17 to Sharkushla. The only discount that I can recall was the mental and vocal strain necessary to make the deaf hear. But we would be more than willing to 'cry aloud' in order to reach the external ear, if only the internal ear and the understanding heart were so sure to be reached as they are in the case of this brother at Sharkushla. This is the first time, I think, that Sharkushla has been visited as an 'out-station'; hence it may be worth while to call to mind a few points in its history and growth.

"It is quite an important town, largely Turkish, on the main road between Cesarea and Sivas; is the seat of a *kaimakam*, and the centre of a very fertile and important grain-growing and sheep-raising district. For years no Christian families were to be found there; only a few Armenian silversmiths and other artisans from Moonjoosoon and near villages. As is natural, a few small shopkeepers followed, they too leaving their families at home. Dr. Farnsworth will doubtless remember his first visit to these 'Christian silversmiths'; their low dingy shop, the raised platform at one side, where a lunch of eggs, milk, and cheese was served. There was nothing unusual about this family; they were in no way superior to the common run of such people, except perhaps in the eagerness and faithfulness with which they studied God's Word, and read the mission paper, *The Avadaper*. Well do I remember the surprise and joy with which I heard the oldest son, Krikor, say, fifteen years ago, 'If we can't get it without, we will cut it off from our food; we must have *The Avadaper*.' It is this Krikor that has been, indeed, the Gregory, the Illuminator, of that family and of that town; and yet he is so deaf as to make conversation not only difficult for the speaker, but 'known to all in the house' or neighborhood. I think I never met a man with keener insight or quicker appreciation of the deeper meanings of Christian truth. Some twelve or fifteen years ago they began to 'work out' from within. Two new shops built of stone, with a large guest room in the rear, furnished a place where sixteen or twenty friends could gather for conversation and the study of God's Word. Little by little the 'Word grew.' Their families were brought from the home village; a teacher was secured for their children and his salary raised by themselves; on Sundays quite a large congregation would gather at this 'church in the house.' Other families joined them from Moonjoosoon, and in their humble way they kept on living and preaching God's Word, until their earnestness and uprightness became known to all. Even their Turkish neighbors were influenced by their straightforward, simple lives and their unselfish efforts. During those dreadful days of 1895, when thousands of fierce Koords and greedy Circassians were surrounding the town, eager to plunder and slay its few Christians, their Turkish friends constituted themselves an armed patrol. Often while passing his house at dead of night they would cry out, 'Krikor, have no fear; we are on guard.' This patrol they kept up for several days.

"While visiting the plundered villages in January, 1896, Mr. Wingate and I spent a delightful Sunday there. The Communion was celebrated and two sermons were preached. To be sure, the Turks and the government were very suspicious of our plan and purposes, but this only gave us a chance to preach to a few Turks as well as Christians, and none gave better attention or expressed more cordial approval than these Moslems. As far as we know, this Lord's Supper was the first Christian rite ever performed in the town. The Gregorians and Greeks are too few and too poor to have a priest or a preacher, and thus the Protestant brethren have preëmpted the ground. They were delighted when I promised to enroll this place among our regular out-stations.

"Accompanied by their old pastor, we arrived from Gemerek in time for a late breakfast on Saturday morning. A few hours were spent in receiving calls, conversing with the brethren, etc., after which we held a church meeting for the examination of candidates for membership; ten or twelve presented themselves, some of them children. Five were received and the rest advised to wait for further instruction and growth. Sunday was a day long to be remembered by them; their 'temple,' reared without outside help and consecrated by prayer and love, was filled to its utmost capacity. There are perhaps 120 Christians in the town, and yet by actual count over ninety of them were there to listen and to learn. Who would not be inspired to do his best in such a place with such an audience? The Communion in the afternoon was a memorable occasion. Five were received to the church and seventeen were baptized, some of the latter being fifteen or sixteen years old. These had come forward to be examined for admission to the church; as they were so old we thought it might be well for them to wait and be baptized when received to the church, but when they saw so many of their younger brothers and sisters baptized they too came forward and presented themselves for consecration. Do you wonder that we were glad for that day's service?"

Mr. Fowle gives an interesting account of the examination, on the next day, of the school taught with great skill and enthusiasm by a native young man. In this school are eight or nine poor village boys, who bring and cook their own food and sleep in the schoolroom.

Of other out-stations visited Mr. Fowle cannot speak so hopefully, although there are some cheering incidents recorded of each place. Of one of them, Dendil, Mr. Fowle writes that it is showing signs of new life.

"We cut off our assistance in April, and instead of complaining or sulking they have set to work 'to paddle their own canoe.' Two shops in the empty cellar of the chapel will bring in a little income, and I hope they will keep along in some shape. The cordiality of the Gregorians here was remarkable. Bodvelli Krikor preached in their church at the evening service, and I in the morning. After breakfast the Protestent chapel was crowded and they listened very attentively to the sermon. If only a strong, spiritually-minded man could be put in there *now*, to strike while the iron is hot! For almost twenty years I have known that place, but have never seen the tenth part of the hopefulness that there is to-day. It cannot be that the Lord is opening these doors to mock us; but without men or money how can we enter in and occupy?"

A MOUNTAIN VILLAGE.

Mr. Riggs, of Marsovan, reports a visit at two out-stations, Herek and Azabaghy, to reach which he passed through Tokat. At this latter town the Imperial Commission was taking evidence in relation to the recent massacre, and the Christian population was much excited, while the government forces were watchful and alert. Large squads of cavalry patrolled the streets day and night, but Mr. Riggs reports that both he and Miss Gage were treated with marked politeness. Of the mountain village of Azabaghy, which is twelve miles southwest of Herek, Mr. Riggs writes that the people are as wild as the hills on which they have grown up. He says: —

"Our Azabaghy friends are a colony from the similar and not far distant mountain region of Kapoo-Kaya. They had had a hard struggle of it with poverty and violent neighbors, but a couple of years ago they had reached a position of reasonable prosperity. By alternate methods of boldness and cajoling, they had established a sort of *modus vivendi* with their Circassian neighbors, and got off with a tolerable minimum of arbitrary oppression. But the public events of the last two years have let loose the diabolical in these neighbors, and the poor Christians have been thrice robbed of all the little they had. The farce of restoration of the stolen property has been gone through with once or twice, but it is hard to hold back the tiger after once he has tasted blood. Very touching were their simple stories of fleeing to the woods to save their lives, with the feeble ones on their backs, and with almost nothing to defend them from the exposures of nights on the mountain or from hunger, and then of finally going in a body right into the village of their tormentors to throw themselves on their Oriental ideas of hospitality. The local governor of Herek has done what he could to secure these poor terrorized people from further spoliation, but organized government is feeble in such a region. They have now as a special watchman and guard a man from the very village that has persecuted them. They have perfect confidence in his faithfulness, and he has won the enmity of his own people by espousing the cause of the persecuted. We comforted their hearts with about $200 of relief money, but this is scarcely more than a drop in the bucket as compared with their actual needs. As we could stay with them only about twenty-four hours, and as the men were mostly in their grain fields during the daylight, we could only hold a single service with them in the evening. About half an hour after sunset the bar of iron which serves them as a gong rung out its summons over the silent village, and half an hour later we struggled through the rain, picking our steps through the deep mud, and conducted by great blazing pine knots, to the picturesque little chapel under the huge pine tree, to find the chapel well filled with earnest people, eager for a hand-shake and a word of cheer. The service was short and simple, and they scattered again to their comfortless homes, cheered, however, by brave hearts and by big blazing fires on their broad hearths."

Of this visit Miss Gage writes: —

"The service Mr. Riggs held in the log meeting-house, with its one light on the pulpit table, and the dusky faces and ragged clothes of the 100 men and women, grouped like weird phantoms in the darkness, was the strangest one I ever attended. We had some doubts whether the people in this troubled district would not be afraid to welcome us in these uncertain times, but the tears in their eyes and grasp of their hands, if they had said no words of welcome, would have paid us for the effort we made to get to them."

Eastern Turkey Mission.

REVIVAL AT CHOONKOOSH.

THE remarkable spiritual work at Diarbekir, of which some account was given in our last number, continued until Mr. Browne and Miss Bush left that they might visit some other place between Diarbekir and Harpoot. In a familiar letter from Mr. Browne, begun some days after their arrival at Choonkoosh, he reports a remarkable revival at that place. Under date of May 13 he says: —

"This morning's meeting was the largest and best hitherto. I rise at 4 A.M. and start the meeting, if not going already, at 4.45. We have half an hour of prayer, fifteen minutes of singing, and give the rest of the time to Scripture exposition more than to talk. Usually the subject in the morning is from the Old Testament, and in the evening from the New Testament. The evening meeting from five to six has not so much prayer and perhaps more talk, though not so much as they wish. But I keep myself within flexible but comparatively brief limits. Every day the interest and spirit deepen. They begin to come for personal conversation and confession without the least encouragement or invitation from me. I am not speaking at all to the unconverted, but they are moved all the same. I fear we must extend our stay or intensely disappoint the whole community.

"Gregorians attend every service, though the meeting place is on the roof, partly covered by rugs and bits of carpets. Many take off their outer garments and sit on them in the sun and on the hard roof! Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heartful. The early dawn, the cool, pure, delicious air, earnest, hearty singing, deeply felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder, — well, it all affects me deeply. Many say, 'Surely the Lord is in this place,' and my heart says, 'Yea, verily.'

"I am deeply impressed with the rare opening here for a faithful worker, but where is such to be found? There is literally no limit to the children here. They throng us, they swarm till each seems a twin, at least. Oh, the pity! the pity! The one chapel and schools and parsonage were burned, though doubtless in time this also will appear to have been of the goodness of the Lord. We are starting a girls' school with the feeblest of teachers and wretchedest of rooms, with fifty or more girls, and we could have 100 just as easily. My soul cries out against all these limitations, yet the work goes on. Our morning prayer-meeting has so increased I am afraid every meeting that either the roof will come down and we fall twenty feet, or that some may be pushed over the edge and go down thirty or thirty-five feet on the sharp rocks below. But I manage to maintain composure. The roof above and surrounding ours is now fringed thickly with listeners."

Two days later, May 15, Mr. Browne writes: —

"Towards sunset last evening the clouds gathered and about the hour of meeting (6 P.M.) it rained powerfully. What did I do for the meeting on the roof? Up to the very minute of opening the meeting it just poured. When I reached the roof a dripping, steaming crowd simply packed our little schoolroom. The Gregorians also came, and so 'our brethren courteously rose and gave them their nice places while they contented themselves by standing in the rain, literally taking the drippings of the sanctuary. I never saw more real and unselfish Christian courtesy. This morning the roofs swarmed, the Spirit was present, and there were fifteen prayers before I spoke, some wholly new voices in prayer. A precious meeting! How they pleaded for us to stay, but we cannot. Think of it, not a man to step in and gather this great white harvest of souls for Christ and heaven!"

A BUSY SUNDAY.

Of the Sabbath, May 16, Mr. Browne says: —

"Such an exhausting day I have seldom experienced. I rose before 4 A.M. and started for our meeting place (not *house*) at 4.30; found a fine audience, and at once our morning hymns echoed far over the valley and came back to us from the opposite cliffs, as if God was instantly answering. The crowd increased to the very last. Then came the ordination of deacons, lasting nearly another hour. But before the Communion came the performance of a most necessary but painful duty. This people, at the edge of the sword and in mortal terror, accepted Islamism. Though they said the Turks knew it was only a formal thing, yet I did not regard it as such, and am sure the Master did not. So I disbanded the church and received the most of the surviving members once more 'on confession.' It was most affecting, and I think it made on all a lasting impression. Then came Communion. The whole service, or continuous service, lasted over three hours. I returned quite exhausted to my breakfast. At 12 M. came the resuscitated young men's meeting. Here the presence of the Spirit was very evident. All through the week I had been careful not to address the impenitent. Saturday A.M. the young men's meeting was thronged, and when I could not but invite any who were sincere inquirers to remain after the meeting was dismissed, to my amazement fully one half remained. When I asked those who were willing to give themselves to Christ publicly and in prayer, to stand and pray — lo! thirty-three stood and prayed vocally, one by one, and some with deep emotion. This meeting also lasted over three hours. No wonder this nearly exhausted the little vitality I had remaining from the morning three hours' meeting! I threw myself down on the carpet after locking the door, and slept — slept right on."

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Madura Mission.

THE NATIVE AGENTS.

THE Sixty-second Annual Report of our Madura Mission, covering the year 1896, has recently been received, and is of unusual value. One of the most interesting chapters relates to what the mission calls "our coworkers," consisting of 23 pastors, 123 catechists, 286 teachers, 67 Bible-women, 16 evangelists, and 19 medical agents. The catechists are sixteen less than last year, and the teachers eighteen less. This loss has resulted largely from lack of funds. Of the effect of the reductions upon these native agents Dr. Jones says: —

"I have observed that the reductions in our appropriations have affected the spirit and dampened the ardor of our best and most loyal men. They cheerfully offered to relinquish one month's salary during the year, as they did before, in view of the reductions imposed upon us by the home society. But such self-denial on the part of men, who already received only the merest pittance, was not an unmixed blessing, for the suffering which it would necessarily bring upon them and their families led them in their quiet moments to reflect upon the growing apathy of our home churches and the continued financial embarrassment of the mission, and thus to feel that after all their efforts were not supported, and that they were engaged in a losing cause."

The Bible-women are spoken of as hard-working, faithful, prayerful, and devoted. "Many of them spend seven hours per day during five days of the week in house-to-house visitation, and then volunteer to work on Sunday in addition. One cannot read about their enthusiasm in their work without being thrilled through and through."

Miss Swift writes as follows of the work of the Bible-women under her care: —

"This year it has become painfully evident, through the serious illness of some of the Bible-women, that they have been attempting more than they were physically equal to, and I have felt impelled to reduce their work by cutting off a number of the more unsatisfactory pupils. I am happy to say that a good proportion of my workers not only do what may be reasonably expected of them, but undertake much volunteer work, and are instant in season and out of season. Some of them are women of prayer. One of them is in feeble health, and whenever unable to sleep, rises to read her Bible and pray, and, for pure love of talking to her Lord, thinks nothing of spending an hour upon her knees. Another is overwhelmed with longing to see the salvation of the Lord among the people, and prays continuously with the deepest earnestness."

In reference to the catechists and teachers the Report gives the following testimony: —

"Of these workers we have, as at home, both the good and the indifferent. Some of them try us exceedingly, others are a great comfort. Let us take two illustrative cases. One is an old man and old-fashioned, but with a face beaming with good will and a spirit of helpfulness. His congregation, almost nothing at the beginning, is now large and thoroughly drilled in Christian truth and in the lessons prescribed by the mission for all our village congregations. So faithful is he in instructing his people that the missionary takes great comfort in visiting them and in hearing them recite the Bible and Bible stories. The two preceding missionaries took the same comfort in visiting that congregation. The other example is that of a catechist who is thoroughly trustworthy, who conscientiously performs his duty, so far as he knows it, who will go with his family wherever he is sent without a murmur, who came home on one occasion to find his child dangerously ill, and friends full of anxiety and fear. He dropped upon his knees by the sick child and poured out his full heart in such a trusting, reverent prayer that it stilled all anxious fears and comforted even the missionary who was present.

"This same man was observed day after day sitting by the side of a most bigoted Hindu, explaining the Bible, talking in low, earnest tones, and pressing the truth upon his conscience. By and by, after months of this personal work, the man was won to Christ. The testimony now is that the tender prayers and upright life of the catechist did quite as much as his words in saving that man. Such workers we love. We thank God for them and pray that he will send us more like them.

"Our workers often lead a very lonely life in the villages. Sometimes they are so far above their congregations in education and social standing that their people look upon them as of another nation and out of touch with them. A man may be kind, faithful, and true, and yet a barrier is there which makes it hard for preacher and people. Besides this, if he is a spiritual man, there is no sympathy between him and the surrounding Hindus. 'His conversation is in heaven,' while 'they are of the earth earthy.' Hence to prevent his being discouraged, we visit him and his people as often as we can, and try to stay up his hands. Besides this, each missionary has a meeting every month with all his agents, when they receive wages, recite lessons, give reports of work, study God's Word together, and pray together. More general meetings are held in March at three central points in the mission, and in September all the agents of the mission come together in Madura."

Foochow Mission.

GROWTH AT SHAO-WU.

Mr. Gardner writes from Shao-wu of the imperative need of reinforcements from America, if the growing work is to be cared for in any adequate way. New out-stations and hundreds of inquirers, together with the care of a theological class, make demands which cannot be met by the force now in the field. Of the promising openings Mr. Gardner writes:

"Three new out-stations were opened last year, and thus far this year we have opened three more new ones. Those opened last year were Ku San, Na Keu, and Uong Tai. Last month I made a trip to Uong Tai, which is over 100 miles away, and our most distant out-station, visiting Iang Keu, Sin Keu Tsai, and Na Keu on the way. At Uong Tai I baptized seven men. Having no preacher to put there, Mr. Uang, a native Christian of the place, holding a military officer's rank, is leading the meetings. The chapel was crowded at service. There are a large number of inquirers. At Iang Keu work is progressing and they are preparing ground to build their new chapel. At Sin Keu Tsai land has been donated for a chapel, the deed already given over, and a sum has been raised to build. At Na Keu, a new out-station, they have rented an ancestral hall, and raised about $80 to repair it, and will use it for a chapel. It makes a commodious auditorium, and a place has been fitted up in one end as 'prophets' chamber,' for us missionaries when visiting that place.

"It was very rainy weather and traveling was difficult. Part of the way was made by boat. Some of the time no conveyance could be obtained, and I had to walk in a pouring rain. Bedding got wet, and at night had to make a fire, and dry my bedding before going to sleep. At Iang Keu we obtained a boat, but after going a mile or two the boat stopped, being unable to move on because of high water. I had my cook and a theological student carry my bedding, some food and clothes, and leaving boat again I started out in the rain to continue my journey, and finally reached home very weary, having been gone two weeks.

"Near Iang Keu there has been a new out-station opened, at a place called San Sien Kang. I wrote in a former letter of the conversion of a Buddhist priest, and his giving subsequently a house for a chapel. It occurred at this place. The priest has since died, but a growing interest is springing up in that locality. Some thirty or forty gather there now every Sabbath for worship. At this place I baptized two.

"Another out-station has been opened at Sai Ki Kien, about seven miles from East Gate. For several years I have had it on my heart to open a chapel inside the city, but have not been able to accomplish it until this year. A shop has been rented, fixed over for our purpose, and last Sabbath we held the opening service. Two or three hundred were present. I preached from Romans x, on 'The Way of Righteousness,' and never had a more attentive audience among strangers, as the greater part of those present were not Christians. In the other out-stations there is a marked advance, hundreds of inquirers being reported.

"Here at East Gate we have been making preparation to enlarge the chapel. But on further consideration it was felt best to rebuild entirely, using brick. The natives, in consideration of this, have doubled their subscriptions. The frame of the present wooden chapel we will raft down the river to Sin Keu Tsai, where it can be used in the erection of a new chapel.

"In the theological school the class of '97, numbering two, has gone out, each man to an out-station as preacher. Six new men have been received to the school, making twelve now under instruction. One of these students obtained a degree at the recent literary examinations. The two men just through were first degree graduates, and four of those now in the school hold first degrees, while two more are military first degree graduates. Most of the other men are superior scholars, only one or two being men of lesser ability and attainments. On the Sabbath the men all do practical work in preaching."

Shansi Mission.

THE LIMAN HOSPITAL. — A SERMON TO THE PATIENTS.

Dr. Hall writes of the promising work of the hospital at Liman and of the great need of further financial support. A year ago worship was conducted in the little chapel, having for a congregation the five in-patients and the five or six other persons, but on the day he wrote, April 25, 105 were present. A number of those who came were persons who had heretofore been in the hospital, several of them walking five miles. When asked if they came for medicine, they replied, "No, we came to worship." When further questioned, "Do you return at once?" they answered, "We came to stay for the afternoon service." Many brought friends with them, and all listened thoughtfully to the Word. Nineteen persons have recently asked to be received on probation, while many hundreds have heard the gospel story. During the month of April last the total number of patients prescribed for was 669, a number exceeding those treated during the whole of the year 1895.

As a result of this growth the accommodations of the hospital are quite insufficient. At the time Dr. Hall was writing, he says that "nearly twenty patients were sleeping on the floor, while four women were sleeping on a door, in the largest room of the woman's court. Patients come from day to day watching for some one to leave so that they can enter." Dr. Hall reports a number of interesting individual cases, and calls most earnestly for seventy dollars to build three additional rooms, and twenty-five dollars for the purchase of "felts," to cover the *k'angs* on which the patients sleep. The cost of this work has already exceeded the appropriations made, and Dr. Hall is, for the present, meeting the extra cost out of his own purse, a process which cannot be continued. He exclaims, "Oh, the opportunity there is to speak in His Name! The people are ready and waiting to be taught."

In his account of the hospital Dr. Hall gives a report of a sermon preached to the patients on Sunday, April 25, by the native evangelist, Liu Cheng Lung, of which he says, "It has seldom been my privilege to listen to a more eloquent address in any language." We have not room for the full abstract of the sermon, but give a few sentences from its conclusion. The reference to the turning of their bodies refers to a change made that day in the seating of the chapel, so that the audience faced another way. Mr. Liu said: —

"Of all the countries of earth China is the last to accept the Light. But China cannot resist much longer. The day is coming, and now is, when men will be honored here in China for accepting Jesus. To bring it home to you, the people of all these surrounding villages are becoming more interested in the doctrine month by month. Not one of you came to this hospital to hear the doctrine of Jesus Christ. You came to be healed of your body diseases. You come here thinking of little else than that the foreign doctor can treat your disease better than your own doctors. When you first enter this hospital you are told that the first object of this institution is to tell you of Christ, of sin, and redemption from sin through his death. This is our aim. You remain with us twenty days, or one month, or more, and as you hear and understand more of the doctrines, you must confess that you have nothing to compare with its plan of love and redemption and eternal life! You must be convinced if you give heed; — you must turn from the dark, desolate sea of idolatry to the firm land of peace and happiness which may be yours by leaning on Jesus' promises. And when your lives are turned toward Jesus and heaven, the sufferings of this body of flesh are forgotten in the contemplation of the life of the soul. As you have this day turned your bodies and your faces, so may you turn your lives and souls from darkness to light, — from worshiping images of mud and wood and straw and stone to the worship of the one true God — to Jesus Christ. And when you have taken him as your example you will do as he has done to you."

Zulu Mission.

THE WONDERFUL REVIVAL.

ALL the letters from Natal dwell upon the remarkable spiritual awakening with which this mission has been blessed. Writing from Amanzimtote, April 30, Mr. Bunker says: —

"The revival has swept through our school with great power. The 180 girls in the Inanda Seminary have been shaken like leaves in a tempest. The same is true among the sixty girls at Umzumbe. The record of their experiences would fill volumes and would read like the first chapters of the book of Acts. The boys in Amanzimtote Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confessions. The teachers stood amazed at seeing the work which they had struggled hard to accomplish done so easily and so thoroughly by the Spirit's power."

Mr. Bunker speaks of the reconciliations which have taken place in the Inanda church, so that now the people seem welded together in brotherly love and service. At Imfume, a place some fifteen miles south of Amanzimtote, where for a time two leading church members opposed the revival, the Spirit of God wrought mightily, leading to confession of sin and deep repentance. Of one meeting, held on an evening, Mr. Bunker writes: —

"It was given up as usual to confession and prayer. Here I saw the real work that has been going on among the people. I expected extravagance and excitement, as would be natural among such simple and emotional people. Their natural habit of mind is boisterous. But I was deeply touched by the spirit of good order as well as by the deep heart searchings and confessions which I heard. There was one dear little woman, Samson's wife, who rose again and again to confess sins that were called to her mind; and oh! what contrition there was that she should have so sinned against her Lord. It seemed as though she was struggling desperately to get her heart cleared of sin to its utmost depth. Many others spoke, all with deep sorrow for their sins, with downcast faces and voices often breaking with emotion."

Several individual cases are mentioned by Mr. Bunker indicating the depth and genuineness of the work in the hearts of the people. Of the services on another day he writes: —

"In the afternoon I spoke of Zacchæus' example of restitution and urged the people to show their sincerity in a similar manner. We planned to close the meeting and have none that evening. I asked a few to lead in prayer at the close, but before we knew it we were in the midst of confessions which could not be stopped for several hours. It was dreadful to hear them. Sins of many years' standing were confessed with as vivid conviction and as deep contrition as those recently committed. I retired from the meeting about eight o'clock, but I had no more than reached the house when I heard loud crying in the church. I went down and found them all on their knees crying and praying. After hearing their confessions I was prepared for anything. My notions of religious propriety were revised, and I did not wonder that they cried out in agonizing prayer. It is all right to be good-mannered under ordinary circumstances, but when great fear or sorrow comes we must allow for exceptional actions. I do not believe that the calm propriety of this world will play much of a part when God deals with sin on the judgment day. To the ears their commotion seemed Babel repeated, but as I listened I could hear one great harmonious cry to God for forgiveness — '*Jesu Christu, si tetelela*,' Jesus Christ, forgive us. How sweet it seemed as I listened! this cry for forgiveness which we have so longed to hear. Soon the teacher and others began to sing. It seemed at first like a bird trying to make its voice heard in the midst of a tempest. But gradually the whole tempest of sound joined with one voice in one grand song prayer to God. The transformation was wonderful. After singing a few hymns they arose from their knees and quietly went to their homes."

AN INDESCRIBABLE SCENE.

"Saturday I spent in organizing the church and an inquirers' class for Bible study and Christian work. In the evening we had another wonderful meeting. I spoke of the danger to those who, in such times of quickening, hardened their hearts against the Spirit's influence. There were some men who had pretended to confess their sins, naming a few little things, while their lives were filled with great sins which they were refusing to make right. After I had spoken, I held the meeting open for those who had confessions to make. For an hour I witnessed such scenes as I had never before seen. About fifty confessed sin, rising in quick succession. A husband confessed terrible wrong done to his wife and asked her to forgive him, which she did, acknowledging how she had hated him. A wife told how she had intended to kill herself and her children because her husband had whipped her. Some called out of the church those whom they had wronged and settled their troubles. Church members confessed to using witch medicines and to drunkenness. Many acknowledged theft. Both men and women confessed to the vilest habits and customs. All spoke in deep sorrow for the evil done, and with the avowed purpose of leaving the old evil ways.

"But the scene is indescribable. I never realized the wonderful nature of God's grace in saving lost men as I did there that night. I finally called for prayer that God would have mercy upon them. Every one in the house sank to his knees and all began praying together in low, subdued tones for pardon and cleansing. Gradually as their emotion deepened their voices rose until the sound of their pleading was like a tornado in the house.

Then it subsided again until one man was praying alone. He pleaded with all his strength for God's mercy to come to them, and finally his voice broke into sobs and all joined with him until the volume of sound was great. A song was then started and quiet was restored. I then called for those who had found forgiveness for sin and had experienced the peace of God in their souls to bear witness. Some splendid testimonies were given. Several boys from the Adams School, who had come over to help us on Sunday, bore testimony to what God had done for them and for the school. On Sunday a large congregation gathered. I preached from the text, Luke 21 : 36, and never had greater power given me for witnessing. I urged upon the church to go out among the heathen people and work for them. The work had been chiefly among the station people up to that time. Last Monday the report came to me that they had done as I suggested, and seventy-four heathen had expressed the purpose to live a Christian life.

"In the entire history of the mission there has been no such awakening among the people. The work of teaching and training which this movement necessitates seems appalling to our depleted band of missionaries. Pray for us, that He who has begun the work may perfect it until the day of Jesus Christ."

THE REVIVAL AT UMZUMBE.

Umzumbe is the southernmost station of the mission and has not been in touch with the movement in other parts of Natal, yet a great blessing has come to the school and church there. Miss Stillson writes under date of April 28: —

"No evangelist has visited this district, and we have seen only two or three white faces for many weeks, and no person has come from outside to help. This has been purely and clearly the work of the Holy Spirit which we have seen. From the beginning of the term there was evident an earnest spirit among a portion of the girls. The Sunday-school lessons in Acts concerning the Pentecost and the following events seemed to deeply impress their hearts. The feeling grew in intensity and spread among them until a crisis seemed reached on Friday, March 19, when that spirit of heart searching and confession that has characterized the movement fell upon the entire school one may say. Very few remained untouched. So great was the burden, so intense the feeling of sin, that it was impossible to go on with school duties, and the day was given up to soul dealing. Then it was that the native teachers and more developed Christian girls proved the value of their careful training in their knowledge of the Bible and the ability to deal with their penitent companions. That whole morning the greater part of the school remained sitting on the ground in the shade of the banana plants, while right and left those who had first gathered from curiosity were stricken with conviction. There was strong crying for mercy, and confessions poured out to pale the cheek of the listener. It was a memorable scene; and there have been many more in the days and weeks following. Some very striking cases I might relate.

"It has been a wonderful work, for which we give all glory and praise to our God. The more earnest of our girls have felt led to visit homes on the station or heathen kraals within reach, and we have thought it right to send them out with prayer, in bands of three or four, usually on Saturdays and Sundays, accompanied by a teacher, and the results in many instances have proved that the Lord does work through them. In some cases quite remarkable fruits have attended the simple telling of the gospel story by these Spirit-filled girls. They know the lives, the special sins, the habits of mind of their people, and can move them as we cannot. Sometimes nearly all their audience, it may be a dozen persons in a hut, or one hundred or more in a chapel, are simply stricken to earth under the sense of sin and wrath of God, and strong men groan and cry out, 'What must we do to be saved?' In one out-station school, where one of our girls, converted two years ago, and now teaching at another place, went to preach, the power of the Spirit fell upon them, and during the Sunday fifty-one persons expressed penitence and desire to be saved.

"All this signifies ripe fields, and it means also a great and extending work of feeding, guiding, instructing these babes in Christ, and we are led to cry out, 'Who is sufficient for these things?' We can only pray the Lord of the harvest to send forth laborers, and no doubt he will as he finds them ready."

THE AMANZIMTOTE SEMINARY.

Mrs. Cowles, of Amanzimtote, in a letter to personal friends, gives many details of the extraordinary work of grace among the boys and young men of the seminary. For a while it seemed as if nothing could be done except to give time and thought to prayer and confession. Mrs. Cowles says: —

"Football and their favorite debating society have given place to the prayer-meeting, and have received no thought since the movement began. Every evening between supper and the seven o'clock study hour there is a voluntary resort to the hillside back of the house, and this recreation hour is spent in calling upon God. As a result of this constant and earnest seeking, many have received a great blessing, their hearts being fairly on fire with love to God. One boy, hugging his Bible to his heart, exclaimed, 'Oh! this is the book for us now! We have had enough of other books. The Bible, only the Bible now.' Twenty-three came to Mr. Cowles at one time and bought out the entire stock of Zulu Bibles then on hand. Heretofore they have been quite content with an English Bible, costing a shilling, which most of them only half understood. The Zulu Bible costs three shillings and sixpence, the equivalent of six or seven days' work."

Mrs. Cowles gives some striking illustrations of the way in which these boys undertake Christian work. On Sunday mornings more than half the school go in little bands all over the hills to take the gospel message to their heathen friends. Some of them start at four o'clock in the morning, returning at 7.30 P.M., walking thirty miles or more. With all that is hopeful in the outlook, the missionaries are quite aware that there are many dangers attending this movement. These youths, now so eager and full of confidence in their new life, are yet very frail, and though willing to endure any hardship at present are not strong to resist such temptations as will come. Mrs. Cowles writes: —

"I cannot tell you how many new and difficult problems this work presents to us. Mr. Cowles has had time of late for little else than to prepare for his meetings. These boys, though some of them are men grown, are but babes in the Christian life. They have given up all for Christ, so far as they know, and are ready to follow his leading anywhere; they are truly converted. Their danger lies in their emotional and imaginative disposition. They measure their religion by their feelings. The work before their teachers is to lead them step by step, to give precept upon precept, to show by lesson upon lesson that serving Christ is being faithful in hoeing and grinding and studying, by telling the truth, and by observing the rules of love and duty. Dear friends, do you catch a glimpse of the responsibility that falls upon those in charge of so great a work? Do you wonder that our hearts quicken at the thought of it?

"Our school was never so full. It is only by close crowding that all of our sixty-eight boys can get room to eat and sleep. All but some six of them have taken a decided stand on the Lord's side."

Notes from the Wide Field.

INDIA.

THE FAMINE. — The reports we receive from India show no mitigation of the sufferings from famine. The relief works are crowded, and many who have superintended the efforts to minister to the sufferers have succumbed to the strain put upon them. A letter from an English missionary, given in the *Harvest Field* for June, says: —

"Our worst time will be when the rains come, I fear, for the damp and cold bring all kinds of sickness to the already weak and sickly people, and many of them are absolutely without any clothing beyond a strip of waistcloth. It was pitiful after the storm on Saturday to see tiny children, almost skeletons, crouching in corners, without a thread to cover them, their bony arms clasped tightly across their chests, whilst the cold, damp wind struck sharply against the poor little shivering forms. I had *one* warm jacket left for them all! I gave it to the worst child I could find, and then fled to escape the pleadings of the others. No one who has not seen it can know a tithe of the awful misery that 'famine' means. Hungry women lose their womanly tenderness even for their own children. I have seen a woman snatch at the food in her starving baby's hand, while the poor mite fought furiously for it."

A CURIOUS SUPERSTITION. — An English Wesleyan missionary gives the following singular illustration of the kinds of superstition which prevail among the people in the village communities. This missionary was about to build a church in the village, and had decided to place it two or three yards back from the street, and yet not in line with the houses on the right and left of it. He returned to his home with no thought of having done anything to disturb the inhabitants, but he says: —

"A few days after my visit I received a deputation of heathen men from the village. They had left their work and come ten miles to see me, and they assured me from the first that they had very important business. I found on inquiry that they represented the householders to the east of the church site and on the side of the street. They objected to our church being built back from the street and out of line with their houses. The extended lines of our walls, they said, would run into their houses and strike them through; and this, they contended, would bring about the most dire results to them all. Their cattle would die, and their children would die, and their own lives would be worth nothing. It would have been bad enough, they argued, had the place been an ordinary dwelling-house, but for the temple of a god, and particularly of a god so strong as ours, to be built in that place, struck terror to their hearts. I gathered from them that they would be especially afraid to lie down at nights lest their prostrate bodies should cross the line of our wall and be instantly destroyed. I gathered further that this danger would only affect the houses to the east of the church and on the same side of the street. Those on the west and on the opposite side of the street would suffer no harm. The men could give me no reason why such danger should attend the building of a house in a particular way, but they clung tenaciously to the statement that it had always been so; and however much we may smile at the superstition, it was manifest that their fear was very real and amounted almost to terror. I tried for a long time to argue them out of it, but fear rarely yields to argument among such people as these, and nothing that I could say seemed to take any effect, until I bethought myself of a small stratagem, which after all seemed innocent."

The missionary told them they would put a wall in front of the church in a line with the houses so as to enclose the ground. This satisfied them at once, but later, when the work was begun, they very much wished that the wall should be put up before the chapel walls were raised, so as to be a protection from the first. So serious were they in their superstition that they spoke of pulling down their houses rather than run the risk of what might happen if the line was not properly observed.

CHINA.

LI HUNG CHANG ON EDUCATION IN CHINA. — We find in the *Japan Mail* of May 15 a remarkable letter addressed by this eminent viceroy to Rev. Gilbert Reid as he was about to leave China for America. It will be remembered that Mr. Reid has been of late specially interested in a movement to reach the higher classes of China by Christian educational institutions, and it is in view of this effort that the viceroy addressed this letter to him. The admissions which are made in regard to the defects of China are so striking that we give the letter entire. The *Japan Mail* significantly remarks that " nothing ever done by Li Hung Chang becomes him better " than the following letter: —

PEKING, CHINA, April 12, 1897.

To Rev. GILBERT REID, Founder of the Missions to the Upper Classes of China, Peking.

Dear Sir, — Having on various occasions gladly shown my interest in the good work recently organized by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China, it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries — perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered: it exists; and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart and has greatly endeared your people to me. If it would interest them to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims and aspirations, you may use for that purpose this letter from Your friend,

(Signed) LI HUNG CHANG, *Senior Guardian of the Heir Apparent, Classical Reader to His Majesty the Emperor, Senior Grand Secretary of State, Minister of the Foreign Office, and Earl of the First Rank.*

AFRICA.

AMONG THE NGONI. — The Ngoni, it will be remembered, are a branch of the Zulu stock who are settled on the highlands west of Lake Nyasa. They fled from their early home, south of the Zambesi, when defeated in war. Livingstone found them in their new settlement, and the missionaries of the Scotch Free Church, who were laboring on Lake Nyasa, came in frequent contact with them. These Ngoni were the bitter enemies of the Atonga, of Bandawé, among whom the Scotch missionaries are laboring, and they were regarded as warlike, vindictive, and inaccessible. But of late years the Free Church missionaries have had much success among these Ngoni, and the last number of the *Free Church Monthly* gives a letter from Dr. Elmslie reporting a remarkable revival. Chiefs and common people have been moved by the gospel message and have made confession of Christ. Dr. Elmslie writes: —

"Side by side with those of royal blood there was found the old, wrinkled, almost unclothed slave, and the case of the widow of the late chief of Ekwendeni, with her son and grandchild, all being received at one time, made one's heart full to overflowing. One old woman — a slave — who was baptized and partook of the Lord's Supper at Ekwendeni on the twenty-eighth of February, was called to the home above on the following Sabbath. As showing what the gospel can do in breaking down caste, she was visited when sick by the chief's widow, herself old and infirm, who walked three miles to see her. In former days it was customary to cast old and worn-out slaves into the bush to die. Such apparently trivial incidents as that referred to are wonderful object lessons to unbelieving natives, and compel them to speak and think of what is now utterly transforming the country. When the poor old woman who died made application for baptism, she said, 'I am old and cannot learn to read like others, but,' striking her breast, 'I know here that I love the Saviour, and he has washed my sins away.'"

Dr. Elmslie reports that of the 130 scholars on the roll, thirty-one were able to read the Zulu New Testament. Of one of the native laborers, Mawelera by name, who has charge of the station at Njuyu, the doctor writes: —

"It is an honor to be associated with him in the same work. Gentle and unassuming, he has won for himself a unique position among his fellow-natives. What charms one most in Mawelera is that he is a thorough native, with no superficial veneer of civilization, which is too often the case with half-educated boys. He is master of many Bantu languages, so much so that in his correspondence very often, rather than take an English word for which there is no equivalent in Ngoni, he will go to Zulu or Kafir to express it."

Of the work of grace which had been progressing at Njuyu, and of the coming of the candidates for admission to the church, Dr. Elmslie writes: —

"We saw as many as we could on Friday night, and on Saturday we were in a state of siege nearly all day. Fifty-one persons altogether were examined, and out of these forty-four — twenty-two women and twenty-two men — were held by the church as fit for baptism. Most of these have been for years connected with the mission. Some of them received their first instruction in school, some are the wives of teachers, and have been taught by their husbands. One old widow is the mother of a teacher. Another woman is the mother of one of the late Dr. Steele's personal boys, a boy who is now being educated at the Livingstonia Institution. The father, in this case, is still a heathen. One young man, a rescued slave, was long ago the servant of the late Mr. James Sutherland. Some are husbands of heathen wives, and others wives of heathen husbands, and in not a few cases both the husband and wife were admitted. Some of them in their answers to the questions put to them showed a wonderful knowledge of divine things. Others again were, according to our ideas of knowledge, very ignorant; but they all knew that Jesus Christ died to save them, and are trusting in him to break the power of sin in their hearts."

A King's Letter. — West of the Kingdom of Uganda, on Lake Victoria, is the Kingdom of Toro, whose king has become a Christian, and who seems to be imbued with the spirit of the gospel. The last mail from Central Africa brings a letter from this king of Toro, asking for prayer and for help. It is a striking letter and we give it entire. It was dictated by the king, in his own words, and the translation is said to be literal: —

"BETERIEMU, TORO, February 1, 1897.

"*To my dear Friends, the Elders of the Church in Europe*, — I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudu (David) Kasagama, King of Toro. The reason why I commence to tell you that, is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for him; therefore I write to you, my brethren, to beseech you to remember me and to pray for me every day, all the days. I praise my Lord very much indeed for the words of the gospels he brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words.

"I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for him only, that all my people may understand that Christ Jesus, he is the Saviour of all countries, and that he is the King of all kings. Therefore, sirs, I tell you that I have built a very large church in my capital, and we call it 'the Church of St. John.' Also, that very many people come every day into the church to learn the 'Words of Life,' perhaps 150; also on Sunday they are very many who come to worship God our Father in his holy church and to praise him. I also tell you that in the gardens here we have built six churches. The people of this place have very great hunger indeed for the 'Bread of Life'; many die every day while still in their sins, because they do not hear the gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity on the people in great darkness; they do not know where they are going. Also, I want to tell you that there are very many heathen nations close to my country — Abakonjo, Abamha, Abahoko, Abasongola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also, I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now good-by, my dear friends. God be with you in all your decisions! I am your friend who loves you in Jesus,

DAUDI KASAGAMA."

Miscellany.

BIBLIOGRAPHICAL.

Strategic Points in the World's Conquest: The Universities and Colleges as related to the progress of Christianity. By John R. Mott; with map of his journey. New York, Chicago, and Toronto: F. H. Revell Co. Price, $1.

Our readers are not uninformed as to the journey Mr. Mott has made around the world, or of the reports which he has sent in reference to his work in Eastern lands. We have given at length in our pages accounts of the meetings he has held in connection with the students of China and Japan, and our last number contained the summary of his report of the tour. But the volume whose title is given above contains Mr. Mott's full reports, and we are sure that the intelligent friends of missions will be glad to secure these records of his visits in Syria, Palestine, India, and Ceylon, China, Japan, and Australia. Mr. Mott is a clear and vigorous writer, and he is engaged in a hopeful movement for the evangelization of the world. Profoundly impressed with the belief that the higher institutions of learning in all nations are the strategic points to be occupied for Christ, he presents a most effective plea for the strengthening of these institutions in lands to which the gospel is to be carried by the Church of Christ. We trust that the publication of this volume will give a new impulse to educational missions the world over.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the *Morning Star*, now beginning her annual voyage to Micronesia, that she may be kept in safety and made serviceable for the bringing in the kingdom of God in the island world.

For the treasury of the Board: That during the few remaining weeks of the financial year its needs may be met by the willing offerings of churches and individuals, so that the hearts of our missionaries shall be cheered, and that urgent calls for aid may be responded to.

ARRIVALS ABROAD.

May 1. At Tientsin, Rev. Horace T. Pitkin and wife, to reinforce the North China Mission.

DEPARTURES.

June 26. Rev. Wiliam W. Wallace and wife, under appointment to the Madura Mission. Mr. Wallace was for some years connected with Jaffna College in Ceylon.

July 2. From San Francisco, Miss Jennie Olin, under appointment to the Micronesian Mission, to be stationed at Ruk; also Miss Beulah Logan, to be associated for a time with her mother at Ruk.

The *Morning Star* sailed from San Francisco for Micronesia on July 2.

July 10. From New York, Rev. Wesley M. Stover and Mrs. Marion M. Webster, returning to the West African Mission. Mrs. Stover remains for a longer time in the United States.

ARRIVALS IN THE UNITED STATES.

June 16. At New York, Rev. Willis C. Dewey, D.D., and wife, of Mardin, Eastern Turkey.

June 18. At New York, Rev. Henry S. Barnum and wife, of the Western Turkey Mission.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897: —

August. The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Donations Received in June.

MAINE.

Andover, Friend,	10 00	
Bath, Winter-st. Cong. ch.	157 58	
Bridgton, 1st Cong. ch.	15 64	
Cumberland Centre, A friend,	2 00	
Kennebunkport, Mrs. Horace Smith,	10 00	
Oakland, Mr. and Mrs. Lyman K. Lee,	10 00	
Sidney, Phebe W. Sawtelle,	5 00	
Togus, James Garvin,	5 00	
Warren, 2d Cong. ch.	8 50	
Wells Beach, 2d Cong. ch.	5 00	
Woodfords, Katharine P. Johnson,	1 00	
Yarmouth, 1st Parish Church,	50 00	279 72

NEW HAMPSHIRE.

Brookline, Cong. ch.	7 00	
East Alstead, Cong. ch.	1 63	
East Jaffrey, Cong. ch.	14 32	
East Westmoreland, Friends,	3 00	
Exeter, 1st Cong. ch.	182 20	
Hampton, Cong. ch.	8 20	
Keene, 2d Cong. ch.	28 62	
Lancaster, Collected by Paul A. Benton,	1 00	
Lisbon, Mrs. A. B. Taft,	10 00	
Meriden, Cong. ch.	18 18	
Pelham, Cong. ch.	60 00	
Pembroke, 1st Cong. ch.	15 69	
Rochester, Henry M. Plumer, 25; Mrs. Martha W. Horr, 5,	30 00	379 84
Legacies. — Nashua, Edward Spalding, by Samuel S. Spalding and George F. Andrews, Ex'r,		5,000 00
		5,379 84

VERMONT.

Berlin, Mrs. J. E. Perrin,	5 00	
Brattleboro, Centre Cong. ch., m. c.	22 00	
Burlington, 1st Cong. ch.	108 00	
Dummerston, Cong. ch.	29 00	
Hartford, Cong. ch. (of which 100 from J. G. S.)	115 00	
New Haven, A friend,	100 00	
Norwich, Rev. W. R. Nichols,	10 00	
Rochester, Cong. ch.	32 91	

South Royalton, Cong. Sab. sch., for catechist, Madura,	10 00	
St. Johnsbury, North Cong. ch., 226; Rev. C. F. Morse, 25,	251 00	
Vergennes, Cong. ch.	10 00	
West Brattleboro, Cong. ch.	29 44	
West Hartford, Cong. ch.	7 94	
Westminster, Cong. ch.	10 00	740 29

MASSACHUSETTS.

Abington, 1st Cong. ch.	9 00	
Andover, Free Christian Church, 83.35; South Cong. ch., 73.50,	156 85	
Auburndale, Rev. George M. Adams, 20; Friend, 10,	30 00	
Bedford, Cong ch.	20 00	
Blandford, 1st Cong. ch.	28 60	
Boston, Allston, Cong. ch., 400; Village ch. (Dorchester), 82.49; Roslindale Cong. ch. (for work in India), 30.64; Hope Chapel, for native preachers, India, 25; Park-st. ch., 10; Y. P. S. C. E. of do., toward salary Rev. James Smith, 100; Y. P. S. C. E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 100; Y. P. S. C. E. of Boylston ch., toward support of missionary in Foochow, 50; Central ch., 23.11,	821 24	
Brockton, Porter Cong ch., to const. Charles P. Holland, H. M.	137 75	
Brookline, Harvard Cong. ch. (of which 25 Thank-offering, from Mr. and Mrs. H. E. Abbott),	1,113 85	
Cambridgeport, Prospect-st. Cong. ch., A friend,	10 00	
Clinton, C. L. Swan,	50 00	
Concord, Trinitarian Cong. ch.	13 25	
Dalton, 1st Cong. ch., to const. Mrs. Grove W. Converse and Frank L. Packard, H. M.	200 00	
Danvers, Maple-st. Cong. ch., to const. Grace F. Perry, Mrs. J. F. Porter, and Lewis B. Abbott, H. M.	303 18	
Dunstable, Cong. ch., to const. William P. Proctor, H. M.	50 00	
Falmouth, 1st Cong. ch., to const. Rev. Charles H. Washburn, H. M.	55 00	
Granby, Cong. ch., Wm. A. Smith,	5 00	
Greenfield, 2d Cong. ch.	29 86	
Hamilton, Cong. ch., for work in Turkey, in memory of Rev. Egbert Smythe Ellis,	27 00	
Hatfield, Cong. ch.	47 00	
Haverhill, Riverside Cong. ch., 5.12; 4th Cong. ch., 3.48,	8 60	
Holyoke, 2d Cong. ch., Ladies' Prayer Circle,	14 00	
Leominster, Orth. Cong. ch.	103 32	
Lexington, Hancock Cong. ch.	92 36	
Leverett, 1st Cong. ch.	8 85	
Methuen, 1st Parish ch.	159 05	
Millbury, 1st Cong. ch.	30 90	
Miller's Falls, 1st Cong. ch.	4 00	
Montague, Cong. ch.	20 00	
Newton, A friend for missionary in Turkey,	7 00	
Newton Centre, 1st Cong. ch.	169 54	
North Billerica, Mrs. Elvira R. Gould,	12 00	
North Brookfield, 1st Cong. ch.	18 24	
Petersham, Cong. ch.	15 00	
Pittsfield, 1st Cong. ch.	145 94	
Prescott, Carrie M. Houghton,	1 00	
Randolph, 1st Cong. ch.	109 58	
Reading, Cong. ch.	10 00	
Revere, 1st Cong. ch.	17 20	
Salem, Tabernacle ch.	59 39	
Sharon, Cong. ch.	20 62	
Sheffield, Cong. ch.	7 00	
Sherborn, Pilgrim Cong. ch.	25 00	
South Braintree, Cong. ch.	18 00	
South Framingham, Grace Cong. ch.	10 00	
South Hadley, 1st Cong. ch., 18; "L.," Mt. Holyoke College, 150,	168 00	
South Lincoln, Friends, in memory of James H. Farrar,	50 00	
Springfield, South Cong. ch.	60 00	
Stoneham, Cong. ch.	40 50	
Sunderland, Cong. Sab. sch.	25 00	
Three Rivers, Union Cong. ch.	25 32	
Wakefield, Cong. ch. (of which 6.49 special collection),	45 47	
Waltham, Trinity Cong. ch.	20 00	
Wellesley Hills, Cong. ch.	26 00	
Westfield, 2d Cong. ch.	64 88	
West Springfield, Park-st. Cong. ch.	37 11	
Winchendon, North Cong. ch. (of which 23.86 m. c.), to const. R. D. Crain, H. M.	178 19	
Winchester, 1st Cong. ch. (of which 6, m. c.),	9 00	
Woburn, North Cong. ch.	5 00	
Worcester, Plymouth Cong. ch., 55.91; Y. P. S. C. E. of Hope Cong. ch., for native helper, Foochow, 12; Union Cong. ch., Extra-cent-a-day Band, 7.63,	75 54	
Wrentham, 1st Cong. ch.	26 00	
———, A friend,	15 00	
———, "Lee friends,"	10 00	5,075 18

Legacies.—Douglass, Caroline Clark Southworth, by W. H. Emerson, Adm'r,	100 00	
Milford, John S. Tucker, by Geo. A. Turner, Ex'r,	317 32	
Springfield, Mary C. Merriam, by Homer Merriam, Ex'r,	1,000 00	1,417 32
		6,492 50

RHODE ISLAND.

Peace Dale, Cong. ch.		56 01
Legacies.—Pawtucket, Hugh McCrum, add'l,	288 75	
Providence, Mrs. Pallas S. Wheeler, by John W. Danielson and Henry R. Davis, Ex'rs,	2,000 00	2,288 75
		2,344 76

CONNECTICUT.

Colchester, Cong. ch. and Sab. sch.	23 79	
Danbury, 1st Cong. ch., Julia Hatch, for work in Armenia,	10 00	
Durham, Cong. ch.	18 13	
East Haven, Cong. ch.	28 25	
East Windsor, 1st Cong. ch.	25 00	
Falls Village, Cong. ch.	3 20	
Granby, South Cong. ch. (of which 30 from lady for support of native preacher),	39 65	
Haddam, 1st Cong. ch.	23 00	
Hartford, Students' Assoc., Theol. Sem., 77.75; S. M. D., 25; Rev. James H. Roberts, 5,	107 75	
Kent, 1st Cong. ch.	10 63	
Lisbon, Cong. ch.	12 20	
Middletown, South Cong. ch.	37 65	
New Britain, Y. P. S. C. E. of South Cong. ch., for salary Mrs. Amy Bridgman Cowles,	271 72	
New Haven, Yale College ch., 376.85; A friend, 15,	391 85	
New London, 1st Church of Christ (of which 24.23, m. c.), 121.74; Y. P. S. C. E. of 2d Cong. ch., for "Forward Movement," 3.50,	125 24	
Simsbury, 1st Church of Christ,	10 53	
South Canaan, Cong. ch.	3 60	
South Windsor, 1st Cong. ch.	29 95	
Thomaston, 1st Cong. ch.	11 47	
Tolland, "Forward Movement," Y. P. S. C. E., toward support Rev. R. A. Hume,	10 00	
Trumbull, Cong. ch., for work in nominally Christian lands,	5.47	
West Haven, 1st Cong. ch.	19 04	
West Winsted, Mr. and Mrs. H. A. Russell,	5 00	
Windsor Locks, Rev. Richard Wright,	1 00	1,224 12
Legacies.—Somers, Eunice C. Shepherd, by Chas. H. Barrows, Ex'r,		16 43
		1,240 55

NEW YORK.

Albany, A friend,	50 00	
Angola, Miss A. H. Ames, for work in Turkey,	5 00	
Aurora, Rev. D. A. Walker,	15 00	
Bangor, Cong. ch.	3 50	
Brooklyn, Clinton-ave. Cong. ch., 918.18; South Cong. ch., 60; New England Cong. ch., to const., with prev. dona., Mrs. Carolina Reoch, H. M., 50; do., Y. P. S. C. E. (of which 40 for Bible-reader, Madura), 50,	1,078 18	
Cambria, Cong. ch.	9 50	
Camden, Cong. ch.	14 00	
Cortland, Cong. ch.	100 00	
Elmira, Pension,	51 00	
Friendship, Mrs. J. S. Renwick, for Armenia,	5 00	
Jamestown, 1st Cong. ch.	24 66	
New York, Broadway Tabernacle Y. P. S. C. E., toward support native preacher, India, 15; D. Willis James, 5,000; Mrs. E. M. Orton, 5; Miss "R. G. S.," 2,	5,022 00	
Oxford, Cong. ch.	28 50	
Sherburne, 1st Cong. ch., to const. Mrs. Maggie C. Buchanan and Mrs. Elnora Platt, H. M.	249 24	
Syracuse, Cong. ch.	4 00	
Utica, Y. P. S. C. E. of Plymouth Cong. ch., for student, Pasumalai College,	5 00	6,664 58
Legacies. — Brooklyn, Mrs. Ellen Thurston, by Duncan Smith, Ex'r,	12 50	
Syracuse, Peter Burns, by F. A. Lyman, Ex'r, 2d instalment,	212 50	225 00
		6,889 58

NEW JERSEY.

East Orange, 1st Presb. ch., for work in Macedonia,		8 00

PENNSYLVANIA.

Gouldtown, George Lewis,	1 30	
Philadelphia, Central Cong. ch.	436 60	437 90

NORTH CAROLINA.

Raleigh, Cong. ch.	6 00	
Southern Pines, 1st Cong. ch., by Anna M. Foster, Chairman Com.	21 08	27 08

FLORIDA.

Melbourne, 1st Cong. ch.		8 92

INDIANA.

Orland, Cong. ch.		14 10

MISSOURI.

Kansas City, 1st Cong. ch.	133 44	
Rockville, Mrs. Addie Haynes,	5 00	
St. Louis, Pilgrim Cong. ch. (of which 25 for "Debt"),	125 00	263 44

OHIO.

Brecksville, 1st Cong. ch.	10 75	
Cincinnati, Columbia Cong. ch.	11 93	
Cleveland, Hough-ave. Cong. ch.	13 63	
Cuyahoga Falls, Cong. ch.	15 50	
Elyria, 1st Cong. ch.	10 00	
Gomer, Cong. ch.	20 00	
Hudson, Cong. ch.	9 00	
Marysville, Cong. ch.	6 85	
Oberlin, Student Volunteer Band of Oberlin College, 8; Dudley Allen, M.D., 100,	108 00	
Painesville, Cong. Sab. sch., 28, and Y. P. S. C. E., 7, for missionaries in India; W. A. and Ida Hillis, 10,	45 00	
Steuben, Cong. ch.	2 00	
Tallmadge, Cong. ch.	37 05	
Toledo, Washington-st. Cong. ch.	3 65	293 36

ILLINOIS.

Aurora, New England Cong. ch.	29 60	
Chicago, 1st Cong. ch., 126.26; Warren-ave. Cong. ch., add'l, 17.25; Church of the Redeemer, 10.60; Grace Cong. ch., with prev. dona., to const. Rev. Thomas A. Moffat, H. M., 7.03; Gross Park, Cong. ch., 3.27; H. M. Lyman, 25; Rev. A. R. Thain, 25,	214 41	
Dundee, Cong. ch.	14 00	
Joy Prairie, Cong. ch.	73 05	
Kewanee, Cong. ch., add'l,	25 00	
Lombard, 1st Cong. ch.	8 00	
Oak Park, 2d Cong. ch., A. N. H.	25 00	
Peoria, Rev. A. A. Stevens,	2 00	
Rockford, 1st Cong. ch.	87 29	
Roseville, Mr. and Mrs. L. C. Axtell,	70 00	
Saunemin, Mrs. Mary E. Knowlton,	1 00	
Stillman Valley, Cong. ch.	17 57	
Wataga, 1st Cong. ch.	6 50	573 42

MICHIGAN.

Big Rock, Cong. ch.	1 00	
Church, A. W. Douglass,	5 00	
Cooper, Cong. ch.	5 60	
Grand Blanc, Cong. ch.	15 00	
Lansing, Pilgrim Cong. ch.	3 00	
Muskegon, Cong. ch.	34 20	
Vienna, Cong. ch.	1 00	
Ypsilanti, Cong. ch.	7 70	72 50
Legacies. — Kalamazoo, Emeline A. House, by James M. Davis, Ex'r,		8,000 00
		8,072 50

WISCONSIN.

Baraboo, Cong. ch.	6 00	
Fontana, Mary D. Reid,	5 00	
Green Bay, Mrs. W. D. Cooke,	1 00	
Hammond, Cong. ch.	5 00	
Hayward, Cong. ch.	16 69	
River Falls, Cong. ch.	20 00	
Wauwatosa, 1st Cong. ch.	25 00	78 69

IOWA.

Arthur, Silver Creek Cong. ch.	18 00	
Burlington, Cong. ch.	60 00	
Pleasant Prairie, Cong. ch.	6 60	
Sioux City, Cong. ch.	70 00	
Steamboat Rock, Cong. ch.	8 95	
Tabor, Cong. ch.	23 21	
Williamsburg, Cong. ch.	12 00	198 76

MINNESOTA.

Lake Park, Cong. ch.	3 50	
Minneapolis, Open Door Cong. ch., 9.42; Como-ave. Cong. ch., 1.71,	11 13	14 63

KANSAS.

Hiawatha, Cong. ch.	18 02	
Onaga, Cong. ch.	6 12	
Overbrook, Cong. ch.	12 85	
Paola, Cong. ch.	16 85	
Ridgway, Cong. ch.	2 57	
Wakefield, Cong. ch.	18 11	74 52

CALIFORNIA.

Fresno, Cong. ch., for work in Armenia and Bulgaria,	3 55	
Lincoln, Cong. ch.	12 00	
Oakland, Pilgrim Cong. ch.	24 00	
Pasadena, 1st Cong. ch.	98 00	
Sacramento, 1st Cong. ch.	58 20	
Santa Ana, 1st Cong. ch., for work in India,	6 00	
Stockton, 1st Cong. ch., 1.35; Rev. J. C. Holbrook, D.D., 5; A friend, for work in India, 5,	11 35	213 10

COLORADO.

Silver Cliff, A. M. Bissell,		1 00

WASHINGTON.

Puyallup, Plymouth Cong. ch.	1 00	
Tacoma, Y. P. S. C. E. of East Cong. ch., toward support Rev. H. D. Goodenough,	5 00	6 00

SOUTH DAKOTA.

Armour, Cong. ch.	5 40	
Carthage, Cong. ch., for missionaries in India,	6 00	
Lake Preston, Cong. ch.	6 00	
Redstone, Cong. Sab. sch., for missionaries in Marathi,	5 00	
Troy, Cong. ch.	1 82	
Vermillion, Cong. ch., add'l,	6 50	30 72

MONTANA.

Great Falls, 1st Cong. ch.		3 00

IDAHO.

Pocatello, "Forward Movement," Y. P. S. C. E., toward support Rev. H. D. Goodenough,		5 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,

Treasurer, 687 71

FOREIGN LANDS AND MISSIONARY STATIONS.

JAPAN. — Kyōtō, Rev. A. W. Stanford,	5 00	
SCOTLAND. — Newport, Y. W. C. A.	4 87	
SOUTH AFRICA. — Adams, Mrs. Laura B. Bridgman, A Thank-offering,	292 20	
WEST CENTRAL AFRICA. — Sakanjimba, Rev. T. W. Woodside (of which 25 for work in Turkey),	50 00	352 07

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions in part,	11,089 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

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From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal,

Treasurer. 4 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Y. P. S. C. E. of Central Cong. ch., for Turkey,	9 11
NEW HAMPSHIRE. — Alstead, An Endeavorer, 1.02; East Alstead, Cong. Sab. sch., 10; Greenville, Y. P. S. C. E., 2.50; Meriden, Y. P. S. C. E. of Kimball Union Academy, for India, 20.77,	34 29
VERMONT. — Charlotte, Y. P. S. C. E.	10 00
MASSACHUSETTS. — Boston, Immanuel Y. P. S. C. E., 13.36; do., Highland Cong. Sab. sch., 9.39; do., Pri. Dept. 2d ch. (Dorchester), 3; Brockton, Porter Cong. Sab. sch., 43.25; Cambridge, Shepard Memorial Sab. sch., 33.14; do., Pilgrim Y. P. S. C. E., 10; East Northfield, Y. W. C. A. Northfield Seminary, 51.73, for school in India, and 25 for educa. boy in India; Leominster, Y. P. S. C. E., 11.08; Littleton, Y. P. S. C. E., 8; New Bedford, Y. P. S. C. E. of North Cong. ch., for India, 4; Orange, Y. P. S. C. E., 5; Salem, Y. P. S. C. E. of South Cong. ch., 25; Springfield, Memorial Sab. sch., D. W. Bemis' Class, 10; Westport, Y. P. S. C. E., for work in Armenia, 16.50,	268 45
RHODE ISLAND. — Providence, Beneficent Cong. Sab. sch.	100 00
CONNECTICUT. — Groton, Y. P. S. C. E., for student, Adams, 30; West Torrington, Y. P. S. C. E., 1.71,	31 71
NEW YORK. — Brooklyn, South Cong. Sab. sch., 25; New York, Forest-ave. Y. P. S. C. E., 15; Sayville, Cong. Sab. sch., 15.30; Sherburne, 1st Cong. Sab. sch., 22.50,	77 80
FLORIDA. — Key West, Cong. Sab. sch., for India,	3 55
TENNESSEE. — Memphis, Y. P. S. C. E. of Strangers' Cong. ch.	8 00
OHIO. — Toledo, Washington-st. Cong. Sab. sch.	9 00
ILLINOIS. — Chicago, Kenwood Cong. Sab. sch., 100; do., South Cong. Sab. sch., 50; do., Grace Y. P. S. C. E., 37.75; do., Union Park Y. P. S. C. E., 20; do., 1st Cong. Y. P. S. C. E., 14.59; Dundee, Cong. Sab. sch., 2; Glen Ellyn, Y. P. S. C. E., 5,	229 34
IOWA. — Sioux City, Cong. Sab. sch.	5 00
KANSAS. — Wakefield, Cong. Sab. sch.	4 00
CALIFORNIA. — Highlands, Cong. Sab. sch.	9 40
	799 65

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — Plainville, Cong. Sab. sch.	10 00
INDIANA. — Spiceland, Ten Endeavorers,	1 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch.	9 21
CALIFORNIA. — San Francisco, Mr. Irvine, for repairs,	1 00
	21 21

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Abingdon, Y. P. S. C. E., for Larkin Fund, 10; Amboy, do., for do., 10; Chicago, Forestville Cong. ch., for do., 5; Decatur, Y. P. S. C. E., for do., 5; Hampton, do., for do., 2; Mattoon, do., for do., 2.50; Odell, do., for do., 12; South Chicago, 1st do., for do., 5; Wheaton, do., for do., 10,	61 50
WISCONSIN. — Eagle River, Y. P. S. C. E., for Olds Fund, 5; Lake Geneva, do., for do., 10,	15 00
IOWA. — Mitchellville, Y. P. S. C. E., for White Fund, 3; Onawa, do., for do., 6.25; Wilton Junction, do., for do., 8,	17 25
KANSAS. — Great Bend, King's Daughters of Cong. ch., for Bates Fund,	6 00
NEBRASKA. — Ogalalla, Y. P. S. C. E., for Bates Fund, 5; Omaha, do. of Hillside Cong. ch., for do., 3; Santee Agency, Y. P. S. C. E., for Albrecht Fund, 13.11,	21 11
SOUTH DAKOTA. — Milbank, Y. P. S. C. E., for Albrecht Fund,	1 65
WYOMING. — Rock Springs, Y. P. S. C. E., for Albrecht Fund,	3 00
	125 51

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Biddeford, Friends, through Mrs. E. W. Staples, for mill, care Mrs. F. W. Bates,	100 00
VERMONT. — Norwich, Friends, for native agency, India, 1.22; Salisbury, Y. P. S. C. E., for evangelist, care Rev. H. C. Hazen, 11,	12 22

MASSACHUSETTS. — Boston, Shawmut ch., Frank Wood, for dispensary work, 25; J. N. Denison, for do., 25; L. M. Child, for Child School, Wai, 25; Miss Richardson, 7, and Miss Tufts, 1, both for native agency, India; Young Ladies' Miss. Circle, Walnut-ave. ch., for Zornitza, 5; Mt. Vernon Chinese Sab. sch., for native helpers, 2; Brockton, Porter Cong. ch., for native agency in India, 5; Dalton, Cong. Sab. sch., for pupil, care Rev. C. C. Tracy, 20; East Northfield, Y. W. C. A. Northfield Seminary, for use of Miss Fidelia Phelps, 25; and for use of Miss Nellie N. Russell, 25; and for Zornitza, 10; Everett, Y. P. S. C. E. of Mystic Cong. ch., for Zornitza, 20; Kingston, Mayflower, Y. P. S. C. E., for use of Rev. E. P. Holton, 10; Melrose, Y. P. S. C. E., for work, care Rev. James Smith, 60; New Bedford, Miss E. R. Wentworth, for work, care Mrs. F. M. Newell, 5; Northampton, Smith College, for pupil, Yozgat, 5; Saugus, Y. P. S. C. E., for pupil, care Miss E. M. Blakely, 5; Wakefield, Friends, for hospital building, care Rev. G. L. Williams, 5; West Newton, Cong. Sab. sch., for use of Miss M. E. Sheldon, 21; Williamstown, Faculty and students of Williams College, for work, care Rev. Geo. T. Washburn, 382.25; Worcester, D. M. Wheeler, for work, care Rev. Henry Fairbank, 15; do., Friends, by M. L. Sanford, for native helpers, India, 5; Yarmouthport, Cong. ch., for work, care Rev. Edward Fairbank, 13.11,	721 36
CONNECTICUT. — Danbury, 1st Cong. ch., Miss Julia Hatch, for native helpers, India, 10; East Windsor, 1st Cong. Y. P. S. C. E., for pupil, care Miss M. E. Brewer, 5; Farmington, 1st Cong. Sab. sch., for relief of native helpers, India, 60, and for pupils, Yozgat, 15; Hartford, Asylum Hill Cong. ch., Friday Evening Club, for native preacher, care Rev. W. S. Ament, 30; Redding, Mrs. E. I. Gorham, for press, care of Rev. W. P. Elwood, 5; South Coventry, Y. P. S. C. E., for work, care Rev. J. P. Jones, 12.50; Washington, Cong. Sab. sch., for work, care Mrs. L. O. Lee, 12.50,	150 00
NEW YORK. — Amenia, Mrs. S. L. Woodin, for student, care Rev. W. L. Beard, 8; Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, Pao-ting-fu, care Rev. G. H. Ewing, 20; Lowell, Rev. Mr. Cartell, for work in Cesarea, 2.60; New Berlin, Presb. Y. P. S. C. E., for work, care Miss Ilse C. Pohl, 15; New York, Lend-a-hand Fund, by the Misses Leitch, for work, care Rev. R. C. Hastings, 100; do., Bethlehem Chapel, Y. P. S. C. E., for native preacher, Cesarea, 5; Sherburne, Mrs. C. S. Gorton, for work, care Rev. W. N. Chambers, 100,	250 60
NEW JERSEY. — Montclair, Pilgrim Mission Sab. sch., for work, care Mrs. J. D. Eaton,	25 00
PENNSYLVANIA. — Harford, E. E. Jones, for native agency, Marathi,	13 25
TENNESSEE. — Chattanooga, Eastlake Y. P. S. C. E., for work, care Miss M. E. Brewer, 10; Nashville, Union ch. for student, care Geo. B. Cowles, 26.50,	36 50
KENTUCKY. — Berea, Y. P. S. C. E. of Berea College, for use of Miss S. F. Hinman,	14 00
OHIO. — Burton, Cong. ch., for work, care Rev. J. C. Perkins, 20; Oberlin, Students of Oberlin College, for work, care Rev. C. C. Tracy, 50.30,	70 30
ILLINOIS. — Chicago, Bethany Cong. ch., for native agency, Marathi, 5; do., Kenwood Cong. Sab. sch., Mr. Farwell's class, for pupil, care Rev. H. G. Bissell, 10; Evanston, A friend, for work, care Rev. S. C. Bartlett, 2; Jacksonville, Y. P. S. C. E., for pupil, care Miss F. A. Fensham, 10; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 29.22,	56 22
INDIANA. — Michigan City, Swedish Cong. ch., for native agency, India,	5 00
IOWA. — Mason City, A. A. Parker, for native helpers, India, 5; ——, Y. P. S. C. E. of State of Iowa, for relief of native agencies, Marathi, 594.51	599 51
MICHIGAN. — Grand Rapids, F. E. York, for pupil, Yozgat, 5; Vienna, Cong. ch., for native agency, Marathi, 1.50,	6 50
MINNESOTA. — Lake Stay, Cong. Sab. sch., for native agency, Marathi, 8.58; Minneapolis, from sale of bookmarks, 1.60, and from a little boy, 2 cents, for hospital building, care Rev. G. L. Williams,	10 20
KANSAS. — Wakefield, Ladies' Miss. Soc., for work, care Mrs. A. W. Hubbard,	7 50
NEBRASKA. — Virginia, A friend for native agency, India,	25 00
CALIFORNIA. — Tulare, Y. P. S. C. E., for work, care Mrs. M. E. Bissell,	2 90
NORTH AND SOUTH DAKOTA. — German Assoc., for work, care Rev. G. E. Albrecht,	20 00
ARIZONA. — Nogales, Junior C. E. S., for native agency, Marathi,	2 35
OKLAHOMA. — Guthrie, Plymouth Cong. ch., for work, care Dr. F. C. Wellman,	5 00
CANADA. — Montreal, Friends, through Mrs. E. W. Childs, for work, care Rev. J. P. Jones,	111 00

From CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,
Treasurer.

For support of boys, care Rev. W. T. Currie,	35 00
SCOTLAND. — Edinburgh, Lend-a-hand Fund, by G. C. Maclean, £3, for work, care Rev. R. C. Hastings,	14 61

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For buildings and furnishings, Girls' department, Euphrates College,	396 00	
For pupil, care Miss M. L. Page,	62 50	
For Cesarea Kindergarten,	88 00	
For salary, Miss Esther B. Fowler,	19 60	
For vacation expenses, Miss Emily Macallum,	132 00	
For sewing mistress, Pasumalai,	19 80	
For storage, Miss E. M. Stone's goods,	22 00	
For use of Miss H. J. Gilson,	1 00	
For use of the Misses Melville,	10 00	
For work, care Rev. C. S. Sanders,	30 00	
For pupil, care Miss E. M. Blakely,	30 00	
For pupil, care Miss M. L. Daniels,	5 00	
For use of Miss M. L. Daniels,	10 00	
For use of Mrs. R. Winsor,	30 00	
For work, care Mrs. E. G. Tewksbury,	25 00	
For work, care Miss C. L. Brown,	10 00	
For Okayama Orphanage,	7 50	
For pupil, care Miss M. L. Daniels,	5 00	903 40

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For use of Rev. and Mrs. H. C. Haskell,	10 00	
For use of Mrs. J. L. Coffing,	17 00	27 00
		3,224.42

Donations received in June,	35,147 88
Legacies received in June,	16,947 50
	52,095 38

Total from September 1, 1896, to June 30, 1897: Donations, $348,035.05; Legacies, $76,162.95 = $424,198.00.

FOR YOUNG PEOPLE.

A HERO OF THE DARK CONTINENT.

A hero at home will be a hero abroad. He who is aglow with Christian devotion and courage in college, in the service of the church, and amid the allurements of modern society, will be a brave missionary. Such a one was Dr. William Affleck Scott, who has fought a good fight and won the victory after only six years of warfare in Africa; following the lead of his great Captain to an early death. He was born in 1862, in the city of Edinburgh, and there received his school, university, and professional training.

His childhood was spent in a happy Christian home and under the care of a very bright and loving mother. In his high-school days he was the leader in the studies of his class and the hero of the whole school; a born athlete, and full of boisterous fun. He was captain of the football club, and had such physical endurance that a walk of twenty miles was only a tonic to him. If a comrade got tired, Scott promptly mounted him upon his back for a mile or two. He also developed remarkable mechanical gifts, and was brimful of inventions. All the while, as his class fellows testify, he raised the tone of the whole school by the influence of his manly and honorable character.

The source of this moral strength is indicated by an entry found in a notebook, written when he was sixteen: "It is very pleasant when one is bothered with football and things to take a rest on one's knees and feel Christ put his hand on one's head." Another entry says: "I have been reading the life of Livingstone, and am beginning to kindle. . . . The need abroad is a hundredfold greater than the need at home; *in fact the need at home is the need abroad,* though some people shut their eyes to the fact; and surely we are sent into this world to fill some place where there is need for us, and not to jostle each other."

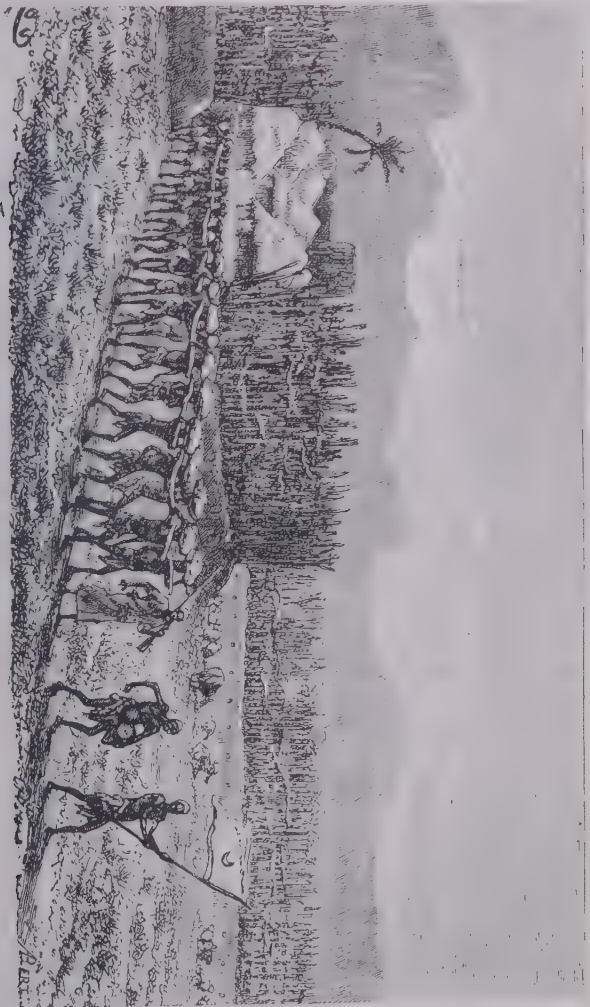
During his university life Scott carefully cultivated his fine tenor voice and his remarkable gift for rapid sketching in water colors. It soon became necessary for him to support himself entirely, which he did by microscopic drawings for the illustration of surgical books, as well as by private tuition. His artistic and vocal gifts became also an important factor in a city mission work, which, as president of the young men's guild and a leader in the parish work of Greenside, Edinburgh, he carried on vigorously side by side with his studies. He had an evening Sunday-school class of the worst boys of the neighborhood, to whom he became a matchless hero and model, and also a dear brother and friend in need. A friend maintains that in one year when he earned $750 he spent $80 upon himself and gave the rest away.

From the university Scott entered directly upon the courses of theological and medical study which were to fit him for the life of a missionary physician in Africa, a career upon which he had now decided. This double work did not hinder the energetic pursuit of his city mission objects. He organized, in a lower stratum of the population than any yet reached, a mission football club and a flute band. He could not himself play the flute, but he learned, arranged the music, and copied it himself for the different instruments. One morning a friend of his saw a large flute band of seeming ragamuffins, marching in good order to the Waverly Station, and playing a simple air with great spirit. Among them he discovered Scott, who was off with his boys for a day in the country. Accustomed to the best society in the city, with friends to be met at every turn, and a prominent athlete, known to everybody as such, he had certainly attained a complete self-effacement. "To see him, and the Holy Spirit working in him, made one as sure of that Person in the Godhead as of the existence of Arthur's Seat."

THE SCOTCH MISSION STATION AT BLANTYRE.

So says a friend. When the time came to offer himself as a missionary, the finances of the Church of Scotland Missionary Society forbade sending him for some years. Then he determined to go to Africa in spite of the Church, if not for her. He could work his passage out as a ship's surgeon, and afterwards pick up his own living. Ultimately, private individuals guaranteed him a salary of $750, and he sailed, second class, for Blantyre in the Shiré Highlands of British Central Africa, in 1889, leaving his promised wife to follow when he should have become permanently settled. He was quickly at home with the natives. He wrote: "Those horrid photographs give no idea of them. You would think that they were uglier than ugly. The native African is often a very beautiful creature."

Now began Dr. Scott's manifold missionary activities — language study, station duty at Blantyre, medical work near and far, and long evangelistic journeys on foot; for he quickly renounced *machilas* in disgust, walking swiftly into camp, with his carriers toiling on far behind, in vain attempts to keep up with him. He once walked 100 miles in two days, to attend a patient, arriving in perfect condition. In two years he sent home for publication a translation of Pilgrim's Progress. His Sunday services when at Blantyre were as follows: At 6 o'clock breakfast, often followed by a mile walk to visit patients at Mondala; at 7, morning service; at 7.30, crowds of patients in his surgery; at 8.30, the native church service; at 10.30, the English church service, at which he preached in turn. After dinner he set off to his own parish, the nearest point of which was four miles away, in four villages of which he held Sunday services. Returning to Blantyre by 5.45, he attended evening service at 6.30. Not seldom there would be a summons awaiting him from a patient at the Zambesi Industrial Mission, involving a trudge in the dark of some ten to fourteen miles. This went on year after year!



A SLAVE CARAVAN IN CENTRAL AFRICA.

After Dr. Scott's marriage in 1892, his house became a hospital, with his wife as nurse, and the light-hearted doctor was seldom without some sick European inmate, added to a tremendous practice among the natives. One day there were sixty-eight cases.

It is impossible to give in further detail the varied and marvelous activities of those years. It was found necessary in 1894 to send home his dear wife and little daughter, but like a soldier he stuck to his post and he never saw them more. His habitual cheerfulness never forsook him, but two years after that vigorous frame, seemingly strong and sound as ever, suddenly succumbed to an acute attack of malarial fever, and not only the mission but the whole country was left sadder and poorer by his loss. Scotland has sent out many grand missionaries, but Dr. Scott seems to have been "in genius, character, and devotion second to none."

RESCUED SLAVES IN CENTRAL AFRICA.

The fresh springs of this devotion were found in God. In youth he gave a morning half hour to prayer, and he wrote "I find that as time goes on half an hour is far too little. We must give God time to speak to us if we want to learn of him. Ever since I gave more time to prayer, preaching, which as you know was like murder to me, has become a delight."

Let us take as the lesson of Dr. Scott's life for us the words which he wrote in regard to the "awful solemnity" of his ordination vows: "I believe that every Christian is under exactly the same vows." His noble example, if made widely known, may set forward the service of the Kingdom as efficiently as a longer earthly life.

THE

MISSIONARY HERALD.

VOL. XCIII. — SEPTEMBER, 1897. — No. IX.

IMPORTANT STATEMENT FROM THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD.

THE following statement was adopted by the Prudential Committee at its meeting held August 10, to be given to the public through the press. We hope it will reach all the constituency of the Board: —

The Prudential Committee of the American Board is extremely loath to present at this time anything in the nature of a special appeal. It feels compelled, however, to make known clearly the situation in which the Board is now placed, and its inability to relieve the situation.

The gradual falling off in receipts for the first nine months of the year has been a keen disappointment, but the uplift in June gave the hope of a turn in the tide. Instead of the continued increase, the donations from churches and individuals for July are nearly $17,000 less than in July, 1896, thus creating a total loss of about $65,000. Every effort has been made during the year, even to crippling of the missions, to reduce expenditures to the probable income. The Committee could not have anticipated such a decrease in revenue as it is now compelled to face. Unless help comes at once, the result must be a burdensome debt at home, as well as a further crippling of the work abroad.

The Spirit of God is working marvelously in many of our missions, but the financial supplies are not forthcoming. The churches upon which responsibility rests must know the facts. The situation calls for prayer and deep heart searching on the part of the constituency of the Board. In the few remaining days there is time to change apparent disaster into inspiring success.

Remittances received by September 6 will be entered into the accounts of this fiscal year.

The Committee awaits with much anxiety, but not without hope, the response which will come from the churches and individuals in view of this statement.

EDWIN B. WEBB, *Chairman.*

CHARLES H. DANIELS, *Clerk.*

Sketch of Missions in India.

THE Historical Sketch of the American Board's Missions in India and Ceylon, in pamphlet form, which has been used for many years, has now been replaced by an entirely new sketch, prepared by the Rev. John S. Chandler, of Madura. Though brief, it presents in a clear way the story of these three missions since the work was begun in 1812.

A Mob in China.

Those who read Dr. A. H. Smith's graphic account, on another page, of the mob which beset the party, consisting of himself and Dr. Porter and family, as they were returning from Tientsin to Pang-Chuang, will recognize what a providential escape they had from serious injury, if not death. Evidently the mob had no special antipathy against them because they were missionaries, but rather because they were foreigners. The incident illustrates the inflammable character of the Chinese populace and their dense ignorance as to the character of foreigners, with their absurd notions in reference to the kidnapping of children. But it is most gratifying to observe with what energy and manifest interest the officials came to the rescue of our imperiled brethren. The interference of the viceroy, with a mandarin and two gunboats, and the sending of one of the gunboats to convey the missionaries on their homeward way, afford good evidence that in that portion of China, to say the least, our missionaries may depend upon protection from the authorities. The danger for foreigners in China lies in the sudden uprising of an ignorant and irresponsible mob.

A Correction.

In correcting in our June number the error of another, who had stated that Antioch in Cilicia had again become "a great missionary centre," we fell into an error ourselves in stating that no American missionary had ever done more than make an occasional visit to this out-station. This is not true. Rev. Homer B. Morgan resided there from 1856 to the time of his death in 1865, and subsequently Rev. Mr. Powers spent a brief period there. But the results of work in that city were comparatively meagre, and for thirty years it has been unoccupied as a station, and the place is very far from being a missionary centre.

Medical Missions versus Demonolatry.

Mrs. Isabella Bird Bishop, in her stirring address before the English Church Missionary Society, in May last, made a point which is specially noteworthy in reference to the relation of medical missions to the work of evangelization. She said: "I think it is not fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment, and the thousands of lives annually imperiled and lost. There is a close connection between medicine and extraordinary superstition and wickedness; and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetess, who professes openly to being in league with spirits of the other world. Sickness is supposed to be the work of demons, and the sorcerer is called in with his wand. And in comparatively enlightened Japan they believe the power of healing is connected with a divinity, and thus there is no worship more constant and continual, and no power possibly more believed in, in Japan, than that of Binzuru, the god of medicine. And, therefore, it is a necessity to send out medical missionaries, for so long as the only healer of the body is the man who is in supposed connection with evil spirits, so long must the people remain in darkness and in the shadow of death. And I think that it is a great argument in favor of medical missions, that the only medical systems that these people know are systems of demonolatry and sorcery."

Financial.

The fiscal year of the American Board closes August 31. The books are kept open a few days to receive donations from a distance, which may properly belong to the year's receipts. It has been a year of bitter disappointment, because the receipts have been so absolutely inadequate to the needs of the work. It has also been a year of unusual satisfaction because of such grand spiritual results in most of our fields, under the direction of brave, self-sacrificing, and overburdened missionaries.

Last month we were encouraged to hope that our receipts had made a favorable turn, and that the appeals from our workers had reached the churches. It was a vain hope, for the July receipts show an alarming shrinkage as compared with last year. Who could have anticipated that the falling off in regular donations for the month would be about $17,000? The fact staggers us.

The Prudential Committee, standing between the missionaries and the churches, are under peculiar embarrassments. On the one hand is the distress of the missionaries, whose work is crippled by the sadly reduced appropriations. There is a moral pledge on our part to support them. On the other hand is the possible censure of our constituency and all the dread consequences of a debt and further retrenchment. It is placing upon careful men, who give freely of time and money to this work, a task too great for mortals to carry. Within a few days after the receipt of this *Herald* the books will be closed for the year. Let every reader join in a rally of contributions. Let them be winged by prayer and faith! Tell it to friends and so create a contagion of giving that shall retrieve the losses of the year. Please study with care the record of receipts for July and the eleven months of the year, as given below, and then lend a hand. If all the subscribers to the *Herald* could send five dollars each on the average, the clouds would give way to the sunshine. Try it!

	July, 1896.	July, 1897.
Regular donations	$46,475.76	$29,549.24
Donations for special objects	4,319.16	1,474.62
Legacies	3,638.30	14,583.48
Total	$54,433.22	$45,607.34

	11 mos. last year.	11 mos. this year.
Regular donations	$372,541.73	$327,261.13
Donations for special objects	39,260.65	51,797.78
Legacies	112,151.22	90,746.43
Total	$523,953.60	$469,805.34

Decrease in regular donations for eleven months, $45,280.60; *increase* in special donations, $12,537.13; *decrease* in legacies, $21,404.79; *total decrease* in eleven months, $54,148.26.

Death of Mrs. Creegan.

Many friends in many lands will sympathize deeply with Dr. Creegan, District Secretary at New York, in the death of his wife, which event occurred at their home in Brooklyn on July 31. Mrs. Creegan was a woman of rare grace and beauty of character, and as vice-president of the Woman's Board of Missions and in various other relations she had a wide circle of acquaintance in which she was greatly beloved. After bearing with great Christian fortitude the sufferings incident to a prolonged illness, she died in blessed hope, leaving to her kindred and her associates the memory of a beautiful and saintly life.

A Haman in Persia.

Some recent reports from Persia read amazingly like portions of the book of Esther. The Haman of to-day is Sahid Rayan Allah, a Moslem priest who has stirred up the people to attack the Jews in their quarters, beating them and plundering their homes. Urged on by this man the populace is demanding that a day be fixed for the general massacre of Jews, and it is feared that the government will not be able to protect the hated and haunted people. Should the retributive justice meted out by the Persian Ahasuerus be administered by the Shah, a very high gallows would be built and Sahid Rayan Allah would speedily hang thereon.

Unimproved Opportunities.

The reports received from our Turkish missions confirm all that has been previously stated in reference to the eagerness of the people for religious instruction and guidance. The work is far beyond the capacity of the laborers, and the call for reinforcements is incessant. President Fuller, of Aintab, writes, "To human appearances we are passing over unimproved opportunities such as are very seldom given to the church." Miss Chambers, of Oorfa, after referring to the beauty of some of the gardens and vineyards with their masses of green, says: "But more beautiful still are the faces of many of these people whose newly awakened minds and hearts make them attractive far beyond beauty of form and feature. It seems to me there never were such opportunities to work for the Master as there are in Oorfa to-day. All doors are open to us. People are not only ready to listen, but are begging us to come and teach them."

What Shall Be Done?

Individual missionaries in all quarters are asking what they shall do with work they have now in hand. Mr. Zumbro, of the Pasumalai College, writes thus of the situation in that institution: "I wrote you that unless special help was received I should be compelled to cut off part of the school. There seems to be little hope of any special relief while the contributions to the Board are steadily falling off. I have written letters to all whom I thought might possibly be inclined to help, but have received little response. Two things seem necessary, to send home a number of the boys and to dismiss some of the teachers. I could send home some of the boys if it were only for this year, and if there was a probability of better appropriations next year. To send home the teachers means that they leave us and go elsewhere, and when we want them again they will not be available, and the hundreds of rupees that we have spent in educating them will be lost to us, so far as our own work is concerned. It may be that with larger faith money would come, but the situation at home being what it is, I must confess that my faith is not large enough to permit me to go on without reducing."

Railway in China.

The American consul at Hangkow reported in March last that three American citizens had started on that day to go from Hangkow to Peking through the provinces of Hupeh, Honan, Shansi, and Chihli, for the purpose of surveying a route for the railway between those two cities. The expedition was well equipped and was pleasantly recognized by the viceroy. The construction of the railway through this most productive section of the great Chinese empire is only a question of time.

A Pastor in India.

SOME thousands of dollars are annually expended within the two missions of the American Board in India towards the support of native catechists and preachers, and there is no wiser expenditure than this. These preachers and catechists number over 250, and, though not of uniform abilities, all are believed to be faithful and true men. Rev. Mr. Bissell, of Ahmednagar, sends a brief account of one of the native pastors in the Marathi Mission who has died within the past year, Rev. Gangaramji Wagchaure, who was, when a lad, under the instruction of Rev. Messrs. Munger and Henry Ballantine. He became a teacher and afterward a pastor of the church at Kolgaw, where he labored faithfully for twenty-seven years. He was not a man of brilliant abilities, but faithful and devoted. Mr. Bissell says of him: "His influence in the village of Kolgaw was really remarkable. The village authorities regarded him highly. He was always ready with some simple medicines, which he got from the missionaries, to help the sick and in other ways to comfort the troubled. His advice was much sought for at councils and associations of the church union. He was a peacemaker among men, and his home was opened with generous Christian hospitality to all who came to see him. He had a rare family, having eight sons and four daughters. All his children, except the youngest, are church members. They honor their parents and abound in brotherly and sisterly kindness. The family presents one of the most striking contrasts between Christian and non-Christian-home life." Is it not a joy to know that in contributing to maintain these preachers and teachers in mission fields we may expect to find many such faithful Christian men who, with their households, shall commend the gospel of Christ to the unevangelized?

Revivals in Persia.

THE *Church at Home and Abroad* gives joyful tidings of revivals in the Oroomiah district of the Persian mission. It is said that at the special services more than 8,000 different persons have been in attendance, and personal interviews have been held with over 800 souls, a large portion of whom it is hoped will unite with the churches. Mr. Coan is quoted as saying, "Never before has there been so deep a thirsting for the Word of God, such a desire to hear it preached, and such a ready response to its claims."

A Thankful Heart.

IT was a singular yet touching way in which a Japanese mother manifested her gratitude to Mr. Hara, the Christian evangelist who did so much for the prisoners in the Hokkaido, among whom she had a son. This son was one of a large number of prisoners released on the death of the Dowager Empress; and when letters were sent out to these released prisoners asking as to their welfare, this mother, who could not write and had nothing to give, felt that she must do something to express her gratitude. Unable to do anything more, she smeared one of her hands with ink, pressed it upon paper, and sent the impression to Mr. Hara.

The Rinderpest.

WE learn from Mount Silinda that Dr. Thompson is using Dr. Koch's method of inoculation of cattle for the rinderpest, and thus far with success. It is too early to say that immunity from this dreaded disease is assured by inoculation, but our brethren in East Africa are hopeful that its ravages may be stayed.

Grateful Acknowledgment.

The work of Miss Fraser during recent months for the relief of the exiled Armenians at Varna, Bulgaria, made such an impression upon the committee of wealthy men in that city who aided in the work that, on Miss Fraser's departure, they presented her with a handsome silver tea service, with her monogram and "Varna, 1897," engraved on each piece, together with a quotation from Matthew 25 : 35, 36, in Armenian. The Armenian Patriarch at Constantinople also sent to Miss Fraser a letter of thanks, with his benediction, for the services which she had rendered his people in their time of need.

Over-crowded.

Churches in the United States are not under the necessity of appointing their services at inconvenient hours in order to keep down the attendance of the people, but such is the case at one city of Turkey. Mr. Hubbard, of Sivas, reports that they have put their Sabbath morning service *before breakfast* in order to have more room and greater quiet. "For there is such a jam when the service comes later and nearer the meeting of the Christian Association, held in the same room."

Strength of Caste.

The reason and moral sense of the Hindus condemn their theory of caste. They will admit that the system is full of absurdities, and that it is at war with the welfare of the individual as well as of the community; yet they cling to it with the utmost persistence. A vigorous writer in India has well said: "In spite of the relaxation of caste rules, in spite of the fact that the wealthy can violate the laws of caste with impunity, in spite of the fact that the Hindu has learnt the lesson of the brotherhood of man by heart, so that he can repeat it glibly with the lip, caste is still the strongest practical force in the land. A man openly parts with that last; he will sacrifice everything before that."

Character of Converts.

In view of the complaints that are often made as to the character of the native Christian converts in India, it is gratifying to note the testimony that comes as to the fidelity of the Christians during the prevalence of plague and famine. Mr. Abbott, of Bombay, reports that the native pastor at that city refused to leave when the plague was slaying thousands about him, but stood bravely at his post that he might care for the members of his flock who were in need. In the panic which prevailed at Bombay the workmen at nearly all the printing presses fled, leaving their work undone, but of the compositors connected with the *Bombay Guardian* press, who are Christians, not a single one deserted his post. It is a most remarkable Providence that so few of the Christian natives suffered from the plague.

A Spiritual Quickening.

Letters from our Madura Mission report that a special divine blessing seems to have rested upon the members not only of our own but of other missionary societies who were gathered together at Kodeikanal in May last for their summer rest. The Holy Spirit seemed manifestly present in their assemblies, and the hearts of these Christian laborers were so quickened that many of them are convinced that God is about to pour out his Spirit in an unusual manner upon the missions with which they are connected. May these hopes and prayers of God's servants be abundantly realized.

Not via Bihe.

We learn from Monsieur Coillard that the *Société des Missions* of Paris has been obliged, though with great regret, to give up the attempt to send supplies to the Zambesi Mission by the Benguella route across Africa. This is "on account of the delay and the expense involved, in spite of the kindness of our brothers of the American Mission in Bihé." Meanwhile it has become possible to secure wagons and cattle at the east coast, enough to take inland not only MM. Mercier and Coisson, the missionary reinforcement, but many of the mission supplies which have accumulated at Palapye. This is the more gratifying because a five years' plague of locusts has occasioned a distressing famine in the Zambesi country, which affects not only the natives but the missionaries.

Delays in Turkey.

The world may well marvel at the skill shown by the astute sovereign on the Bosphorus in baffling the European Powers in their attempts to settle the Greco-Turkish imbroglio. For weeks he has been declaring that he could not and would not accept the terms proposed by the Powers on the two prominent points involved, namely, the Thessalian boundary and the amount of the indemnity. His personal appeal from the ambassadors to the several European sovereigns failing of success, it is announced that the terms will be accepted "with reservations." This gives further opportunity for delay and discussion, with the possible chance of something occurring to break the concert of the Powers, and so prevent coercion. Coercion will not be necessary, provided the Sultan believes that the six Powers are ready to employ it; but until he is convinced of this, there will be "reservations" and delays without number. And delays are ever dangerous, and are especially dangerous for the parties in this case.

Rain in India.

It is gratifying to learn that in most of the famine-stricken districts in India there has been a fair rainfall, but tidings as late as July 20 from Bombay and the Deccan, the district in which our Marathi Mission is located, as well as from Madras, indicate a serious failure in the monsoon thus far. It is not too late, however, to hope for the summer rains.

The Bible Lands Aid Society.

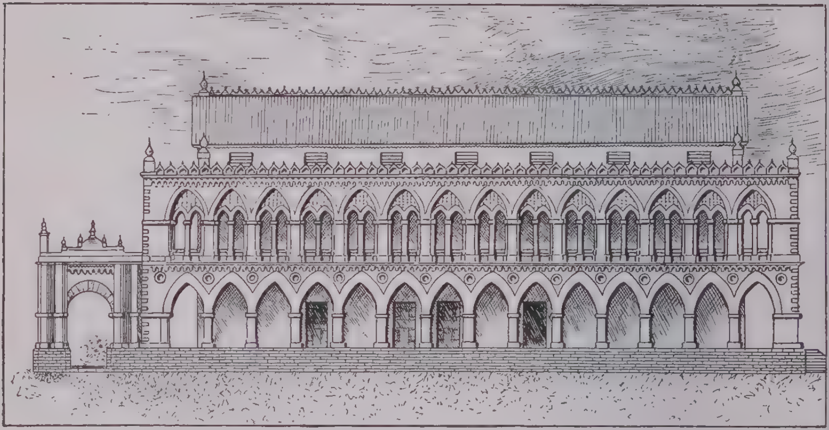
The report for its forty-third year of the Bible Lands (formerly the Turkish) Missions Aid Society, of Great Britain, shows that the society has accomplished much in the East in the work of evangelization, as well as in the relief of orphans and others in distress. We note in its list of places to which aid has been sent no less than nineteen cities or towns where the work is under the charge of missionaries of the American Board. For this aid heartiest thanks are due. We are glad to notice that the receipts of the society were greater by over $16 000 than during any previous year of its existence.

A Precious Ointment.

Here is a gift which we can only class with that of the alabaster box broken upon the head of Christ. A widowed mother, after serving thirty-seven years as a missionary among the Zulus, sends a thank-offering of $300 "for the privilege of having another son appointed to the mission field." The odor of this precious gift may well fill every church in America connected with our missionary work.

A MISSION HOSPITAL IN INDIA.

In a previous number of the *Missionary Herald* reference has been made to the remarkable fact that funds to the amount of 40,000 rupees, or about $13,000, have been contributed by the native people in and around the city of Madura, few of them Christians and most of them "enthusiastic heathen," for the erection of a hospital in Madura City, to be the property of the American Board and under the direct charge of Dr. Van Allen. We are glad to give herewith a cut from the architect's drawing of the north side elevation of the new hospital. It is a fine building, with foundations entirely of stone, and the superstructure of brick and stone. Several zemindars and rajahs, prominent men in their country, have contributed over one fourth of the amount, and the large class of chetties, or money lenders, furnished the remainder. Dr. Van Allen, of Madura, to whose efficiency and untiring labors the erection of this hospital is due, sends the following notes in regard to the medical mission work in that city: —



THE NEW HOSPITAL AT MADURA.

"The Madura Mission has always made the medical work prominent as a mission agency. One of the first buildings erected when the mission was founded in 1834 was for a dispensary, located in Madura City. That building was added to as the needs increased, but it became dilapidated and unfit for use. In 1885 Dr. Mary P. Root found this the only building which she could use for the development of medical work for women and children, although but half of it was granted her. Five years later a new and commodious building was erected for a woman's hospital by the side of the old building. Of this woman's hospital Dr. Harriet E. Parker is now in charge. The building cost 20,000 rupees, the number of patients and out-patients last year being upwards of 19,000."

When this work for women removed to its new quarters, the old building was available for general medical work, though it was found to be wholly unsuitable. Its inadequacy was clear to the minds of the native population, many of whom had enjoyed the benefits of the institution, and had seen its beneficent influence in the community, and were ready to contribute in a generous way to provide a suitable hospital. The new building now approaches completion. In it there will be accommodation for about forty in-patients, besides room for carrying on the dispensary work and work for out-patients. Dr. Van Allen says: "In the last ten or twelve years the medical missionary work in Madura has increased tenfold. In place of a little old building in which men and women were brought together indiscriminately for treatment, we have now two really fine buildings, with excellent accommodations. The total number of patients treated last year was 47,200."

While this building has been provided by the natives of India, and in the expectation that the institution will ultimately be self-supporting, there is need of a few hundred dollars to carry out the plans formed. Whoever is specially interested in the medical arm of the missionary service may find here an excellent opportunity for rendering aid. Dr. Van Allen calls for $500 or $600 for the furnishings of the hospital, and he specially calls for $100 for the support of an evangelist who can care for the spiritual interests of the patients while in the hospital and follow them up after they have left for their homes. At present a service of prayer and preaching is held every morning with the patients, and tracts are distributed to be read by them while waiting their turn for treatment. This work properly calls for the whole time of a native evangelist, and through his services close connection can be maintained with the villages round about, and can be made most effective on spiritual lines. Is there not some person or society that will gladly give this small sum as a special offering, over and above regular contributions?

ANURADHAPURA, THE BURIED CITY OF CEYLON.

BY REV. SAMUEL W. HOLLAND, D.D., OF BATTICOTTA, CEYLON.

THE American Mission in Ceylon is working among the Tamils in Jaffna, who are of the same race as are fourteen millions of people in southern India. But the southern and central portions of the island are peopled by the Sinhalese, who have a different language and religion. In some of the jungles in the interior there are some tribes of wild people called Veddahs, who live by hunting and wear little or no clothing. They are supposed by many to be the aborigines. The Sinhalese came from somewhere near the Ganges in 543 B.C. Their name means the lion race, from *sinha*, lion. They are supposed to have intermarried more or less with the aborigines, whom, however, they called demons. Their capital was made in the city of Anuradhapura, in the north central part of the island.

In the second century B.C., Buddhism was either introduced or revived by a noted missionary from northern India. The queen and her companions wished to be initiated into the mysteries of this religion, and for this purpose the sister of the missionary was sent for. When she came she brought a branch of the sacred Bo tree, under which Gautama sat on the day that he attained to Buddhahood. This was in the year 245 B.C. The story of this tree has been handed

down by a continuous series of authentic chronicles. It has been carefully tended, and there is no doubt that this is the oldest historical tree in the world. Three terraces have been built around it, so that only the branches are now above ground. Other trees of the same kind are growing near, but its leaves are easily distinguishable, being more oval. It is the *ficus religiosa*, a kind of banyan, but without root from the branches, and is held sacred by the Hindus also. Thousands of Buddhists come here to worship it in the months of June and July.

Not far from this tree are the dagobas. The oldest of these was built in 307 B.C., to enshrine the right collar bone of Buddha. It is sixty-three feet in height and bell-shaped. There are many of these dagobas in this city. One of the largest is called Ruanweli, or Golden Dust. It was begun in 161 B.C., and was originally 270 feet high, and contained many costly offerings and relics. It was built to commemorate a victory over the Tamil invaders. For many centuries the city lay desolate, and these dagobas, originally white and glittering, became covered with shrubs and trees. Somewhat recently the Buddhists have attempted to repair and restore them. This one is now 189 feet high. The wall is not very strongly built, and a few weeks ago a portion of it was washed down by heavy rains. The bricks of which the dagoba is composed are largely decomposed by exposure. Around the base was a circle of brick elephants. There are four large statues of the king and others, once covered with gilt, and there was said to be an underground passage to the room in the centre. The holes in the wall are left by the masons for scaffolding.

The Abhayagiriya Dagoba, or mountain of safety, is the largest of them all, having been 405 feet in height and 357 feet in diameter. This was five sixths of the height of the great pyramid of Egypt. The Chinese traveler, Fa Hien, who visited this city about 412 A.D., and gave a full account of all, says that this dagoba was 400 cubits high, and adorned with gold and silver and precious stones, and that there were 5,000 monks in its monastery. Certainly there are very extensive remains of monasteries and chapels around it. The present height is 231 feet. As it was fast falling into decay, the government undertook its repair, restoring the ancient form so far as possible. It is said to have been begun in 89 B.C. by the then reigning king, in gratitude for the recovery of his throne after a war with the Tamils. Some think that in those times Anuradhapura was the largest city in the world.

Its ruins cover many miles, and its magnificence must have been very great. Its prosperity depended entirely on a system of irrigation works, the most extensive ever known. The invaders destroyed these ultimately, and the country was ruined and speedily became jungle. Some of these artificial lakes have been restored, but it will take generations before the malarial fevers are conquered. The country is being gradually brought under cultivation, and the railway now being decided upon will hasten the process. There are other remarkable buried cities in Ceylon, but this is the most noticeable.

A MOB IN CHINA.

BY REV. ARTHUR H. SMITH, D.D., OF PANG-CHUANG.

While we of the Pang-Chuang station were at Tientsin, returning from the annual meeting of our mission held at Tung-cho, May 22 to June 2, we heard that that turbulent city was in considerable commotion over the rebuilding of the great Roman Catholic Cathedral, situated in the most conspicuous site, at the junction of the Grand Canal and the Peiho. This cathedral was destroyed in the massacre of 1890, and the front has been kept as a prophecy or promise. An imperial decree has recently been issued, or extorted, authorizing its restoration. A stone tablet, with the decree cut upon it, has been set up, and is covered with a pavilion having imperial yellow tiles. Both in Tientsin and in Peking there have been tales of the kidnapping of Chinese children. In Peking it was said that the kidnapping was for the laying of the ties on the new railway, a child for each sleeper. This rumor diminished the attendance at most of the Peking Mission Sunday-schools more than one half. In Tientsin the matter was worse, for there was almost a reproduction of the conditions which led to the massacre, that is, so far as the people were concerned. Foreigners are now well acquainted with the Chinese temper, and for some time the consuls have requested the missionaries not to go into the native city. We heard of this, but not having been any time in Tientsin, and no one having mentioned localities as centres of disturbance, we did not even think of it as having anything to do with our trip.

Our object was to get away for our home as soon as might be. We started in our boats on the afternoon of Friday, June 11, but only got through the bridge of boats outside the north gate and a little beyond, and dropped anchor for the night. We sent across the river to buy ice and prepared to go to bed. Our bright lamp, shining through the glass windows of Dr. Porter's boat, attracted an idle crowd on the other side, who began to revile and to throw brickbats and other missiles at us. To this we paid no attention, and tried to keep the boatmen quiet, — a very difficult task, and, as it soon proved, quite impossible. After an hour of this amusement the crowd dispersed and we went to bed. But soon after nine they began to gather in larger numbers and with a more vicious air, uttering many shrill taunts for our silence, and reviling the boatmen for carrying "foreign devils." We did not then know that it was from this spot that a child was alleged to have been kidnapped a short time before. We could not have struck upon a worse place to spend the night.

When the missiles began to get numerous we sent a man to the nearest river police station to report the disturbance and to ask help. He had not been gone long before matters became so bad that it seemed best either to go on or to drop down the river. But when we pulled up anchors to do this, the mob became wild with excitement and yelled like demons, declaring that we should not go away at all. As we did make a little progress up stream, they followed and preceded us to the number of several hundreds, as it seemed to us in dim moonlight. As the river is narrow here, it was easy to hit the boats and to make it hard for the boatmen to work. The latter were both terrified and infuriated, and the only Chinese outlet in either case is to revile. This we could not stop, and every curse of our boatmen was repaid with compound interest from the other side. A large body of men jumped on a grain junk near to which our boats were drifting, in the effort to turn them down stream. The intention was to jump on Dr. Porter's boat and destroy it. In this they almost succeeded. My boat was a trifle farther off and had no light on it. Just at this juncture a servant of Dr. Porter's, who has been a soldier, remembered a Winchester rifle which he had bought in Tientsin for a friend, and which was tied up securely. Dr. Porter quickly got this out, loaded it, and at the very instant when the mob was likely to seize his boat, this weapon was discharged into the air with an accompanying yell, Chinese fashion, before which the crowd retired a little. Our boats were now together, and we gave up the effort to get away, as it was plainly impossible. The screams of rage and hate of this mob, baffled for the moment, were such as one reads of in stories of Oriental warfare, but such as I had never listened to.

A very few moments after the boats again dropped anchor, the messenger returned from the river police station with three soldiers who brought an old gun. This was discharged, but the more serviceable weapon, always at hand, was the most effective. The soldiers squatted on our boat and *reviled back at the crowd* in stentorian tones which seemed, after a few angry replies, to have a great effect! No more stones were thrown, and after some time the people all disappeared. The energy with which the report of the disturbance was attended to by the Chinese authorities was the best example we have ever seen of what they can do when they choose. The military official in charge of the station sent several subordinates with the message that he was called away himself at the moment but would appear later, as he did. After midnight another official of some rank was announced, who had come personally to inspect. The customs tao-t'ai, who is the medium through which the consuls do most of their business, was alert, and sent a Lao-yeh on his own account. His Excellency Wang Wen Shao, the viceroy of Chihli, also sent a mandarin, two gunboats, and forty soldiers. We do not know where all the troops about us spent the night, nor did we get through with the officials till daylight. I wrote a full account of the matter to Consul Read, and sent it by the officials representing the customs tao-t'ai to that yamen, that it might be forwarded to the consul and thence to our mission, who would be sure to hear the most exaggerated rumors. We only asked for an escort of three men or so, but when we started on the next morning we found that we had five or six, who are changed at the end of each police route, an average of about ten miles. At the next two towns we saw large crowds, but there seems to be no excitement south of this point. Besides the soldiers *the viceroy sent one of his gunboats to convey us the whole distance*, though I do not think it was at all necessary. But it was unwise to decline it, though it will prove a costly luxury, as we must pay the captain a good sum, and each platoon of men require, at the least, half a dollar for their services, which are not onerous but involve much inconvenience, as there is no provision for their eating or sleeping. But Chinese are much better adapted to endure such trifles as these than we are, and we hear no complaints, and if we did, a few cents more would drown every murmur!

While we were visited by the officials we learned that just beyond where we were a similar attack had been made on a boatman and his wife, who were returning home. They were accused of kidnapping, made some reply which was angrily received, were set upon, their boat smashed, and themselves seriously wounded. There can be no doubt that if the mob had reached our boat they would have wrecked it and have killed us before help could have come. "Man's extremity is God's opportunity," as we knew before, but not in this impressive way. The principal official who heard our story remarked significantly, "Your lucky influence was good, for there would have been a bad business had they got at you!" The prompt action of the high officials shows their appreciation of the gravity of the situation, and the date of the dedication of the new cathedral, June 22, is a critical time for Tientsin. Doubtless ample precautions will be taken, however, to prevent an outbreak. The Tientsin people are among the most inflammable in the eighteen provinces, and are for this reason execrated by all officials living at a distance.

ON THE GRAND CANAL, CHINA, June 13.

MISSIONARY SCHOOLS.

THE topic suggested for the Missionary Concert for September is one of deep interest. In many lands to which our missionaries have gone there were at the beginning no schools whatever. Where the languages of the people had to be reduced to writing, as in Africa and Micronesia, there was nothing that passed for education, and the people must be taught to read in order that the Bible, that bulwark of all Christian hope and progress, might not only be in their hands but be understood by them. And in lands like Japan and China, where there is a literate class, there is nothing in the schools which will be helpful to those who would break away from idolatry and live by the teachings of Jesus. In uncivilized countries, therefore, there must be at least a primary education to protect the converts from surrounding ignorance and superstition and bring them in contact with the Word of God, while among people who have some form of literature, that literature is so pervaded by gross conceptions of God and religious things, and is in general so corrupt in its moral tone, that something better must take its place, or there can be little hope of purifying and elevating the people.

For the reasons thus named, missionaries have, from the beginning, recognized the necessity of establishing schools in which the converts may be taught not only the Christian religion, but may be trained to think and act wisely among their countrymen. The day has altogether passed by, if there ever was such a day, when it was deemed sufficient to utter in the ears of the unevangelized the story of the gospel in the expectation that without further aid these converts would become consistent and stalwart disciples. A Christian training is needed in Christian lands. Can there be any less need of it for those who would be Christians in pagan lands?

But while the necessity of schools as a part of missionary work is recognized, there has always been, and doubtless there will be for years to come, much debate as to the methods of this educational work and the degree of attention to be paid to it. This subject is quite too large to be touched upon here. One thing may be said confidently, however; that in all lands which now need missionaries the work of training Christian preachers and teachers must be carried so far that at the earliest practicable moment the presence of these foreign missionaries shall be unnecessary. It is preposterous to think of supplying pastors and instructors from outside for the nations now unevangelized. A native force must be raised up on the ground. This can be done only by giving an education which, while dominated by a Christian spirit and aim, shall develop the faculties of young men and women on the ground, making them the natural teachers and leaders among their people.

No department of missionary labor is more fundamental than this. Paul's charge to Timothy should be repeated in the ears of every body of men attempting to win a nation to Christ: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Men of faith must be found, for the fundamental requirement is Christian life and character. But when such men are found, they need a training, so that they may be able to teach others. This training it is the duty of the missionaries to give; and experience has shown that in every nation there are those who, by means of such Christian training, are made capable of being faithful and effective teachers and leaders of the people. In this direction is our great hope of winning the nations to Christ. Unceasing prayer should ascend for these schools of all grades, that they may be nurseries of piety; that the learning imparted, while it lifts the pupils above their people, may not lift them away from them; and that there may come forth from these institutions a company of strong, devoted men and women who shall be capable of instructing others and leading their countrymen to the reception of the gospel.

It may be well to remind our readers, in connection with this concert of prayer, that there are now in connection with the American Board no less than eighteen theological schools, having 260 enrolled students. Aside from these, there are no less than eight colleges of high grade, some of them having preparatory departments; besides over fifty boarding and high schools for boys and sixty-one for girls. In these higher institutions there are more than 7,750 pupils, while, including common schools, the total number under instruction is somewhat over 52,000. What a mighty power, largely latent as yet, is lodged in these pupils for the bringing in of the kingdom of God!

Letters from the Missions.

Zulu Mission.

PROGRESS OF THE REVIVAL.

The letters received from this mission are few and brief, but they unite in speaking of the continuance of the religious interest. Knowing the weakness of the people, who have been trained in heathenism and are bound by superstitions, our brethren write with much caution, and yet they say that their hearts are full of hope and thankfulness. A letter from Miss Price, dated May 11, reports an instance of victory over the ingrained superstition of the people concerning the magic power of their so-called "medicines." She writes: —

"On going into the chapel one Friday afternoon to attend the weekly prayer meeting, I saw a strange sight, such as I've never seen before. There were hanging suspended from the pulpit rails two concertinas and a dozen or more little bags of various kinds and colors. I knew what it meant and what those bags contained, for I had been hearing how at the night meetings, 'watch meetings,' as they call them, some of the boys and even men had been bringing their 'medicines' and giving them up, confessing the evil uses they had made of them. For instance, one said that he rubbed some of this medicine on his face and hands and looked at a girl; she fell down and then obeyed his call. We, here in the school, know from what we have seen that even good Christian girls have been made ill in such ways, a result, I suppose, of their superstitious fears, though in some cases it is very hard to account for the results. Besides these love medicines, there are those which, as they believe, have power to cause illness and even to kill their enemy in whose path they have placed the medicine or who crosses a threshold on which it has been put.

"At this meeting there were some confessions of using these charms, and the question arose, What shall be done with these things? It was decided at last to burn them. A special meeting was called, at which there were many confessions of various sins. At the close, the men and boys took the basket of medicines down to the river and burned them there; one kind, they said, would not burn and they put it in the river. There was one little bottle for which a man paid *sixteen pounds*. All these medicines are very expensive, but this must be an unusual price, I think. They buy them from the heathen doctors. The man who gave up this little bottle confessed, after much prayer had been offered for him, that he bought it hoping to destroy with it a whole family whom he hated; he was a young man, not a professing Christian. Another man, not of this station, who had similar 'medicine,' confessed it in a meeting, and said that as he was going with it in his pocket, intending to use it, suddenly there came a great fear in his heart and a thought of the Lord, and he threw the bottle away into the bush. Afterwards, lest Satan should tempt him to go and get it to use, he got it and destroyed it. The burning of these medicines could not but remind us of Acts 19:19."

European Turkey Mission.

THE BULGARIAN EVANGELICAL SOCIETY.

Our letters from this mission speak of the disturbances caused by the Greco-Turkish war. Mr. Baird, of Monastir, reports that that section was free from violence, and yet the forwarding of supplies for the army had caused much commotion. Horses and carts were pressed into the transport service, leaving the poor villagers unsupplied with means for planting their fields. The impression which our brethren of the mission have is that the task before the European Powers is by no means an easy one, unless they do something more than negotiate.

Dr. Clarke reports the twenty-third annual meeting of the Bulgarian Evangelical Society. About 150 members were enrolled, and it appears that 80 francs have been contributed for Christian work at four different points. Some small books and tracts have been printed and widely distributed, and the general influence of the society has been excellent. I has now a newly finished "Home" a Samokov, which has awakened much interest among the evangelical community It has a bookstore and a reading-room i the second story, which is used by goodly number of people, lodgings in th third story, also a refreshment room wher an earnest Christian man watches opportunities to sow good seed among thos who come to the rooms. Dr. Clarke says "The evening services held in connectio with the meeting of the Evangelical Societ were quite profitable to the 400 or mor who filled the church, perhaps 100 of them standing. The morning prayer-meetings, the Sabbath services, the communion and the baptism of children were serious and elevating seasons of worship."

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Eastern Turkey Mission.

THE PRESENT FORCE.

In a review of the present situation within the Harpoot district, the following report is made: —

"The number of our pastors, preachers, and teachers during the past year has greatly diminished, for reasons beyond our control. We have now living and serving in this field 10 pastors, 9 preachers, 24 boys' teachers, 25 girls' teachers, and 18 Bible-women, a total of 86, exclusive of the teaching force of the college. Small as this number is compared with nearly double this number of late years, the steady exodus of preachers and teachers to Europe and America promises to cripple our work even more severely the coming year.

"Unless we receive immediate reinforcements from America of both Armenian and American helpers, there seems, humanly speaking, no alternative but the breaking down of the present pitifully inadequate force and the permanent decadence of the work."

Mr. Browne, of Harpoot, records some facts concerning certain churches which he had visited during one of his recent tours: —

"During the 'event' (a term used to designate the massacre) of eighteen months ago, the pastor of the first church visited fled from house to house, with his household, by digging through the walls of adjoining buildings; and only after days of great danger and exposure, and literally after 'suffering the loss of all things,' their safety was secured, but the pastor's health is now permanently impaired.

"The pastor of the next church visited had died before the 'event,' but the rage of the Koords could not be satisfied by massacre, rapine, or plunder of those living at that time, so, after razing the parsonage to the ground, they disinterred the pastor's body and fired into it volleys of bullets and treated it with almost fiendish indignities.

"The pastor of the next church was imprisoned for a long time and cruelly beaten and his life finally rescued with the greatest difficulty. I found him, too, enfeebled, and though a young man, prematurely gray, and for safety's sake living in a neighboring city.

"The preacher of the next church visited on this tour, after unflinchingly keeping his faith under imprisonment and daily threats of death, was finally released after the slaughter of some of his people and the denial of their faith by others.

"The pastor of the fifth church, after being badly burned in the parsonage and enduring great suffering, was finally shot, because refusing to accept even the briefest formula of the faith of Islam, while the pastor of the last place visited was cruelly murdered, with his two sons, on the threshold of their home.

"It is under such conditions we resume our touring work throughout our field."

THE SPIRITUAL WORK. — PAYMENTS BY THE PEOPLE.

But in spite of, or should it not rather be said because of, these losses and afflictions, the report can state: —

"In almost all the out-stations visited this season we have been permitted to see most gracious 'times of refreshing,' in some of them revivals and precious ingatherings of souls, the latter certainly exceeding 100. Besides this, we can gratefully record that the churches are quickened and greatly heartened, congregations enlarged and hungry for the truth, Sabbath-schools steadily increasing, even the Gregorian Church evincing a quickened life and, in many cases, presenting open doors to our preaching and evangelistic efforts. In a word, were our resources at all commensurate with our present opportunities, it would seem as if a great reformation was about dawning upon these Oriental churches, and a new epoch opening in the history of our missionary work."

A striking evidence of the genuineness of this spiritual quickening is seen in the gifts of the people for Christian work. Notwithstanding the losses of houses and property, and of the lives of many, the deep poverty of the people has "abounded unto the riches of their liberality." The people are now beginning to assume a larger share of the salaries of *their* Bible-women. In two places the women have already assumed the entire charge and expense of their Bible work. In one city twenty-two women have promised to teach 210 of their neighbors who do not know how to read. It is with surprise and gratitude that Mr. Browne reports that their decimated and beggared communities have already assumed at least one half of the cost of their institutions.

THE SITUATION AT VAN.

Dr. Raynolds writes from Van, May 3: —

"The change in our school and chapel room, which we have been contemplating for some time, was effected last week, all the partitions being taken down and the whole room thrown into one, about 50 by 30 feet. We thought, now we can have the children in the main meeting. But at the second singing there were so many standing that we sent fifty of the children out, and even then many failed to get in, though the room must have contained some 600 souls. A larger proportion than usual of the better class were present. To what extent the large attendance was due to curiosity to see the new room, I do not know, but I fancy that many more will come when they find they can have comfortable seats and be able to hear well; so that I think we shall have a separate service for the children again next week.

"With the first of May we cut off free bread, though it causes much of protest, and no doubt of suffering. We regard it as impossible that funds should continue to come in another year as they have done the past two winters, and really feel that it is not right that they should, and so feel that now, with the opening of spring, the people should be thrown on to their own resources, compelled to find or make work when possible, seek aid from their own people, if they can get it, or, where nothing else is possible, emigrate. Thus we can save most of the funds in hand for next winter, while the number of those who will need them will be less than if we encourage people to stay here in idleness. Probably a certain number of widows who cannot spin, and of orphans who have been receiving aid, without being brought into the orphanage, will, after a few days of sifting, receive aid in some way."

Marathi Mission.

THE WORK OF THE YEAR.

THE Annual Report of this mission, delayed for a while on account of the scarcity of printers in Bombay by reason of the plague, has just been received. The contrasts of light and shade are very marked. Aside from the actual losses from famine and plague, the strain upon the missionaries, both physical and spiritual, has been severe. The reductions in appropriations have also told severely. The Report says that "many an opening for promising work has had to be passed by, many a call for new schools unheeded; many a bright boy or girl has been denied entrance to our boarding schools because of the severe restrictions that have been placed upon us." Nevertheless it can be said that no previous year has witnessed so large an ingathering into the churches, and that the educational and evangelistic departments, save where they have been disorganized by the famine, have been carried on with usual vigor. The following statements are made: —

"Two new churches have been organized, and the number received on profession of their faith, in all our churches, is 203, which is the largest number received in any one year. The net gain in membership of the churches is 119, making the number of communicants at the end of the year 2,749. Of these 1,55 are males, and 1,197 are females. More than three fifths, or 1,568, are able to read. . . . The whole number of baptized persons in our Christian community is 4,792, a gain of 240 upon the previous year. It will not seem strange, in this year of famine and pestilence, that the contributions of the churches should have fallen short of those of last year by nearly 550 rupees. The changes in our working forces are as follows: There is one less pastor, one more preacher, four more Bible-readers, six more Bible-women, five more female teachers, and three less medical catechists, making an increase of twelve native Christian agents, or a total of 362."

Grateful reference is made to the long and faithful services of Dr. Fairbank for fifty years, and of Rev. Mr. Harding for forty years. Allusion is also made to the excellent services of Rev. Dr. John H. Barrows through the lectures he has given upon "Christianity, the World Religion."

THE PLAGUE.

Since this Report was printed the ravages of the plague have been greatly stayed, and if there should be no new outbreak during the coming fall and winter, this pestilence may be considered as over. An extract given in the Report from Rev. Mr. Abbott, of Bombay, will give some impression as to the effect of the fearful disease in Bombay, where there were from this cause alone at least 2,000 deaths weekly: —

"That this terrible mortality has produced heart-rending scenes may readily be imagined. The corpses of the plague-stricken, borne on men's shoulders, pass along the streets in terrible frequency, carried in silence or mournful dirge to the burning or burying grounds. There is a very general feeling that the plague is due to the anger of the gods, because of the sins of the people; but in the enumeration of particular sins, that of killing the cow, eating what ought not to be eaten, and the general laxness in religious observances, are especially mentioned as the cause of the anger of the gods. Naturally our missionary work has been affected by this plague. In the general exodus of the people, and the fear of having children walk the streets, our schools have suffered like those of others, and had to be closed from lack of pupils. Bible-women found the homes they were accustomed to visit empty, or tainted and dangerous to enter, and in many cases it has seemed wise to send these and other workers away from the city, to work in other places, rather than expose them to the great danger of infection. We had hoped that our own premises would be secure from attack, as great care was taken to secure the best sanitary conditions, but it entered the servants' houses of Bowker Hall. Three persons were attacked, all of whom died in the hospital. These attacks, according to medical authority, rendered the house unsafe for the girl pupils of the boarding school, whose dormitory it is, and they were speedily removed to the mission compound, from which they were again removed to Ahmednagar. Thus, with schools closed, preachers and Bible-women away, our work is largely at a standstill. In these days of trial it is pleasant to note the attitude of our Indian Christians. While those who could do so have left for places of safety, those whom duty compelled to remain have been faithful to their trust and remained at their post. Considering the great mortality in the city, the Protestant Christian community has been most mercifully preserved; only a few have been attacked, and no cases of death from the plague have occurred in our Bombay church. Thankfulness on the one hand, and yet the constant facing of the thought of possible attack, have, without doubt, had their spiritual effect, which has brought its blessing with it. While we do not know the purpose of God in this great affliction, we believe it is for good, and our trust is in him."

A NEW CHURCH.

The churches of the Marathi Mission now number forty-two. We have no room for the special reports from these churches, but quote an extract from Mrs. Bissell's account of a new church at Bahirawadi:

"Bahirawadi is an outlying hamlet of the village of Jeur, about three miles from it and fourteen miles from the city of Ahmednagar. There has been more or less of interest among the Mahars of the place for several years, but about three years ago this seemed to culminate, and they one and all seemed to decide that they must and would embrace Christianity. They put away idol worship, and begged that a teacher might be sent them, if possible one with a wife, that their women might be taught. They promised the chowdi, or village rest house, for the school, and a room for the teacher's dwelling, and gave them when the teacher came. Later, a Bible-reader, a plain, simple man, but with a mind to do God's work, was sent them with his wife, and some fruit began to appear. Numbers began to ask for baptism, and during the first year thirteen adults were thought ready to receive that rite. Since then the movement has gone steadily on. The interest never seems to flag. There have been frequent baptisms, accompanied by real heart experiences. The villagers were angry when they began to become Christians, burned five of their houses, and forbade them to buy or sell in the village, so they have had to go two miles to make even the smallest purchases. But they have borne it very meekly, never seeming to wish to retaliate. When the number of the baptized reached thirty-nine adults and twenty children, they began to ask that they might be formed into a church, and on the tenth of December the association of native pastors and delegates from a number of churches met at Bahirawadi, and the church was organized. The services were conducted beneath the kindly shade of a banyan tree, there being no house sufficiently large for such an assembly. Both natives and Europeans took part in the exercises, which were impressive. After the formation of the church came the communion service, of which men and women of various climes and castes partook."

Madura Mission.

AN ITINERACY.

It has been the custom of Dr. Jones, of the Pasumalai Theological Seminary, to accompany his students annually upon an evangelistic tour through some section of the stations of which he has charge. This year his encampments were made in the region southeast of the Tirumangalam station. Of this work he writes: —

"As usual it was full of inspiration and encouragement to all of us. We had some twenty-four preachers in camp all the time — a fact which makes it no easy thing to plan to keep all hard at work. Rising daily at or before 5 A.M., we travel to the villages for work, reaching all those within a radius of three or four miles before the people have gone to work. After four hours of preaching and conversation and bookselling, all return to tent. At 2 P.M. we meet for prayer, Bible reading, conference and reports, also for assigning villages to each of the eight parties for the afternoon and coming morning. At 4 P.M. all go out again to the nearer villages and return at dusk. A third of the party is tolled off every evening to conduct a magic-lantern preaching service. These services are very popular and useful.

"It is fortunate for us in this work that within a radius of four miles we may generally find some thirty or forty villages, with an average population of 1,000 souls. Thus in a three days' encampment we are able to cover thoroughly a field some eight miles square, three or four parties visiting many of the villages. This time we made a point of doing more work in each village, so that we gained in depth what we lost in expanse. The many thousands whom we met in this area had thus an opportunity of hearing the gospel, and we felt that very few in that area were not offered the opportunity to accept Christ and urged to do so. Would that many more responded to this call to leave their old life of sin and idolatry, and accept Christ as their Saviour. Only seven families, of some thirty souls, on this itineracy thus decided for Christ and life. But this is a number for which we feel truly grateful, and which we accept as a true manifestation of God's presence with us in this work. May these new converts, found in two villages, be kept firm and strong in their new purpose and new life!

"In one village we found that cholera had carried away sixty of the people during the previous two weeks — nearly one tenth of the whole population. They were in a desperately sad and discouraged state; and their minds were further burdened with the unsolved problem as to which of the gods they had offended. They had tried to appease in turn all their village deities. They had pretty nearly come to the conclusion, when we were there, that the offended deity was Kali, the goddess of blood, who was enraged because they had carelessly cut down a margosa tree near her shrine. Poor deluded people! What a gracious opportunity to carry their thoughts away from this cruel pantheism and demonolatry to a loving Father and a gracious Saviour. Our words were strengthened and our sympathy assured by our leaving with them a bottle of cholera mixture. One family here has accepted Jesus — the first fruits of a large harvest, we hope."

CASTE AND JESUITISM.

"The largest obstacle to our success was, as it always has been here, indifference. And yet when once you succeed in creating an interest and earnest thought and inquiry, then comes the deeper and still more difficult trouble of caste and family connections. Oh, how many there are who are cut to the quick and stirred to the depths by the truth, and yet who are bound hand and foot by this desperately wicked caste system! But the truth is working even in the slow-hearted and caste-enslaved Hindu. The great stir found among the educated Hindus for Vedantism, the so-called revival of Hinduism, is not found much in these out-of-the-way places. The people are as accessible as ever and need only to have motive power enough to shake off the chains which bind them to their past. We sold, during the tour, hundreds of Bibles and other books, many of them bought not by money, but by cotton and other things of marketable value. These will remain, with their quiet message of love and salvation, and I trust that they may be blessed to the quickening of some.

"One of the experiences of this tour was anything but pleasant, though it was not connected with our direct work. It was the first direct attack that I had received from the Roman Catholics for a long season. When I came to the village where I had one of our largest Christian congregations, I found there the French Jesuit priest. He had come there two weeks before, at the request of a man whom we had recently excommunicated for sin, and who was determined to have his revenge. The priest was spending his days in trying to induce some of our people, by means familiar only to Jesuits, to leave our congregation and help in forming a new Catholic congregation. He gave some money and offered further money bribes, and enlarged upon the great advantages of the Romish church in that it did not exact the renunciation of caste ties — a temptation whose bait is attractive to many. He did not apply himself to the heathen, but to our people. I am glad to say that, though they have compassed heaven and earth, they have not succeeded in deceiving any but the most mercenary and irregular among our people. And their work has created a new life and enthusiasm among our people."

Mr. Vaughan, of Madura city, writes: —

"The villages in the south still show signs of promise. Some families have definitely expressed their willingness to become Christians and are to come up to Madura to see me, a distance of sixteen miles, and then we are to put their names down as adherents. They have no mission agent within twelve miles of them, and as soon as they are enrolled I will have to send one. I cannot see the money, but God will provide it in his own way and time. I am very happy to write that there are new signs of life in the West

Church. It has recently received one of our most spiritual-minded teachers to its membership, and already his influence is beginning to be felt in the prayer-meeting, the Young People's Society of Christian Endeavor, and such ways."

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Foochow Mission.

THEOLOGICAL STUDENTS.

Mr. Beard gives the following account of the students in their theological seminary at Foochow: —

"One year ago ten young men were admitted to the class in theology. Subsequently one of them was dropped on account of ill health. The other nine have studied one year, with credit to themselves and their teachers. They were all selected with the view of training them for preachers. One of these men has a Christian ancestry. His grandmother was, according to the testimony of the pastor, the most devout Christian in the Ing Hok field. Her second son, this young man's father, has until recently been very much opposed to the gospel and to his son's joining the church. The third son of the old grandmother followed in his mother's steps, and has cared for his nephew. This young man testifies that the teachings of his grandmother and uncle made a great and lasting impression upon him. He already gives evidence of the unfeigned faith that is in him, and which dwelt first in his 'grandmother Lois.' The fathers of two others are church members, but they joined only a few years since. One has a mother who is a church member; one has three brothers who are members; one is an orphan with a devout Christian uncle. The other three are the first of their families to embrace Christianity. This is the record that I took at the time they were examined and admitted to the seminary. They come from all parts of the mission's field except Shao-wu, and I cannot tell all that has been done by them in their homes to bring their relatives to accept Christ.

"Out of the twenty-five men who asked to study theology this year we have selected nine. One has been dropped because he could not keep up with the class, so the new class numbers eight, making seventeen in all. The new men are in advance of the other class in education. Most of them have already proved their fitness for gospel work by the numbers they have led into the church already."

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North China Mission.

A PLEA FOR AID.

Dr. Noble, of Pao-ting-fu, writes as follows concerning the needs of the work at that station: —

"We look back upon very nearly twenty-five years of gospel work in this city. Could these years speak of the hard, self-denying labors of those earnest ones who first planted the gospel standard in this heathen city; could those consecrated, earnest workers who laid down their lives here for the sake of the gospel return and speak in the ears of the church at home, telling of the days and nights spent wrestling with God in prayer for the peace and prosperity of the little church, feeble in numbers, but even then strong in faith; could dear old helper Meng, one of the first, if not the first, of our converts, and the father of our two noble helpers, Meng Chang Chun and Meng Chang So, come back from heaven and stand in the midst of our churches and tell them what he knows about the work of the gospel in Pao-ting-fu, — would not the church out of its abundance provide the necessary funds for carrying on the work? Retrenchment such as you lay upon us means a retreat in the face of the enemy, and at a time when victory is in sight. I would have the churches call to mind the word of the prophet, 'And I will shake all nations, and the desire of all nations shall come; *and I will fill this house with glory*, saith the Lord of hosts.' Does he not also say, 'The silver is mine and the gold is mine, saith the Lord of hosts'? What a glorious opportunity is now afforded to the stewards of God's munificence to rally to the support of his work!"

A HOSPITAL AT KALGAN.

Dr. Waples writes of the success attending the new hospital at Kalgan, which was dedicated in December last. Though small, it has been filled from the beginning. A trifling charge is made the patients for each day's stay, and something extra for operations. Dr. Waples is convinced from the present experience that the question of support is settled, since the financial balance is already on the right side. Better than all, some conversions have attended the work and many are hearing the truth. The doctor writes: —

"I have prayers with the patients every morning, and have the custom of praying in turn, every one asking God to forgive his sins and heal his disease, if he cannot make a longer prayer. It is wonderful to see the impression it makes upon them as they rise from their knees. The Lord is surely in our hospital. I have two assistants now and a hospital cook, all three very earnest Christians, and at any time of day you can hear discussions and see patients reading the various tracts and gospels."

Shansi Mission.

PROGRESS AT FEN-CHO-FU.

Dr. Atwood writes from Fen-cho-fu: "You have heard about the result of our station class during the Chinese holidays and the hopeful aspect of affairs in this station. The spirit of earnest purpose among our church members and inquirers has since been well sustained. They have shown commendable zeal in bringing relatives and friends into the refuge and hospital for treatment, and some of the church members have asked us to reopen the boys' school, offering to pay all the cost of board, instead of half as formerly, and expressing a willingness to have their children read only Christian books and study the foreign sciences. This plan was adopted and the school is now reëstablished, having passed the first month of its existence, and it has made better progress than ever before in its history. The Sunday-school also has developed rapidly during the past few months, and we have many tokens of quickened life within the church that calls for guidance where before there was only stagnation that could not be guided. These signs fill our hearts with hope as the breezes thrill those long becalmed at sea, and we are grateful to the Author of all good for the signs of his presence among us."

THE HOSPITAL AT LIMAN.

Dr. Hall writes: —

"The work here is assuming such proportions that I must have assistants. There are three natives preaching and teaching in the hospital. The two evangelists, Wang Chung and Liu Cheng, are a comfort. They are with the patients all the time. There has been so much to do since we opened on February 20 that they have helped with the patients in addition to the evangelical work. Mrs. Liu teaches the women daily. The work done in 1896 might well be called child's play when compared with what has been done thus far in 1897. This medical work is only a means to an end. I do not for one moment forget that we are here to tell the people of the one true God and our blessed Saviour. This idea is kept before the attention of the patients first, last, and all the time."

All this work is seriously threatened because of the reduction in appropriations. Dr. Hall has been for a time carrying it on at his own charges, and he appeals most earnestly for an additional amount to maintain these three laborers, saying, "I am sure that if the people at home could only see these three persons at their daily work, the $75 necessary for a year's support for all of them would be secured at once." The number of cases treated in the dispensary and hospital from January 31 to March 31 was 1,021, the patients coming from no less than sixty-six cities and villages.

Japan Mission.

WORK ON SHIKOKU.

Dr. Atkinson, of Kōbe, reports a twelve days' tour throughout the stations on Shikoku: —

"The pastors and evangelists in the field are working away with a more buoyant spirit than I have seen for some time. In the whole country the attitude towards Christianity is changing for the better. As to the general public there is no desire on the part of those who now speak well of the religion to adopt it for themselves, but they think it a good thing for others, and for their country; or as one man of education put it in the course of a conversation: 'I think that our women need the Christian religion so that they may attend well to their home duties and be faithful to their husbands when they are absent from them!' I think you can fill in all the hideous meaning that is enclosed between the words. Another man said, 'The general moral condition of the country is exceedingly bad. We must have the Christian religion to correct the growing misconduct.' Yet neither of these men has the remotest idea of accepting Christianity for himself. When I spoke of this they laughed as though highly amused at my innocence!

"There are new openings here and there. One evangelist spoke of a well-to-do man who occasionally walks ten miles over the high hills between his home and the evangelist's residence in order to study Christian truth. Another man, living several miles yet farther and beyond the high hills, does the same. These are among the more intelligent men of the places where they live. It is probably in this way that the gospel will be introduced into many of the small towns and villages of the country. I incline to think that evangelists will find after a while that they will need to follow after such men, visit them, and converse informally, and be willing to dispense, for a time, with a regular preaching place."

KYUSHU AND KOCHI.

Mr. White, of Tsuyama, reports a visit at eight places in the province of Hyuga, on the island of Kyushu. From one to four days were spent in each place. After visiting Nobeoka, where meetings were held for three days, Mr. White reached Takanabe, of which he says: —

"Takanabe is the headquarters of the Hyuga branch of the Okayama Orphan Asylum, their farm being situated about five miles from the town. When I was there they were just setting up a printing press which they had bought in Miyazaki, and were preparing for extensive work in that line, among other things, the printing of the Kyushu Christian paper which heretofore has had to be sent to Okayama to be printed. It is a great help to the Christian work in that section to have this offshoot of the asylum in their midst exerting a Christian influence. I walked out to see their farm, in company with the superintendent of this branch, on my way to the next place. There are only eight orphans at the farm now, the rest, to the number of fifty, being in Takanabe, engaged in various industries."

Of Sadowara, Mr. White says: —

"It is regularly visited by the Takanabe evangelist, and although there are only two Christians there, the outlook is very promising, quite a number of men being interested in studying Christian truth, as many as twenty stopping after the meeting until midnight to ask questions on certain passages in the Bible or on subjects related to Christianity."

After visiting Miyazaki and Obi, Mr. White writes of Miyako: —

"A very pleasant communion service was held with the church here, and one man, about forty years of age, was baptized. It came out in his examination that until he came to believe in the God whom Christ reveals he had had no belief in the existence of any being higher than man. This was considered somewhat remarkable, as it is rather exceptional to find a person educated before the present *régime* who has not believed in either the deities of Shinto or the divinities of Buddhism.

In company with the evangelist of this church I visited two places to which he goes about twice a month. In both of them good-sized and attentive audiences assembled. In one there were two Christians; in the other, until this visit, none; but after the meeting that evening I baptized a young man who, having first heard of Christianity about two years before, had been studying the New Testament ever since then and had finally decided to take his stand as a Christian, he thus becoming the pioneer Christian in that town.

"My observation and conversation with different persons during my tour lead me to the conclusion that there is reason to expect great progress in the building up of Christ's kingdom in that province in the immediate future."

Under date of May 19, Dr. Davis writes from Kyōtō: —

"I have just returned from a twenty-five days' tour in Kochi. I gave a course of eight lectures on the fundamental principles of Christianity, especially for young men and teachers in the schools. I went out twenty-eight miles into the mountains where one of our vernacular graduates is preaching to a Presbyterian church, and we had a good meeting. I was also asked to speak at two of the County Educational Association meetings, one ten miles from the city, and the other seven miles away. These were important meetings, and I gained the ear of some of the leading educational men of the ken and many of the teachers. Altogether, I spoke twenty-five times in as many days, and came back thanking God and taking courage."

Mission to Spain.

ZARAGOZA.

Rev. W. H. Gulick writes: —

"Ever since the week of prayer in January, the congregation at Zaragoza has been large, generally filling the chapel at the evening service. It has been pleasant to note that many of these listeners are from the surrounding towns, among which the pastor prosecutes a systematic and active evangelistic work. He urges upon those whose acquaintance he makes in these rural towns the invitation to visit the 'evangelical centre' whenever they are in Zaragoza, and he distributes throughout the province cards of invitation. During the last twelve months, as hardly ever before, the call has come from these country towns and villages to start permanent work among them. In one town, a lady in good social position, but now comparatively poor in this world's goods, always insists on paying her share of the hall that is hired for the meetings, which are held whenever the pastor visits them, and recently she has sent a donation to the church of Zaragoza, in whose prosperity she takes the deepest interest, though she can seldom worship with it.

"This evangelistic field of our Zaragoza district, extending from Catalonia on the east to New Castile and Navarre on the west, and from the river Ebro to the tops of the Pyrenees, is one of the most important in all Spain, and we long to occupy it more fully and to work it more thoroughly. Laborers are ready, but money is lacking wherewith to maintain them in the field. In the city there are signs of an increasing respect for our work and for those who are directing it. The excellent pastor there testifies that not only the old fanatical prejudices, in accordance with which many persons look at us as 'condemned and abominable heretics,' are disappearing, but, also, not a few in good social position and of the best culture give evidence of sympathy with the gospel teaching and of esteem for those who profess the gospel. The following facts illustrate this: —

DIED IN THE FAITH.

"Three members of the Zaragoza congregation have died lately. They were not members of the church, and had only been attendants for three or four months, but as they felt their end approaching they openly declared their faith in the gospel and their wish to die, and to be buried, as 'evangelical Christians.' One of these was a well-known tradesman of the city.

Awhile ago he attended the meetings in the chapel for a few times, and then disappeared. He was an intelligent man, with popular traits, and his house was the centre of a social circle that embraced several canons of the old cathedral of the city. Although a certain friendly acquaintance was kept up with the pastor, to whom he always professed interest in the gospel, the pastor never thought that this interest was very deep. When this merchant was seized with a sudden and dangerous illness, he was taken by the family to the hospital in connection with the Faculty of Medicine of the University of Zaragoza. Instead of recovering he grew rapidly worse; but the pastor, who frequently visited him, saw with joy that as the disease advanced his religious convictions deepened and his faith in Christ was openly confessed to all.

"As the hour of death approached, he was surrounded by his wife and children, the chaplain of the hospital, one of the medical professors of the University, and other Catholic friends. It was known to all that he had refused to receive extreme unction from the chaplain. The University Professor, his old friend, urged and expostulated. He especially begged him to become reconciled with the church in the interests of his wife and children, who would be considered dishonored among their friends. He had always been a good husband and a generous father, and no stronger plea than this could be urged, as he was about to leave those dearest to him in the midst of a community that he knew would make them suffer for the act of the dying husband and father. But God gave him strength to be true to his convictions. When urged to confess to the chaplain he refused, saying, 'I have confessed to my heavenly Father, and I am pardoned by the merits of his Son; and him I cannot dishonor by putting any man in his place. To God I commend my dear wife and children.' And with that confession on his lips, surrounded by those astonished and baffled Catholics, who would have rejoiced at the thought of consigning his soul to purgatory for an unknown length of time, the angels came and bore his spirit away to the bosom of the Father. There were too many witnesses to that last scene to make it possible for them to prove that he had yielded and had made his peace with the church, as otherwise they would have done. And so the authorities had no alternative but to deliver the body to the Protestants, who claimed it for burial, to the chagrin and wrath of those important people who were obliged to confess to the public that one of their own select circle had embraced the Protestant faith, and had died in it."

Notes from the Wide Field.

CHINA.

Dr. Griffith John in Hunan. — The interior province of Hunan is, in some respects, peculiar among the provinces of China. Its area is about 80,000 square miles and its population 20,000,000. It is rich in soil and in mineral wealth. The area of its coal fields is almost twice that of Great Britain, and by the side of the coal beds is abundance of iron. The province is well watered and has fine waterway communication. The people are active and intelligent, but extremely hostile to foreigners. This province was the home of Chow Han, the writer of the scurrilous literature attacking Christian foreigners, which has had such an enormous circulation, not only throughout the province but throughout the whole empire. Foreigners have been uniformly severely treated when seeking to make lodgment within its bounds. In April last, Rev. Dr. Griffith John, of Hankow, made his third visit to the province, of which he gives a full report in the *Christian World* of London. During his first visit, in 1880, he met only cursings and peltings. His second visit was in 1883, when every attempt to land from his boat was met by crowds of people who shouted, "Kill the foreign devils!" Nothing but the protection of a force from the official *yamen* prevented the jeering crowd from accomplishing its murderous purpose.

In this last attempt there was no greater success than previously, but Dr. John was able to see the publisher of Chow Han's anti-Christian leaflets and books. A story has been current that Chow Han had been converted, but this is altogether incorrect. For some reason this arch persecutor has ceased from open hostility to Christianity. He has been reading Christian books, and his publisher affirms that Chow Han will not now say whether these Christian books are good or bad. He has taken no notice of Dr. John's kindly letters sent to him, but remains in seclusion. The people of Hunan, however, whom he has aroused to such bitterness towards Christians, do not cease their opposition. Dr. John had no thought of a repulse at Heng-chow, where there are a few Christians, or at any other point, and was greatly disappointed when on his arrival at that city he found a large crowd of ruffians on the bank of the river, armed with stones and mud, which were thrown with much vigor. Although anchoring by the side of native gunboats, little protection was afforded, the officers declaring that it was impossible to keep off the excited crowd. Dr. John's story is much like that which Dr. Arthur Smith, on another page, relates of the mob at Tientsin.

Dr. John insists that the cause of all this was the anti-foreign spirit and the policy, not of the common people, but of the officials and gentry, who could have protected him if they had desired, or rather of the central government to whom these local magistrates are responsible. One of these local officials was heard to say, "Let the foreign ministers deal with the Peking government; when Peking wants Hunan opened it will be opened, but not until then. We, the smaller officials, can do nothing."

And so ended this third attempt to make lodgment in Hunan. It seems to have been unsuccessful, but it will not have been in vain. After dropping down the river from Heng-chow some miles, a halt was made and some of the converts from this persecuting city came on board and desired baptism. A doubt was expressed as to the expediency of administering the rite, in view of the suffering and trial to which the converts would be subjected on returning to their homes; but they insisted. They had waited long and did not desire to wait longer, and they were not afraid of the consequences. The men were examined carefully and were found to be intelligent in the Scriptures, and then and there Dr. John baptized thirteen persons, who, so far as he was aware, are the first persons baptized in Hunan itself, though some natives of the province have been baptized elsewhere. Dr. John adds:—

"That day, April 6, 1897, I shall never forget. If there ever has been a Bethel on earth, our boat was a Bethel that evening. I feel sure that most of the thirteen will stand fire well, and that the little church planted at Heng-chow on that stormy day will take root and grow."

MANCHURIA.

A Widespread Awakening. — The United Presbyterian Church of Scotland continues to receive remarkable accounts of the awakening at its mission stations in Manchuria. Rev. Mr. Webster reports that at Mai-mai-gai he examined many inquirers more than a year ago, but postponed their baptism, yet recently he found almost all had remained faithful, and he baptized sixty. Of Tie-ling Mr. Webster says, "It is no exaggeration to say that there are hundreds anxious to join the church." In one month Mr. Webster baptized over 150. Dr. Ross, of Moukden, reports that there were in January 120 applicants for baptism, while in towns and villages near Moukden there are 800 applicants on the list. At Yi-lu the number of members and applicants is over 600, and a large church is greatly needed. The mission of the Irish Presbyterian Church is also greatly blessed, Rev. Mr. Fulton of Moukden having baptized 208 persons between September and the new year. Though there may be some with unworthy motives, yet it is evident that the Holy Spirit is working wondrously in the hearts of the people. Dr. Ross writes: "I cannot but look on with wonder at the present state of affairs. Gamblers, opium-smokers, and litigants are pressing into the Roman Catholic Church. But merchants, farmers, and laborers of respectable character and of apparent earnestness of purpose are, in ever-increasing numbers, applying to us for baptism. This state of matters begets fear no less than exultation." In connection with this report of religious interest, Dr. Ross gives an account of the killing of a young man named Li Fung Ming, seventeen years of age, because he followed Jesus. Li Fung was a remarkable youth and a most enthusiastic Christian. Though so young, he was asked to take the place of a native pastor who was to be absent from his post, and he conducted himself in a manner to meet the heartiest approval. But his devotion stirred the anger of a village ruffian, who declared he would kill him. Young Li was expostulated with for going about alone and in the dark, when he was attending to his Christian work. Others were frightened, but he showed no fear, and replied that he was in his heavenly Father's care, who would do what was best. Dr. Ross writes: "Instead of terrifying the people, the martyrdom of this young man has been the cause of rousing a spirit of inquiry more general and intense than ever in the neighborhood. Rarely a day passes without ten or twelve applicants for baptism appearing for the registering of their names in the chapel. When surprise is expressed that they are so bold in view of the murder, they reply, 'That was the will of heaven; why should it deter us from entering the religion we know to be the true one?'"

At a later date, May 6, Dr. Ross writes of the baptism of sixty-one persons during the months of April and May. Of Yi-lu he says:—

"Yesterday in Yi-lu, out of 120 applicants thirty-seven were baptized. The Yi-lu people had only a few hours' notice of my approach, so that the town and immediate neighborhood were alone aware of it. Among the baptized in Yi-lu were the headman of the northern town and the two headmen of the southern town. These latter have taken a chapel at their own cost for public preaching. The head of the largest pawnbroking establishment — the equivalent of your banks — was also baptized. Two ex-priests, after long probation, were admitted into the church, and the brave young brother of the Yi-lu martyr, who, though barely a dozen years of age, expressed his resolve to share his brother's fate rather than abandon the church he sought to join."

NORTH AMERICAN INDIANS.

THE CHIEF OF THE KITKATLAS. — Our readers have heard the story of Sheuksh, the Indian chief at Kitkatla. He was formerly a savage in every sense of the term, — strong, determined, cruel, and bitterly opposed to the English Church missionaries who sought to lead him and his tribe into the Christian faith. His conversion was most remarkable, preceded by deepest contrition for his sins and followed by great boldness in the service of the Lord. Bishop Ridley, of the Church Missionary Society, labored devotedly for the Kitkatlas and was greatly beloved by Sheuksh. In a recent speech at Exeter Hall, London, Bishop Ridley gave this remarkable testimony concerning this Indian chief:—

"It was prayer that lifted up that poor wounded heart, and set him upon the Rock, and established his goings. And he stepped into the joy of forgiveness. I knew that tribe for years, fighting — I will say bravely — against the Church and State. And now the whole tribe is united to our Lord. There is not a heathen left, not a sign of heathenism. And, remember this, they are about the bravest and finest men I ever saw; they are not puny little chaps. I was there on my way to England in February last, and the last sound I heard in my diocese was that man's voice in prayer. I had landed at midnight, as I did the night before at another station, — rather hard on the missionaries, three nights in succession knocking them up at half-past two in the morning to pay my visitation to them! Well, so it was amongst the Kitkatlas. I arrived there at that time, and the whole population soon got up. As soon as it was daylight we had the confirmation. I thought the service was ended; the Benediction was given. But up rose a voice, as from a man sobbing. Trembling were the tones, and this was what I heard last in my diocese: 'Oh, God of heaven, have mercy. Have mercy upon us; we are orphans. Oh, God of heaven, thou hast taken our mother, and now thou hast called our father across the deep. Oh, take care of him on land and sea. And when he sees his brothers and his sisters, and their tears come down, oh, God of heaven, wipe them away, and bring him back to us strong in heart.' It was a beautiful farewell from my diocese to hear one who was formerly one of the most awful savages I ever knew praying thus for me. Was it not a beautiful reward? My dear wife and I prayed for that man's conversion for five years. We never ceased. He was a great hindrance in the way of the gospel. God seemed to keep us back; but it did us good. His way is always perfect. And so the discipline tried us all. And the last thing I have heard, since I came here, is that he is still bright and earnest, that the old lion is now much more like a lamb. But I can hardly think of him as lamblike."

INDIA.

CONVERTS. — Rev. Mr. Simpson, of the Wesleyan mission in India, gives an instance of steadfastness and devotion on the part of the native Christians of low caste which is most striking: —

"In one village we had to baptize some forty people. Two nights before the baptism the headmen came down, angry, furious, because this work had been going on, with all the bitter antagonism of Demetrius and his fellow-craftsmen because their craft was in danger. They came down at ten o'clock at night, called the men out of their houses and said: 'Now then, those men that are going to become Christians stand on one side; those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerman; we deny them the village barber; we deny all we can. Now, those who are going to be Christians go on that side.' Every one that was under instruction for baptism went and took his place as a Christian." Mr. Simpson may well add, "When the Lord God Almighty can breathe a courage like that into a craven slave, we are seeing some fruit of our work."

MADAGASCAR.

MURDER OF FRENCH MISSIONARIES. — The *Société des Missions Evangeliques de Paris* had recently the joy, for the third time, of ending its financial year without a deficit. Not only have the resources for the special work of the Zambesi and the Madagascar missions abounded, — each of these missions has its own treasury, — but the gifts for the general work have been increased to 24,000 francs above those of the previous year. The whole amount received was 629,000 francs.

So greatly, however, is the field of their activities enlarged, and so heavy is the responsibility of the new undertakings, especially in Madagascar, that the Executive Committee is obliged to stretch every nerve for the full awaking of French Protestantism to its missionary calling. In the midst of their rejoicing and of their intense efforts at home, a great blow has suddenly aroused the churches, stirring them to the depths.

On the twenty-fourth of May two of their missionaries in Madagascar were assassinated by "the rebels," the natives who still resent the French occupation of their country. Messrs. Escaude and Minault had gone to Madagascar to meet a pressing need, leaving their families in France. The telegraphic despatch announcing their fate gave no particulars, but those most deeply afflicted did not await further news before humbly submitting themselves to the will of God. Madame Minault wrote to her friends, "Let no one be perplexed by this tragic departure; God will take care of his glory." She desired further that no one should be irritated against the possible authors of this crime. "For the child of God there is no second cause, and God will charge himself with doing justice." Madame Escaude, writing of the decisions which led to the departure of her husband to Madagascar, said: "I have no regret. My husband was in the path marked out by the Lord himself; he felt it and was happy in it. I shall bless my God even to the end for having given me so much and demanded so much; with him I render thanks to God for having counted him worthy to suffer and to die for his name."

The Protestant churches of France, in great numbers, observed a day of humiliation and prayer in view of this distressing event, and every endeavor is being made to emphasize it as a call to action. "*Even unto blood*," says the *Journal des Missions*. "The Master went even there, and the faithful disciple, the missionary, the servant of God must not content himself with a service which does not imply the whole gift of himself, even unto blood."

The political situation in Madagascar has improved somewhat, according to last accounts. Several chapels belonging to the Protestant Christians, which had been seized by the Jesuit party under various pretences, have been restored to the rightful owners. The French Minister of the Colonies has promised repeatedly that every building taken from the Protestant Christians shall be given back to them. On the other hand, the anti-British feeling among the French occupants seems to grow more intense, and this feeling is specially directed against the missionaries and native Christians connected with the London Society.

Miscellany.

BIBLIOGRAPHICAL.

Buddhism, its History and Literature. By T. W. Rhys Davids, LL.D., PH.D. G. P. Putnam's Sons.

It is refreshing these days to read a book like this, based entirely upon original research. Such books are altogether too few. This is especially true regarding volumes relating to the ancient religions, when there are so many, with a smattering of knowledge, all borrowed, who feel competent to say the final word regarding Mohammedanism, Brahmanism, Confucianism, and Buddhism. This is the first volume issued under the Committee of Publication of "American Lectures on the History of Religions." Dr. Davids is the Professor of Pali and Buddhist Literature at the University College, London, and is the author of a sketch of the "Life and Teaching of Gotama, the Buddha." He has spent much time in Ceylon and India in studying these subjects, and has made a large collection of valuable manuscripts upon Buddhism, many of which he has translated, others of which are in process of translation by himself and his colleagues.

From first to last in this book under review, references are made to, and information is drawn from, only the original manuscripts in Pali. The author prefaces his subject by a chapter on the religious theories in India before Buddhism, showing how these in many respects modified the teachings of Gotama when he came to present his system. The author then treats of the sources of Buddhism, showing the ages of the various manuscripts, and giving a clear analysis of the most valuable. He states that 7,200 pages of translations of these Buddhist scriptures have been published, nearly one half of the original task undertaken, and that the entire work is in preparation.

The life of the Buddha is drawn from the chance allusions in the oldest manuscript, as no authoritative biography exists. The two chapters devoted to the "Secret of Buddhism" are marvelously comprehensive and clear. These are made up of the most careful analysis of the teachings of the Buddha as reported in the most ancient manuscripts. The closing chapter contains some notes on the History of Buddhism. The principles of higher criticism are in a measure applied to this study.

This series of lectures will be of great value to the student of Comparative Religions. They add much to the knowledge already possessed of this ancient and important faith. Two matters for criticism present themselves to the reader, the first that the author so frequently excuses himself from giving further information upon important points because he has treated those points in other works or in articles published in scientific magazines. The other matter is the unconcealed sympathy and almost faith in Buddhism which he manifests. He himself says that he thinks "no historian can be adequate without sympathy." It sometimes appears as if the author was almost ready to declare his belief in Buddhism as superior to any and all other faiths. But although much can be said for Buddhism, and in praise of some of the truths it teaches, nevertheless even a superficial study of the condition of the people who have accepted it as their religion proves conclusively that it is not the "light of Asia," and that it is entirely inadequate to purify and save the nation.

Hinduism, Past and Present. With an account of recent Hindu reformers and a brief comparison between Hinduism and Christianity. By J. Murray Mitchell, M.A., LL.D. Second edition, carefully revised. London: The Religious Tract Society. 1897. pp. 280.

Dr. Mitchell's services as a missionary, as secretary of the Scottish Free Church Missions, and as a writer on missions, are well known. This second edition of his work on Hinduism is a timely and valuable contribution to a department of religious literature which has become voluminous. It is a scholarly production, everywhere showing an assured mastery of the subject, a clear discernment of perspective, and of what is due to faithful portraiture as well as to the proprieties of Christian delicacy. Nothing is overdone, nor is there anything merely secondhand. There is throughout an impress such as could be given only by personal acquaintance and original research. For the majority of readers the book, a duodecimo, is all they need and all they can find leisure for in our busy times. We know of no other to compete with it in various respects.

Picturesque Hawaii. By Hon. John L. Stevens, ex-United States Minister, and Professor W. B. Oleson, formerly president of Kamehameha College. Profusely enriched with rare and beautiful photographs. Sold by subscription. $2.50. Arthur T. Hill, Agent, State Mutual Building, Worcester, Mass.

This volume is as attractive as it is timely. Scores of full quarto-page photo-engravings show the native Hawaiians in their ordinary and their gala life, while other pictures present to the eye glimpses of the marvelous scenery of mountains and valleys for which the islands are famous. Americans have a special interest in this group, not merely for what they have been and now are, but for what they may become. Those who would know about Hawaii will find clear and reliable statements in this volume. Brief account is given of the discovery of the islands by Captain Cook, of the people, their manners and customs, of the delicious climate, the fertile soil, and the manifold products. The sugar, rice, and coffee industries are well illustrated. The history of Hawaii from the beginning, including the monarchy, the revolution, and the republic, is given with sufficient amplitude. Due recognition is made of the work of our missionaries in the civilization and elevation of the people and the establishment of good government. Whatever be the future of Hawaii, whether she belong to the United States or to some other nation, — for in the nature of the case it seems impossible that she should remain as she is politically, — Americans should know more than they do of the "Gem of the Pacific," and this volume will greatly aid them in so doing.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the needs of the Lord's treasury: That He whose are the silver and the gold, and in whose hands are the hearts of men, would incline these hearts to give what is required for the advancement of his kingdom.

For the mission schools and colleges: That they may be kept true to the purpose for which they were established, and be more and more sources of evangelical influence, especially in the raising up of Christian preachers and teachers. (See page 350.)

ARRIVALS ABROAD.

June 17. At Tientsin, China, Miss Mary E. Stanley.
June (?). At Kōbe, Japan, Miss Anna L. Howe.

ARRIVALS IN THE UNITED STATES.

July 13. At Montreal, Rev. Hilton Pedley, of the Japan Mission.
July 17. At New York, Mrs. Catherine Parsons, of the Western Turkey Mission.

DEPARTURES.

July 27. From San Francisco, Miss Luella Miner, returning to the North China Mission.
August 4. From New York, Rev. George T. Washburn, D.D., and wife, returning to the Madura Mission.
August 14. From New York, Rev. M. P. Parmelee, M.D., and wife, and Miss Anna B. Jones, returning to the Western Turkey Mission.

The *Morning Star* sailed from Honolulu for Micronesia, July 28.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897: —

September. Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Donations Received in July.

MAINE.

Alfred, Cong. ch.	5 00	
Augusta, James W. Bradbury,	100 00	
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Searsport, 1st Cong. ch.	12 48	
Vinal Haven, Rev. and Mrs. H. J. Wells,	20 00	—346 58
Legacies. — Portland, William W. Thomas, by William W. Thomas, Jr., and Elias Thomas, Ex'rs,		5,000 00
		5,346 58

NEW HAMPSHIRE.

Amherst, A friend by the hand of Rev. A. J. McGown,	15 00	
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Jaffrey, Cong. ch.	30 00	
Lee, Missionary Circle for work in Armenia,	5 40	
Lisbon, 1st Cong. ch., 6.94; Three friends, 25,	31 94	
Manchester, Friend, 150; Mrs. H. P. Huse, 5,	155 00	
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VERMONT.

Brattleboro, Centre Cong. ch., m. c.	35 18
Burlington, College-st. Cong. ch.	82 24
Cabot, Cong. ch.	20 01
Chelsea, Cong. ch.	17 64
Cornwall, Cong. ch.	48 08
Danby, Cong. ch., for native preachers in India,	3 25
Fair Haven, 1st Cong ch.	10 00
Guilford, Mrs. Lucy I. Chandler,	3 00
Hinesburgh, Cong. ch.	12 50

Irasburg, Cong. ch.	4 02	
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North Craftsbury, Cong. ch.	9 45	
North Thetford, Friend,	5 00	
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Saxton's River, Cong. ch.	20 00	
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Stockbridge, Rev. T. S. Hubbard,	10 00	
Waterbury, Cong. ch.	27 00	507 49
Legacies.—Springfield, Isaac Wiswell, by A. M. Allbe, Adm'r,		151 41
		658 90

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 24	
Amherst, Mrs. Laura A. Ward,	10 00	
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Bass Rock, "B. C."	300 00	
Bernardston, Cong. ch.	15 62	
Boston, 2d Ch. (Dorchester), 162.36; do., Extra-cent-a-day Band, 25; Winthrop Ch. (Charlestown), 87.82; Y. P. S. C. E. of Union Ch., for native helper in China, 20, and Japan, 20, and Turkey, 20, and Madura, 15; Highland Ch. (Roxbury), 20; William F. Day, 100; Rev. Geo. F. Stanton, 5,	475 18	
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Cambridgeport, Pilgrim Cong. ch.	27 11	
Campello, South Cong. ch.	100 00	
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Dalton, Mrs. Z. M. Crane, 100; Clara L. Crane, 50,	150 00	
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Housatonic, Cong. ch.	58 51	
Hubbardston, Mrs. A. M. Norton,	2 00	
Ipswich, 1st Cong. ch.	90 00	
Lancaster, Cong. ch.	30 99	
Lowell, Highland Cong. ch., 122.38; Eliot Cong. ch., 60.29,	182 67	
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Lynnfield Centre, Cong. ch.	40 81	
Malden, 1st Cong. ch.	134 87	
Mattapoisett, Cong. ch., 15.70; Mrs. P. G. Hubbard, 2,	17 70	
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Saugus, Cong. ch.	32 81	
Scotland, Cong. ch.	3 45	
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West Boxford, Cong. ch.	6 27	
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Legacies.—Cambridgeport, Mrs. Dorcas Jane Merriam, by J. C. Bullard, Ex'r,	5,000 00	
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RHODE ISLAND.

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New Hartford, Cong. ch.	20 43	
New Haven, Mrs. A. A. Leonard, for Marsovan, 10; W. H. Moulthrop, for catechist, Madura, 5; W. C. T. U., No. 2, for work in Zulu Mission, 3.05; Livingston W. Cleaveland, 1,	19 05	
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South Glastonbury, Cong. ch. and Sab. sch.	7 75	
Southport, Cong. ch., to const. Edwin Earle Sherwood and John Henry Elwood, H. M.	280 00	
Stonington, 1st Cong. ch.	25 00	
Terryville, B. C. E., for native preacher, Madura,	25 00	
Thomaston, 1st Cong. ch.	9 73	
Tolland, Cong. ch.	117 08	
Waterbury, Dr. Robert Crane,	10 00	
Wauregan, Cong. ch.	11 00	
Windham, Cong ch.	63 97	
Windsor, 1st Cong. ch. (of which 5, for Turkey),	49 50	
Woodstock, 1st Cong. ch.	20 00	
———, A friend, to const. Lucy Winsor, Katie Burrill, Katharine A. Breed, Alice Lathrop, and Rev. W. T. Lopp, H. M.	450 00	
———, Friends,	50 00	2,308 21
Legacies — Marlboro, Charles Buell, add'l,	30 00	
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs,	1,500 00	
Somers, Eunice C. Shepherd, by Charles H. Barrows, Ex'r, 725, less taxes, 7.59,	717 41	2,247 41
		4,555 62

NEW YORK.

Arcade, Cong. ch.	5 32	
Binghamton, Bible School of 1st Cong. ch., for support Rev. W. M. Zumbro,	200 00	
Brooklyn, Central Cong. ch., R. D. Benedict, 40; Joseph E. Brown, 100; Clinton-ave. Cong. ch., Miss J. Roberts, 5,	145 00	
Buffalo, Niagara-sq. People's ch.	2 35	
Busti, Eli Curtis,	20 00	
E. Bloomfield, Mrs. Eliza S. Goodwin, for "Debt,"	5 00	
Geneseo, Friend,	150 00	
Homer, Cong. ch.	15 00	
Mt. Sinai, Cong. ch., m. c.	17 16	
New York, Broadway Tabernacle, 345; Geo. G. Williams, 150; O. W. Coe, 50; A friend, 25; Charlotte S. B., 20; Forest-ave. Cong. ch., A member, 2.	592 00	
Orient, Cong. ch.	11 23	
Perry Centre, Cong. ch.	4 30	
Syracuse, Danforth Cong. ch. and Sab. sch.	42 00	
Waterville, Welsh Cong. ch.	5 07	1,214 43

NEW JERSEY.

Newark, Belleville-ave. Cong. ch.	12 51	
Upper Montclair, Cong ch.	225 00	237 51

MARYLAND.

Baltimore, 1st Cong. ch., 50; 2d Cong. ch., 8.30,	58.30	
———, Friend,	200 00	258 30

FLORIDA.

Interlachen, Cong. ch.		3 45

TENNESSEE.

Memphis, Strangers Cong. ch.		23 00

TEXAS.

Palestine, 1st Cong. ch.		15 50

MISSOURI.

Springfield, German Cong. ch., for work in Turkey,	1 20	
St. Louis, People's Tabernacle Cong. ch., 4; Union Cong. ch., 1.70,	5 70	6 90

OHIO.

Akron, West Cong. ch.	35 25	
Claridon, Mrs. M. S. Taylor,	5 00	
Cleveland, Euclid-ave. Cong. ch. (of which 70 toward support Rev. William E. Fay), 119.40; Plymouth Cong. ch., 12; J. E. Ingersoll, 50,	181 00	
Geneva, Cong. ch.	13 00	
Jewell, T. B. Goddard,	250 00	
Kingsville, Miss E. S. Comings, for missionaries in India,	5 00	
Lexington, Cong. ch.	10 00	
Tallmadge, Cong, ch.	2 75	
Wellington, 1st Cong. ch.	29 56	
———, A home missionary's widow,	1 00	532 96

ILLINOIS.

Aurora, 1st Cong. ch., to const. Rev. W. H. Day, H. M., 52; Dr. E. E. Bousbough, 30,	82 00	
Batavia, Cong. ch.	45 50	
Brighton Park, United Cong. ch.	1 60	
Cambridge, Cong. ch.	13 50	
Chicago, Warren-ave. Cong. ch., 19; Forestville Cong. ch., 8.65; Pilgrim Cong. ch., for missionary at Harpoot, 7.50; Christ Ger. Cong. ch., for do., 4; Church of the Redeemer, add'l, 2; Mrs. Minnie S. Holcomb, "In Memoriam," 20; Friend, 15,	76 15	
Earlville, Cong. ch.	30 00	
Evanston, Ashbury-ave. Cong. ch., 10.35; W. H. Rice, 5,	15 35	
Lacon, Frank N. Westcott,	1 00	
Neponset, Cong. ch.	11 50	
Paxton, Cong. ch.	39 76	
Pecatonica, R. E. Short, to const. J. Merle Davis, H. M.	100 00	
Shabbona, Cong. ch.	43 05	
Victoria, Cong. ch.	20 00	479 41
Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,		57 16
		536 57

MICHIGAN.

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Chelsea, Cong. ch.	20 10	
Clinton, Cong. ch.	10 00	
Douglas, 1st Cong. ch.	6 30	
Eaton Rapids, 1st Cong. ch.	10 00	
Frankfort, Friend,	4 00	
Grand Rapids, A friend, to const. Henry Barnard Davis, Robert Leland Davis, Henry Eliot Barnard, and Elizabeth A. Barnard, H. M.	408 93	
Greenville, Cong. ch.	27 64	
Hancock, 1st Cong. ch.	32 41	
Jackson, 1st Cong. ch.	112 46	
Lake Linden, Cong. ch.	60 00	
Lansing, Plymouth Cong. ch. (of wh. 35 from C. B. Stebbins),	74 17	
Owosso, 1st Cong. ch.	31 90	
St. Clair, 1st Cong. ch.	16 72	
St. Joseph, 1st Cong. ch., 21.50; In memory of Newton Van Derrer, 30,	51 50	
Watervliet, Plymouth Cong. ch.	41 04	
———, A friend,	50 00	972 17

WISCONSIN.

Delavan, Cong. ch.	7 35	
Friendship, Cong. ch.	2 06	
Fulton, Cong. ch.	3 85	
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Webster, Cong. ch.	4 00	197 12

MINNESOTA.

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Freedom, Cong. ch.	2 24	
Graceville, Cong. ch.	5 00	
Minneapolis, Plymouth Cong. ch., 48.48; Vine Cong. ch., 9,	57 48	
Northfield, 1st Cong. ch., 44.12; Students and Faculty, Carleton Coll., for support Rev. H. R. Wingate, 136,	180 12	
Washington Co., A friend,	30 00	
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Worthington, Union Cong. ch.	2 06	362 36

KANSAS.

Kensington, Cong. ch.	2 21	
Lenora, Cong. ch.	4 00	
Valley Falls, Cong. ch.	4 90	11 11

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Arborville, Cong. ch.	4 85	
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Milford, 1st Cong. ch.	10 72	
Newcastle, Cong. ch.	2 00	
Venango, Cong. ch.	87	49 69

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	413 14

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	53 95

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MICHIGAN. — Detroit, Y. P. S. C. E. of Ger. Cong. ch., for Lee Fund, 2; Grand Rapids, do. of Park Cong. ch., for do., 5; Kalamazoo, do. of 1st Cong. ch., for do., 7.25,	14 25
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	171 32

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NEW HAMPSHIRE. — Piermont, Y. P. S. C. E., for pupil, care of Rev. L. O. Lee, 7; Westmoreland, Y. P. S. C. E., for relief of native agency in India, 2,	9 00
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RHODE ISLAND. — Howard, Annie A. Wickett, for work in Marash,	30 00
CONNECTICUT. — Bridgeport, 2d Cong. Sab. sch., for relief of native helpers in India, 55; do., Park-st. Sab. sch., for student aid in Turkey, 6; Thomaston, Pri. class, Cong. Sab. sch., for work in Foochow, 12.35; Windham, Cong. Sab. sch., for pupil, Madura, 20,	93 35
NEW YORK. — Brooklyn, Central Cong. Sab. sch., for Bible-readers, Madura, 36; do., Anna D. Palmer, for native preacher, Madura, 40; Dansville, Mrs. F. F. Kane, for work, care Rev. James Smith, 20; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50,	108 50
NEW JERSEY. — Glen Ridge, Cong. ch., T. M. Nevius, for Bible-reader, Madura, 20; Montclair, Rev. L. B. Platt, for work, care Rev. L. O. Lee, 25; Plainfield, Y. P. S. C. E., for pupil, Micronesia, 20,	65 00
PENNSYLVANIA. — Allegheny, W. J. Coleman, for relief of native helpers in India,	2 54
MISSOURI. — Springfield, Sab. sch. of German Cong. ch., for work, care Miss J. L. Graf,	1 30
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IOWA. — ———, Y. P. S. C. E. of State of Iowa, for relief of native agency, Marathi,	112 07
MICHIGAN. — Jackson, L. H. Field, for relief of native helpers in India, 50; ———, Friend, for use of Miss Susan F. Hinman, 10;	60 00
WISCONSIN. — Brandon, Cong. ch., for relief of native agency, India, 4; Madison, 1st Cong. Y. P. S. C. E., for relief of native helpers in India, 4,	8 00
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For pupil, care Miss Hattie Seymour,	12 00	
For little girl, care Miss E. R. Bissell,	15 00	39 00
		1,474 62
Donations received in July,		31,023 86
Legacies received in July,		14,583 48
		45,607 34

Total from September 1, 1896, to July 31, 1897: Donations, $379,058.91; Legacies, $90,746.43 = $469,805.34.

FOR YOUNG PEOPLE.

ALONG THE GRAND CANAL OF CHINA.

BY MRS. MYRTIE H. WAGNER, OF LIN-CHING.

ONE who knows anything at all about China has heard of the Great Wall and the Grand Canal. The North China Mission has stations close to both these objects of interest. The country bordering on the Great Wall is mountainous and barren of trees, and rather sparsely populated. The Grand Canal, on the contrary, passes through a country which is dead only in respect to its level, unless one takes account of the countless actors on the stage of China's history from prehistoric times until the present. Their graves, which dot the country in all directions, have been commonly believed to be the chief obstacle to the introduction of railroads; with the advent of which the decadence of the Grand Canal, now so far advanced, will be complete. The country bordering on the canal is for the most part densely populated and quite fertile; immensely more interesting to the native, who is intent on living off the soil, than it is to the foreigner, to whom the sight of mountains and clear running water is so refreshing.

JUNCTION OF THE GRAND CANAL AND WEI RIVER.

The canal is said to have been completed in 1289 A.D., and is 650 miles long. The smaller half, to the north of Lin-Ching, is formed by the Wei and Pei rivers. The canal proper begins at Lin-Ching, and the section from here to the Yellow River is only navigable at the rainy season, as the bed of the canal is several feet higher than either the Yellow or the Wei River.

The Revised Encyclopedia Britannica, World's Fair Edition, says, "The canal is provided with many sluices, and when vessels arrive at these sluices they are hoisted by means of machinery, whatever be their size, and let down on the other side into the water." Our first picture shows a boat being dragged from the canal over the short incline which separates the summit of the canal from the Wei River. The only machinery consists of two long ropes, with some scores of men at one end, and the boat to be dragged over, at the other. Some years ago there was more excuse for inaccurate statements in reference to China than there is to-day.

GRAIN BOAT ON THE WEI RIVER.

The inadequacy of the Grand Canal as an inland waterway connecting the southern provinces with Peking was well illustrated last year by reason of the small rainfall. The grain fleet, bearing the tribute grain from two or three of the provinces to the south of here, makes only one trip a year, and this has to be carefully timed to take advantage of the annual rise in the Yellow and Wei rivers during the rainy season. The rise in the Wei River this year was much less, and of shorter duration, than usual, and when the grain fleet arrived the water in the river was several feet lower than that in the canal. Notwithstanding the fact that the rains were over, and there was no hope of the river rising before the next rainy season, some days and much money were spent in theatricals and other heathen devices, to induce the gods to increase the water in the river. At length, realizing that it was late in the season, and that the boats were in danger of being frozen in at the north, the arduous task was undertaken of unloading each of the 900 boats, dragging it over the incline, as seen in the picture, and then unloading. The grain, being loose in the boats, had to be first put into bags and then carried on barrows, carts, or men's shoulders, a distance of a mile in some cases, on account of the large number of boats and limited time. For over two weeks everybody in Lin-Ching and vicinity who had the strength to avail himself of the opportunity to lay up for a rainy day reaped the benefit.

A BUDDHIST TEMPLE AT THE JUNCTION OF THE CANAL AND RIVER.

The strain on the boats is very great as they are dragged over the summit of the incline. Though empty and carefully undergirt with ropes, some of the boats, unable to stand the strain, break in two. Just as the boat is at the critical point of passing over the summit, there is a deafening sound from the beating of gongs to stimulate the men at the ropes, so that the suspense of the boat and the men on it may be as short-lived as possible.

The opposite picture shows one of the grain boats, which has successfully passed into the river. It is being poled down stream.

One never tires of the river traffic: grain boats, with an endless variety of gay flags, taking the emperor's tribute rice to Peking; salt boats, plainer but large and heavily laden, going into the interior; house boats, fishing sampans, bamboo rafts, and occasional gunboats. It is painful to see strings of men like animals patiently drawing these boats. If a small craft, father and child pull, while the mother steers the little vessel on which they live; that is all in the family, and does not seem so bad, for they are only doing for themselves what they cannot afford to get others to do for them. They are following the great law, "By the sweat of thy face shalt thou eat bread." One smiles at the humor of it when on a hot summer afternoon the man with the rope across his chest plods along, briskly waving a fan with his right hand. It is when there are twenty or thirty linked together pulling a great freight boat, controlled by an overseer, that the scene is painful. They seem so unlike men. They bolt their food like oxen, and sleep on all possible occasions. Only when you come to know the hard-working wife and interesting little children whom one of these men has left at home do you come into genuine sympathy with this poor, plodding brother.

The Buddhist temple in the third picture is a Tai Wang Miao. It is built at the junction of the canal and Wei River. The chief divinity is said to appear in the form of a snake, and is believed to control the water in the Grand Canal. To the left of the picture the two poles in front of the Chang Wang Miao can just be seen. The god who is supposed to reside there has charge of the Wei River, and takes unto himself the form of a turtle. Winding steps lead up to the top of an artificial hill, some fifty feet high, behind the Tai Wang Miao. The view from the little pavilion at the top is the best we have in Lin-Ching. The eye running up the great street, for a distance of two miles, descries two of the three Mohammedan mosques; then sweeping to the right, past the walled city for another two miles, the line of houses can be seen. The prominent roofs on every hand are certain to be temples. There are no "heavenward pointing fingers" in this city, apart from the minarets of the Mohammedan mosques; but alas! the followers of Mohammed are indistinguishable in their lives from the worshipers of false gods among whom they live; some are even said to worship these false gods.

The Roman Catholics have many adherents across the river, but they have not yet built a church edifice.

Lin-Ching, the youngest station in the North China Mission, still has many things to look forward to. When the times become better, and the purses of Christians are opened toward China, we hope to see, in the not distant future, a chapel suited to the needs of a growing work; a building for the Girls' School; and not last nor least, a hospital to take the place of the poorly adapted native buildings, which have served as a temporary abiding place for the last seven or eight years.

THE

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The Morning Star at Honolulu.

The Friend, of Honolulu, for August reports an interesting missionary meeting held on June 21, prior to the sailing of the *Morning Star* for Micronesia. Captain Bray spoke of the providences which had led him to resume his old position on the *Star*, and Captain Garland spoke of the deep emotion he felt on quitting the vessel after fourteen years of service as mate and master. With Miss Hoppin there goes to Kusaie, Miss Emma Kane, a young educated Hawaiian, bearing the commission of the Hawaiian Board. Miss Olin is to be associated with Dr. Rife in the Marshall Islands Training School on Kusaie, and Miss Beulah Logan is to be with her mother in the Ruk Girls' School. Mr. Mitchell, a Mauritian, trained on Hawaii, goes to Tapiteuea under the Hawaiian Board for the temporary relief of Rev. Mr. Kaaia. The *Star* took down 500 copies of Dr. Bingham's new Gilbert Island Hymn and Tune Book. Mr. C. M. Cooke, of Honolulu, has presented to the *Star* a gasoline launch, which will be of great service in making the landings at many of the islands.

An Ordination in Turkey.

In the March number of the *Missionary Herald* report was made of the ordination at Oorfa of three men to the ministry of the Gregorian Church, two of whom had studied in Central Turkey College and in our Marash Seminary. We have now the report of the ordination of Mr. H. C. Bilbulian, at Aintab, on July 3, under circumstances of peculiar interest. Mr. Bilbulian studied theology in the United States, and returned to his native land for the purpose of engaging in Y. M. C. A. work, but the times were not favorable for this form of service and the First Church in Aintab has constrained him to become their acting pastor. The council consisted of delegates from Aintab, Marash, Aleppo, and Kilis, and among those invited were a Gregorian bishop and several priests. The council was conducted after the manner of councils in the United States, and the openness and clearness of the examination of the candidate aroused the greatest enthusiasm on the part of the large audience present. At the exercises of ordination it is said, "there was such a crowd as one could hope to see nowhere else but in Turkey, filling every corner of the large church and crowding densely about doors and windows, wherever sight or hearing could be had." The Gregorian bishop and priests were present throughout the service, though taking no part in the exercises. The attention and interest of the audience were keen to the close.

The Revolt in India.

REVOLT is perhaps too strong a word to use in connection with the disturbances on the borders of Northern India, for it is not quite clear how serious the matter is. The tribes on the border near the Khyber Pass have undoubtedly arisen against British authority, but these tribes are quarreling among themselves, and it is uncertain how deeply the mass of the people are involved. It has been charged that the Ameer of Afghanistan is in agreement with the Sultan of Turkey in fomenting insurrection. This the Ameer denies, and the British authorities declare that the fanatics under the "Mad Mullah" will be overcome readily. A fact that favors the impression that the British government regards the revolt as favored, if not inspired, by Moslem influence, is that the government has forbidden the introduction into India of two Moslem papers, published at Constantinople, which are regarded as incendiary in character. Missionary work in the disturbed district is carried on chiefly by the English Church Missionary Society. There is undoubtedly a restlessness under governmental control in the minds of the natives in all parts of India, due largely, no doubt, to the presence of famine and plague, but we fail to see any signs of an impending attempt at revolution.

The Concert for October.

FOR the missionary concert of this month our readers will find an article in the Young People's Department relating to churches and temples in Jaffna. The new sketch of missions in India, by Rev. John S. Chandler, published by the Board, will also be most helpful. Almost every number of the *Herald* within the year has matters that might be made use of, but we specially refer to articles and letters in the April number, page 139, the August number, page 317, and the September number, page 354.

Superstition in Japan.

THAT eminent Japanese educationalist, Mr. Fukuzawa, has been addressing students of late, urging them to exert themselves to break down the superstitious notions of their countrymen. He refers to the common belief in divination, in lucky and unlucky days, in bewitchment by foxes. Many a high-class person even consults a diviner before taking a journey, or deciding any important matter, in order to be told which day of the week or month will be auspicious. There have been cases, he says, of houses being pulled down and rebuilt solely on account of their facing an unlucky point of the compass. These statements contain a reflection upon the intelligence of the Japanese, but what are we in America to say when there are so many of our people who will not start on a journey on Friday and will not sit down at a table where there are thirteen?

A Chinese Typewriter.

SOME idea of the difficulties connected with the Chinese language may be obtained from the fact that a typewriting machine, which Dr. Sheffield, of Tungcho, has invented and perfected, has a wheel carrying over 4,000 characters, arranged in thirty circles. The description of this typewriter, and of the double carriage which it requires, is quite too complex for our comprehension, but the machine is said to work perfectly, and Dr. Sheffield has written upon it probably 100,000 characters within the last eight months. It quite exceeds in speed the work of the swiftest Chinese writer, and it is believed that there are large possibilities for usefulness in it.

Financial.

It is with a sense of gratitude that we bring to our readers the last statement of the financial situation for the year 1896–97. Month by month for the past year there has been a constant shrinkage in the receipts. The tide however was turned in the month of August, and it became a season of rally, almost unprecedented in the history of the Board. For many days near the close of the month the hours were not enough for the usual force to care for the mail that flooded with hope the office of the treasurer. With a value equal to the good cheer of the money inclosed were the heart words from a multitude of friends in all parts of the land showing the warm place of affection in which the Board is held. These letters gave evidence that the hard lines which have been drawn around the Board's treasury of late are not the result of indifference. The times have been hard, and our friends of the Board have been crippled in their resources. But prayer is still offered, and sympathy is still extended, and the gifts of sacrifice are still made. The magnificent rally of August was significant in the number of the small gifts received from all over the land. The son of a missionary has no means of his own, but for the sake of the work he tells the need to another. A son of another missionary, recently deceased, sends his mite as a memorial. The home missionary answers to the call, and the teachers in missionary colleges add their gifts. Fathers, mothers, and children unite in the giving. "Dear American Board," is the address of many. Affectionate words for the officers and committee grace many of the letters. The whole burden was not lifted, but great help was administered and, as it seemed to us, the help came from the hearts of God's people.

We give below the receipts for the month of August and also for the twelve months of the year. We remind our readers that "special" donations do not help our appropriations, or affect one way or another the possibility of a debt. Thus the total increase for the year does not represent the amount available for expenses. We are dependent upon "regular" donations and legacies. The regular donations, it will be seen, have decreased as compared with last year, and the legacies have slightly increased.

	August, 1896.	August, 1897.
Regular donations	$54,612.70	$89,330.02
Donations for special objects	4,304.99	2,719.28
Legacies	4,837.48	28,239.74
Total	$63,755.17	$120,289.04

	12 mos. last year.	12 mos. this year.
Regular donations	$426,730.92	$415,591.15
Donations for special objects	43,989.15	54,517.06
Legacies	116,988.70	118,986.17
Total	$587,708.77	$590,094.38

Decrease in regular donations for twelve months, $10,139 77; *increase* in special donations, $10,527.91; *increase* in legacies, $1,997.47; *total increase* in twelve months, $2,385.61.

We would add one urgent word. The new year has already begun and is nearly thirty days on its way. The expenses of the Board are constant. The needs to-day are as urgent as words can make them. The missionaries are at their posts of honor, and with an appeal as distinct as a mandate they ask from the churches a support which is worthy the greatness of the work to which the Master has called them.

Annual Meeting. We call attention to the annual meeting of the Board to be held in New Haven, Conn., beginning October 12 at 3 o'clock in the afternoon. It is twenty-five years ago since the Board held its meeting in this city. Full notice of the arrangements will be found on the last page of the cover of this number of the *Herald.* The company of missionaries fresh from the field who will be present and make addresses, the papers and reports from the secretaries, the sermon by Rev. Nehemiah Boynton, D.D., the addresses by Rev. John Henry Barrows, D.D., of Chicago, who has recently visited India, the Rev. Francis E. Clark, D.D., president of the United Society of Christian Endeavor, and Mr. John R. Mott, of the Student Volunteers, who has made a trip around the world in their interests, and the annual address by President Storrs, will all contribute to make the meeting one of great power and value. It is hoped that a large number of the Corporate and Honorary Members and friends of the Board will be in attendance at this annual meeting.

The Salvation Army in India. Zeal is commendable, but it will not compensate for lack of wisdom. A well-known and reliable writer in the *Indian Witness* is constrained to testify that the work of the Salvation Army in India is defeating all efforts to develop the native church and make it vigorous and self-supporting. This writer gives specific instances in which attendants at Sunday service are paid a stipulated sum, and children are also paid from one anna a day upward for attending school. Schools that have been established on the better system of requiring something from the pupils are thus broken up, and people are taught to expect pay, not for service rendered, but for services attended. The money thus spent is worse than wasted, for it demoralizes the people and postpones the day of self-support indefinitely in all districts where this method is employed. Those who are asked to contribute for the work of the Salvation Army in India should know these facts.

Christian Endeavor in India. The Rev. William Carey, a grandson of the eminent missionary of the same name, and now a missionary in Bengal, has issued a booklet entitled "Christian Endeavor in small Village Communities," in which he shows the value of the Christian Endeavor movement in meeting the needs of such communities as exist in India. In multitudes of small villages where there are a few Christians, too few to maintain a preacher or even a teacher, yet specially needing some organization in which they may have fellowship and mutual help, these Christian Endeavor societies just meet the need. Mr. Carey describes one section in which there are now fifty-four separate societies, with 621 members. These small societies are grouped together and can be visited frequently by some wide-awake evangelist or perhaps by a missionary. In this way the Christian Endeavor movement promises to meet in a remarkable way the special difficulties which have heretofore been experienced in caring for the village population of India.

Dr. Barrows' Lectures. The six lectures given in India by Dr. J. H. Barrows, under the general title of "Christianity the World-Religion," have been published in book form at the low price of six annas, or about twelve cents. In this way these lectures bid fair to do quite as much good as when they were delivered orally in the cities of India.

The Earthquake in India.

Added to the sufferings caused by plague and famine in India is the disastrous earthquake which in some sections has destroyed a vast amount of property as well as many lives. The missions of our American Board have fortunately been delivered from this calamity, but of the Welsh mission in Assam a correspondent of the *Indian Witness* says: "Every building belonging to the mission is in ruins, and all the churches built by the native Christians, many of which were large and built of stone, with corrugated iron roofs, are in the same condition. The same is true of our station in Sylhet. The cost of erecting the buildings which have been leveled was not much if anything under two lakhs of rupees. Besides all this, scores of pukkha houses belonging to the native Christians have shared the same fate. There is hardly a stone left upon a stone in the whole of the Khasi and Naintia Hills District, every building, both private and public, being in ruins. It would be difficult to exaggerate the extent of the damage done. It is marvelous that the mortality is so small. When all is known that can be known from every part of the district, I do not think the number of deaths will be over 400. As far as buildings are concerned, the mission is just where it was when it began operations fifty-six years ago. All the missionaries with their families escaped unhurt."

Baptist Missionary Union.

We heartily join in the congratulations given to the Baptist Missionary Union and the Baptist Home Missionary Society over the raising of the half million dollars necessary to free them from debt. It was a worthy purpose on the part of Mr. Rockefeller to offer $250,000 on condition that a like sum was raised among the churches. The success of the effort demonstrates the ability of the churches to respond when a call is clearly put before them. The responsibility of carrying forward Christian work does not rest upon the rich alone, yet the rich should remember how their large gifts may be made most serviceable by stimulating a multitude of givers to contribute what they can.

Chinese Missionaries

In reporting certain instances of devotion on the part of some of the Chinese young men who have been trained in our mission institutions, Miss Evans, of Tungcho, says: "It speaks well for a Chinaman's love for his Saviour and his work when he will start off with his young wife to a place where he is an entire stranger, and where he knows there is not one who loves what he loves or cares for, ridiculing what he holds most precious, and there settle down to make a home. The Chinese are not given to pulling up and going to new surroundings, and it costs more for them to do this than for us."

Evangelical Preaching in Japan.

In the current number of *Congregational Work* will be found a most interesting communication from Dr. DeForest in reference to a recent meeting of The Evangelical Alliance of Japan, at which were present representatives from nearly all of the Protestant churches of the empire. The tone of the meeting was most cheering, indicating a new purpose to devote their energies to the advancement of evangelical work, to leave the barren field of negations, and in dependence on the divine Spirit to preach the gospel of Christ as the great remedial agency among men. It is encouraging to note how many of the prominent men are now giving themselves to evangelistic work.

Irrigation in India.

A WRITER in the London *Times* comments on the present government method for affording relief to the sufferers by famine in India, with the conclusion that the rational way of guarding against a repetition of a catastrophe like that from which the empire is now suffering is not the building of railways, for which purpose not far from $180,000,000 will be spent this year, but rather by the building of reservoirs and opening of canals by which the fields may be irrigated when the rains fail. This writer says the question is not "one of carriage for corn, but of corn for carriage." A practical illustration of the method suggested is given in certain irrigation works in the district of Godavary, north of Madras. Works upon the Godavary River, begun in 1846, were continued at intervals for forty years, and the waters collected during the immense rainfall at the time of the monsoon are made to irrigate 700,000 acres, on which rice is grown with greatest success. Within this district, during this very year of drought, an immense crop has been raised. Such schemes for irrigation are believed to be feasible in many parts of India.

Sailing of Missionaries.

IT will be noticed that the list of departures for the mission field given in the Notes for the Month is of unusual length. The total number that have sailed within the month is twenty-four. Of these twenty-four, twenty are returning to their several fields of labor after furloughs in the United States. Only four new missionaries, one a physician, with his wife, and two unmarried ladies, are going to fill vacancies in the ranks which have been sadly depleted within two or three years. May the Lord bear these his servants in safety to their places of service!

Sickness and Death.

A DESPATCH by cable from Samokov, Bulgaria, dated September 10, brings the sad intelligence of the death of Mrs. Minnie B. Clarke, wife of Rev. James F. Clarke, D.D. The intelligence was wholly unlooked for. The latest tidings from Western India indicate a somewhat alarming outbreak of cholera, by which disease several of the native Christians in or near Ahmednagar have died. Rev. Henry G. Bissell was seriously attacked, but at last report was out of danger. These friends who are in affliction or peril are commended to the prayers of Christians.

From the Marshall Islands.

DR. PEASE has received a letter from Rev. Jeremaia, the well-known native preacher on Jaluij, dated May 24, reporting a prosperous work throughout the Marshall group. "Even the foreigners are favorably inclined to the work. The German governor comes to church occasionally." The Endeavor Society is flourishing, having a large number of members. The letter gives brief items of news from many of the islands, all indicating a year of growth for the evangelical work.

A Patil's Assent.

THE impression which the gospel message sometimes makes on those who hear it for the first time is illustrated by an incident reported to us from India. Mr. and Mrs. Winsor, of Sirur, were touring in their tents, and in one village the patil, or headman, on hearing the gospel story, cried out, "I will make my whole village into a great Christian temple!" As he listened intently to the preaching and wished to manifest his approval, this patil could only do so by repeating the name of his god, "Ram, Ram." He had not learned to say Amen.

A Sanctuary of Brahmanism.

JULIAN HAWTHORNE, who was sent by *The Cosmopolitan* magazine to India as its special commissioner to report the actual condition of affairs at this time of famine, has been writing some vigorous articles for the magazine under the title of "The Real India." It is a gruesome story which he tells of the want and wretchedness and degradation of the people. We cannot forbear quoting what he says in reference to a visit made to a Hindu shrine near the confluence of the Jumna and the Ganges. Under the guidance of sinister-faced priests, he was led by the dim light of a lamp through a narrow underground passage till he reached "a pitch dark crypt, the holy of holies of Brahmanism." Here in the foul and murky atmosphere he was shown an aperture in a rock filled by a piece of a tree which had the appearance of growing out of the rock, and behind it a square hole entering into the rock. "What were these things? Why, this was the famous undying banyan tree, and the square hole led direct to the city of Benares, distant about 150 miles. Under this tree Brahma performed his sacrifices, and through that tunnel, I suppose, the entire Hindu pantheon was wont to march and countermarch 10,000 years ago. In front of the tree was a little dishpan for offerings, containing withered flowers and small bits of silver. Here, if anywhere on earth, the grand, historic religion of countless millions of intelligent human beings found its most glorious manifestation. Towards this stifling, stinking rat-hole the eyes of all India turned with adoration; at the feet of these sorry potsherds they bowed themselves down in their hundreds of millions and knew the awful rapture of worship. And this section of a ten-year-old fig tree, revealed by the flaring oil wick of the jackal priests, might stand for the hub of the Brahmanical universe — a wooden lie, annually renewed, fitly commemorating the immemorial desecration of the name of the one true God." Is it any wonder that after recording this and other scenes, Mr. Hawthorne exclaims, "Visiting India makes one value Christianity"?

Like the People of the Bible.

WE must make one further quotation from Mr. Hawthorne's article in *The Cosmopolitan*. Confessing that he had formerly shared to some extent the feeling that missionary work had not been wisely or efficiently conducted, he says: "But one must live with the missionaries of India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.' Some wore European dress; others did not. Their aspect was gentle, sincere, and modest."

Russian Influence in Persia.

WE referred last month to an evangelical revival in connection with the American Presbyterian mission in Persia, but we now regret to learn that Russian priests, of the "Orthodox Greek Church," have come to Oroomiah and have been warmly welcomed by members of the old Nestorian church who have long been groaning over the oppressions of their Moslem rulers. They see in the advent of these Russian priests some hope of deliverance, and they are not careful to discriminate as to the form of Christianity which they shall embrace. Missionaries of the Presbyterian Board report that many of their members have been swept away by this Russian movement.

THE ISLANDS OF THE PACIFIC.

Not the least of the marvels of the nineteenth century is the transformation which has taken place in the islands of the Pacific. From the time that Balboa first saw the Western Ocean, in 1513, until the killing of Captain Cook, in 1779, and even down to a much later date, the only idea entertained in the civilized world concerning these islands was that they were the abodes of men so debased and savage as to be beyond the reach of humanizing influence. The early navigators seemed to have regarded them as brutes, and slaughtered them with as little compunction as they would have slaughtered monkeys. It was indeed strange that Captain Cook, when he landed on Kauai and saw a multitude of natives fall flat upon their faces, taking him for a god, and when later on he accepted the formal worship offered him as a divine being, did not recognize in these people, debased though they were, a spiritual capacity which showed that they were not beasts but men. But these early navigators were looking for gold, not souls, and the inhuman treatment they gave the savages with whom they came in contact made them yet more savage. The story told of the nakedness and lust and cannibalism of these islanders, their filthiness and their fightings, their murders and infanticides, led naturally to the impression that any attempt to civilize or Christianize them would be utterly hopeless.

AN HAWAIIAN HEATHEN TEMPLE.

But behold the marvel! One hundred and one years ago *The Duff* sailed from England for Tahiti with a party of thirty missionaries of the London Society. It was said of them: "The chances are that the missionaries will be killed and eaten at a cannibal feast, while as for converting such people, the thing is impossible." Yet during the century that has elapsed, not alone Tahiti, but one after another of the groups of the Pacific have been visited, and in some real sense redeemed from corruption and brought under the sway of Christ. The volume whose title we give below[1] presents a most interesting and inspiring story of the wonderful transformations wrought in the island world. Heretofore one who would gain a general view of what had been accomplished in the Pacific would need to consult the reports of several mission societies, or monographs relating to particular groups, such as Fiji, Hawaii, the New Hebrides, etc. But Mr. Alexander has brought together in this one volume of 500 pages a fairly complete account of all the principal islands, their discovery, their natural scenery and products, with the beginnings and progress of the work of evangelization among them. It is a thrilling story and admirably told, and it forms one of the most striking chapters in the "Evidences of Christianity."

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[1] The Islands of the Pacific. From the Old to the New. By Rev. James M. Alexander. American Tract Society, New York. pp. 515.

We naturally turn first of all to the records made of the Hawaiian and Micronesian Islands, where our American Board has been the principal evangelizing agency, and we know not where to look for a better summary of the struggles and triumphs within these groups. Eighty years ago the missionary ladies on the brig *Thaddeus* exclaimed as they first saw the natives of Hawaii, "Can these be human beings? Are they not devils rather?" It has been said that "the Hawaiian pantheon was an embodied diabolism." "As might be supposed, the worship of such gods was most demoralizing, oppressive, and distressing. Under it, to be cruel, false, lewd, licentious, vile, and most despicable, was to be godlike; and the rites of worship, the dances, sacrifices, and all the orgies were indescribable expressions of evil passions." Chiefs were despots and the people cringing slaves. Yet out of this people the gospel of Christ has brought thousands of true and faithful disciples, some of them rare examples of faith and courage and devotion, and in place of a race of barbarous savages one will find a civilized community maintaining their own institutions, their schools, and their churches with vigor and success. It can be truthfully said: "There are no poorhouses in the islands and no occasions for them. All the people are in fairly comfortable circumstances and have some degree of education; all the children are taught the English language in the public schools; the natives are a peaceful and law-abiding people; the number of convicts in prison is only one third of one per cent of the population, and the greater part of these are Asiatics and Portuguese." The contrast

THE KAWAIAHAO CHURCH, OF HONOLULU.

between the past and present is well illustrated by the two cuts which we are permitted to reproduce from Mr. Alexander's volume, "An Hawaiian Heathen Temple" and "The Kawaiahao Church of Honolulu."

Similar are the accounts given of other groups of the Pacific, of Micronesia, Samoa, Fiji, Norfolk, the Austral, Society, and Hervey Islands, and the New Hebrides. Let the full story be read by Christians of every name to reassure their faith and kindle their zeal.

But what of the future of these islands? Are the native races to die out? Possibly in some sections, but surely not in all. It is sometimes asserted that the Christianization of these wild people tends to their extermination. Not so. The diminution of the population, so apparent in many groups, has been the result of quite other causes. The diseases and vices introduced by corrupt men coming from civilized lands have been largely responsible for this result among those islands that lie on the track of commerce. "The labor ships" have ruined many a fair group, not merely by capturing and deporting thousands of men and women, but by engendering strifes. But wherever the work of the missionary has been uninterrupted by foul influences from without, there the population is not diminishing, but on the increase. To the instances advanced by Mr. Alexander in proof of this assertion, we may add the testimony of Rev. Mr. Price concerning some of the islands of the Mortlock group, where the influence of the gospel has put a stop to feuds and tribal wars and to infanticide, and as a result the population is steadily increasing till it has become a serious question whether the products of these small islets can possibly support so many people.

Let then the work of evangelizing these islands go forward vigorously, till from every one of them there shall ascend the voice of praise to Him to whom they belong.

THE BANYAN CITY SCIENTIFIC INSTITUTE.

BY REV. LYMAN P. PEET, OF FOOCHOW.

The above title is given to the Institute at Foochow which is designed to raise up a force of trained Christian workers for this district of the great Chinese empire. It is thus the "power-house" of the mission. The laborers of the past have been, almost without exception, taken from among those who have been trained to a greater or less extent in this Institute; but within the last two years, such has been the spiritual awakening on all sides, with its resulting call for workers, that the demand has far exceeded the supply. Moreover, the church in China is demanding for its spiritual leaders men with a liberal Christian education, men who can lead in the enlightened thought of the day.

The Institute was founded in 1853, but not until 1891, and then only through force of circumstances, was English introduced as a branch of instruction. The result has been that the students have increased sixfold, thus bringing under Christian influences a large number of young men from all walks in life. Instances may be cited of students who have come to us solely for a knowledge of English and the sciences, but by whom the voice of God has been heard and heeded, and who are to-day looking forward to the time when they may use the knowledge thus gained in the service of Christ. Nor is this all. The income of the Institute has been greatly increased, inasmuch as each student in the English department pays a matriculation fee and tuition. The income thus received provides for the employment of more and better instructors, and meets in part the other expenses of this department of mission work. Thus the greater number of students the better the facilities for training and supplying our needed Christian workers, and the nearer approach will there be to self-support. The language of the school is Chinese; many of the pupils, and the parents of all of them, speaking no English at all. When we speak our own language it is rather for our pupils' sakes than for our own. Miss Chittenden, who has taught in the Institute, speaks of its present condition: "There seems to be a very good spirit all through the school, and we have been able to arrange the class work so as to make a distinct advance in some directions where improvement was greatly needed. Like the day schools, the Institute is the fruit of long and faithful labor on the part of earlier workers, some of whom, before seeing the fruit, have been called to higher service in the King's presence."

THE FACULTY OF THE INSTITUTE.

The Institute has made a most favorable impression upon the gentry and official classes at Foochow. At the commencement day, in January last, a number of the officials were present in their robes of office, wearing hats adorned with the red, crystal, or gold button, according to the rank of the wearer, and presenting a rather imposing spectacle. The lately appointed Chinese Minister to Great Britain, His Excellency Lo-fen-loh, expected to be present, but having been detained, sent fans and scrolls, on which he himself had written pleasing sentiments, to be awarded to the best scholar in each of the six English classes. The address made by His Excellency's nephew, who represented him on the occasion, was of the most complimentary character. Another official voiced the sentiment of many others who to-day are looking to Christian educational institutions to lift China from the low position into which idolatry and superstition have brought her.

Of the 150 students, about thirty are members of the Young Men's Christian Association. Much has been said and written about Chinese music, but the orchestral club of the Institute, formed the past year, and of which we give a photo-engraving, can discourse music which, though Oriental in quality, is still well worth hearing.

THE ORCHESTRA OF THE INSTITUTE.

While the Institute is thus well established, it has reached a point where it imperatively requires special aid. It has outgrown its present accommodations, having but one building and with dormitory accommodations for only forty students, while room for the present number, one hundred and fifty, is found only by excessive crowding and by renting native buildings wholly inadequate to the needs of the students. A new dormitory is needed which will accommodate eighty students, and still another building for recitation room, with other requirements of a first-class school. We must not withdraw gifts from the general treasury of our missionary board, but the friend or friends who, without reducing their offerings for foreign missions, will provide five thousand dollars to place this Institute on a secure foundation will do a work of greatest value for China.

REV. DAVID H. HARRIS, OF THE ZULU MISSION.

It is with great sorrow that we have to record the death of this faithful missionary, who was drowned while bathing near the mouth of the Umkomazi River, Natal, on July 11.

Mr. Harris was born in Kinross-shire, April 10, 1854. After studying privately for a while, he entered Harley House Institute under the care of Dr. Grattan Guinness, and subsequently for two years he studied in Glasgow College. Prior to ordination he went to Natal, to be connected with the Gordon Memorial Mission, but circumstances brought him into close contact with the missionaries of the American Board among the Zulus. Employed by them as an assistant for one year, he subsequently, at the request of the mission, received appointment in connection with the American Board in 1887. The missionary spirit was strong within him from the beginning, and he speaks of himself while a student as having experienced "an irresistible drawing towards missionary work abroad." In connection with the Zulu Mission, he had charge of the stations at Ifumi, Amahlongwa, and Ifafa, where he labored with great fidelity and devotion. While at Harley House he ranked as first in his class in several of the prominent departments of study. After a term of ten years of faithful labor in the mission, he obtained a furlough of six months, which he spent among his kindred in Scotland, speaking often and with great acceptance of the work in which he had been engaged. In June last he wrote from London, as he was about to sail on his return to Africa: "We are all in the best of health and spirits in going back to our work." He reached Natal, July 6, and only five days after landing the end of his life service came. The members of the mission bear witness to his Christian spirit and his fidelity as an ambassador of Jesus Christ, and they sorely grieve over the loss of one whom they greatly needed in the pressure of work that now comes upon them. The sympathies of all friends of missions will go out towards Mrs. Harris and the four little children who are now fatherless.

A RETURNING MISSIONARY'S FAREWELL.

BY REV. W. A. FARNSWORTH, D.D., CESAREA, TURKEY.

To the Congregational Churches of America:

It is not easy for every one to comprehend the joys of a missionary as he returns home for a short furlough. If, after twoscore years of work, he can return in the enjoyment of a good degree of vigor and with a reasonable prospect of again renewing his life-work, his cup of happiness is about full. Such was our condition when, on December 22, 1894, we landed in New York. We first sailed for Turkey the twenty-second day of December, 1852. It was without any planning on our part that we arrived in the homeland on the anniversary of our departure. What a difference between the sailing vessel, the bark *Sultana*, which took us from India Wharf, Boston, and the Cunard steamer *Lucania*, which brought us into New York! The former was a bark of 500 tons burden, the latter a steamship that consumes 500 tons of coal a day. This is a good index of the progress of the world in these four decades.

Our visit has been extended several months beyond what was intended, in consequence of the fearful events that have occurred in Turkey in the last year, and for other reasons. Those events were such as to make our hearts ache and the civilized world to stand in astonishment. Our visit, however, has been almost an ideal one. New homes established by our children have afforded us great pleasure.

It has been my privilege as your missionary to meet many congregations in fourteen different States, in the District of Columbia, and in Canada; to have traveled more than 26,000 miles and to have made about 320 missionary addresses. I have met many delightful people and have everywhere received a cordial reception. People have listened to the story of missionary work in Turkey with attention and apparently with interest. To all the friends that I have met I would gladly send some separate word of farewell greeting, but this must suffice. To all those congregations I give most hearty thanks. Many have requested me to give their Christian salutations to the churches of Cappadocia, Pontus, and Galatia, in response to the salutations that I brought from the churches there. This I will most joyfully do.

We are now about to embark for that afflicted land. Some of my dear friends there I shall not meet. They have been removed, not by ordinary disease or by accident, but by bullet or bludgeon. Many others whom I hope to meet are like the man who fell among robbers, "which both stripped him and beat him and departed, leaving him half dead." Indeed the *outlook* is very dark, but the *uplook* is not dark. God reigns. Our friends often ask us, "Do you want to go back?" Most assuredly we do! Turkey is our home. We wish to spend our last days there where we have done our life-work. Or, if the Lord will, after another campaign we may come home again on another furlough. We have many friends there, fellow-workers, American, Armenian, and Greek. The pastor in Cesarea has been our wise counselor and firm friend all these forty years, and many others, men and women, are our beloved co-workers. Very many of the people have grown up under our own eyes. They say, using Turkish idiom, "We opened our eyes and we saw you." To us they are almost like our own children. We wish to be with them and to do anything we can to help them. We have friends among those who are termed the "unspeakable Turks," even, whom we love and long to see. My friends, do banish that word "unspeakable." There are unspeakable Turks, and so there are unspeakable people of other nationalities. You have, if I mistake not, unspeakable Americans, as lynchings and mobs prove.

"But," my friends ask, "is it safe to go?" "Is the danger passed?" It is surely as safe as it was for Paul to go up to Jerusalem when in every city the Spirit witnessed that bonds and afflictions awaited him, or for Barnabas and Paul to go up into that same region on the first foreign missionary tour. One of my associates writes from Cesarea, "As to danger, we have long since rolled that off on to the Lord." That there is danger, we know; there is duty also. But what about opportunities for missionary work? All reports are encouraging. The congregations are very large, the Bible-readers are crowded with work as never before; they have daily prayer-meetings in different quarters of the city, some ten or twelve a week. More than 200 are reported at a mothers' prayer-meeting, and the opportunities for heart-to-heart work are greater than ever before, we are told. Mr. Fowle writes that there is a splendid opportunity for "hand-picked fruit." Though the pastor and the superintendent of the Bible colportage and the Bible-readers are doing all they can, there is opportunity for twenty times that amount of work. This is true of Cesarea. We may not be able to do as much among the smaller villages as formerly; still, in the larger centres, where there are representatives of the government, my associates believe that there are grand opportunities for just such work. We do not wish to be presumptuous. We would go where the Lord would have us go; our desire is to do his bidding. Is not that your desire, my friends, both for us and for yourselves? Will you remember that while we go primarily at the command of our Master, we also go as your servants and substitutes? May He who gave that great command, "Go ye into all the world," and coupled it with that wonderful assurance, "Lo, I am with you," enable you and us to be faithful even unto the end! Farewell! "God be with you till we meet again."

Boston, August 30, 1897.

FIFTY YEARS OF THE CENTRAL TURKEY MISSION. SOME CONTRASTS.

BY MRS. BENJAMIN SCHNEIDER.

It is fifty years since Dr. Azariah Smith, in 1847, organized in Aintab a church of eight members, and was soon afterward called to America for a season. A glance at the results of the half century's work in this mission will be an inspiration.

In the spring of 1848 Mr. Schneider was invited to leave Broosa to take charge of this work in Aintab, this being the only point from Diarbekir on the east to Adana on the west where missionary work had been commenced. His journal of that period was published in the *Missionary Herald* of November, 1848.

The preaching of salvation through Christ in a language the people could understand aroused earnest inquiry and led to the study of God's Word. Forms and superstitions were dropped. "We find no authority in the Bible for the saying of mass and confession to priests," said they. Under different dates of this year, 1848, interesting cases of conversion are mentioned. One, a priest, was beaten, thrown into prison, and sent to Aleppo, to appear before the Pasha, being dragged on the ground a part of the way. Reference is made to the acceptance of the truth by two promising young men, one a teacher, the other Pastor Krekore, who for forty years has been an effective preacher. Both these men have sons who are now professors in Aintab College and are preachers also. On July 31 the congregation had grown to between sixty and seventy.

But all this meant persecution to each hearer. Having no church building, they assembled in a dwelling house, and when the rooms were full they resorted to the roof and yard. Anathemas were hurled at these listeners from the Gregorian church, and who could have predicted that within fifty years the doors of the large Gregorian church would be open to Protestant preaching, and that throngs of Gregorians would worship in the Protestant church, and would sometimes be invited to hold a portion of their own service there? The native agency was greatly blessed in diffusing light in cities and villages. Churches and schoolhouses were built side by side. Very early in the history of the work Mr. Schneider sent a young man to Constantinople, to be trained for the position of principal of a high school. He also gathered a little band of earnest young men together, giving them lectures on the Bible and kindred subjects. This was the beginning of the Theological Seminary.

As to female education, a half century ago only one woman in a population of 30,000 could read. The wives and daughters served their husbands and sons at meals, they eating afterwards. The early missionary ladies commenced teaching old and young in the primer and the Testament. And now the women stand as equals and companions in the households.

In 1859 Miss Proctor came to Aintab, to open a female boarding school. Even then who would have predicted that Girls' Boarding Schools would flourish in Adana, Oorfa, and Hadjin, with graded schools in many out-stations, from the kindergarten up to the Girls' College in Marash? The college for young men in Aintab numbers 140 students; Girls' Boarding School, eighty. The medical department and hospital connected with this institution, which bears the name of Central Turkey College, have accomplished much; seven nationalities being represented among the patients of the hospital, no less than seventy of them being Moslems. President Fuller could report last autumn that for nearly a year there had been preaching *in the Gregorian church* by one of the Protestant pastors, or a professor in the college, twice each week, the audiences ranging from 3,000 to 5,000, of whom one half were Gregorians. At the same time 3,600 persons were in attendance at the three Protestant churches. In the First Church there have been united Protestant and Gregorian services, with deeply interested listeners. Mr. Bulbulyan writes that, since he took charge of the First Church last fall, the Sunday-school has risen from 325 to 1,000, and the attendance at the weekly prayer-meeting from two or three to 200. The baptism of blood, has it done nothing for these poor Armenians?

Passing from Aintab to Marash we find now a Girls' College, a Theological Seminary, and four self-supporting churches. Mr. Christie, of St. Paul's Institute in Tarsus, writes of sending some students to the Theological School, and were Paul still living, he would send greetings to these churches, commending them for their liberality.

In Oorfa the martyrdom of Pastor Abouhaiatian, a pupil of Mr. Schneider, and others has not been without blessed results. The church has been quickened, and crowds are listening to the truth. In the two sets of schools are 680 pupils, taught by eighteen Bible-readers, widows, and in the Gregorian schoolrooms 230 young men and boys busy with primer and Testament. If the history of all that prayer has accomplished for the workers in Turkey were known, the links connecting intercession and answers would seem marvelous.

In Hadjin 600 Gregorian children are being taught in Protestant schools. Mr. and Mrs. Martin having recently been absent for a season, on their return were welcomed, twelve miles outside the town, by 1,000 men and boys. I remember well when Mr. and Mrs. Coffing were ejected from this same village, in their first effort to introduce the gospel, and the indignities they suffered.

In Kessab eighty-three persons were received recently into the church, not deterred by the martyrdom of others who professed faith in Christ.

Mention should also be made of the many orphanages opened of late (no less than four of them in Marash city) to care for the children whose parents have perished during the sad troubles of the last two years. These orphanages have been sustained by funds received from friends in Germany, Great Britain, and America, but they have been to a great extent supervised by the missionaries of our American Board.

The contrast between the situation in Central Turkey fifty years ago and now is seen strikingly in the following points: —

Then there was one church with eight members, now there are thirty-two churches with 5,178 members.

Then there were no native helpers, now there are 176.

Then there were no Protestant schools, now there are in such schools 5,287 pupils.

"Never in the history of the world," writes President Fuller, "was there a people more wonderfully prepared to heed the voice of preachers and teachers than now." And another missionary from Central Turkey writes: "Oh, why does not our Board seize the opportunity for reaping seed long since sown in weariness, faintness, drought, and desert?"

A nation is waiting to be evangelized. Will the individual members of our churches meet their responsibilities and awake to this crisis?

Letters from the Missions.

West Central African Mission.

NATIVE EVANGELISTS.

UNDER date of May 20, Mr. Currie writes from Chisamba: —

"Four lads have just been in to report their efforts for Christ when on their journey to the coast and back with their own truck. They are among the younger members of the church, but they have neither been ashamed nor afraid to call their fellows together around the camp fires, and sing, read, and speak to them the things of Christ.

"I am sometimes oppressed by a sense of responsibility as the conviction grows on me that our young men are going to be and do very largely what they see we are, and are striving honestly to do so. During the past year our young people preached Christ to all the districts within two days' march from this station, with the exception of the districts immediately in the neighborhood of Kamundongo station. In addition to this they attended twelve caravans sent from this station to the coast. Some of their number also attended two caravans to the interior, to about the neighborhood of the Kasai River, going on these occasions with their own goods, to teach and preach as they went. It is safe to say that in half the districts visited last year the message was almost or entirely new to the people; while as for the interior it is well to note that there is not a single station from here to the French station in the Barotse Valley, and only one station (Plymouth Brethren in Kavungu) between here and Lake Moero, so that any effort to preach the gospel in connection with a caravan going in either of these directions is almost sure to touch people to whom it is yet unknown.

"In one sense the native agency under my care is all self-supporting, and is not at all dependent on mission support. Young men going to the coast with a caravan look after the loads, for which they are paid, and preach the gospel without stipend, and if they carry their own trade they get nothing for services rendered in the cause of Christ. The church this year pays half the support of the evangelists and all their rations while working among the villages, and the rest I pay for out of the returns of the Industrial Department."

Zulu Mission.

THE CHURCH AT LINDLEY.

Mr. Pixley, of Lindley, writes in his annual report of the station concerning the church at that station which, he says, is one of the oldest and, including the branches, the largest in Natal: —

"It was formed, if I am not mistaken, in 1848, with nine members. Three of these nine have died during the last year: Dalida Dube, Joel Hawes, and John Mavuma. Dalida was the mother of the late James Dube, who for seven years was the faithful and beloved pastor of the church at Inanda. Dalida's history, could it be written out, would be found to be full of interesting events, well worthy to be recorded in the annals of the native church of Natal. She was among those refugees who fled out of Zululand from the persecutions and cruelties of the noted Chaka, bringing her son, then but a little child, with her, and with John Mavuma, once Chaka's cupbearer, then in the prime of his early manhood, coming to seek safety and to find a new home in Natal. It was providential that these two and a few others came to settle near the place where Mr. Lindley commenced his labors, and they were the fruits of the early missionary work in Natal. Dalida in those early days knew what it was to suffer persecution for her faith. For nearly or quite fifty years both she and John Mavuma lived consistent Christian lives; and whatever may be said of the backslidings of others among the native churches, we have yet to learn that Dalida or John ever during the past fifty years wandered far from their beloved Lord and Master. Their record is absolutely clean."

Of Joel Hawes, who was another of the nine, it must be said that he fell into sin by taking a second wife in a heathen way, but he afterwards repented deeply and lived a godly life, and died in the faith. Very old and blind, and with mental powers largely wasted, the sound of the name of Jesus aroused him even to the last, though be was unconscious of other subjects. Mr. Pixley adds concerning the church at Lindley: —

"It has grown from the nine original members till now there are over 500 names upon its records. This includes several branch churches. During the past year twenty-nine have been received to membership."

After referring to the characteristics of the recent revival, such as the spirit of prayer and confession, Mr. Pixley writes of the awakening of the church to a sense of new responsibility for work in behalf of the salvation of others: —

"Hundreds are now, every Sabbath and during the week, going forth to talk, hold meetings, and preach to the people in the kraals. There has suddenly sprung into existence a mighty preaching force, which is telling day and night the story of Jesus and of his salvation. True, many of these preachers are but girls and boys, and in many cases are ignorant, but they can tell of what God has done for themselves, to the people, in their own language, and God is working by and through them for the salvation of others. The work is going on in many places, in kraals, and among the people outside, and away from the stations. Some of these men and women, baptized by the Holy Ghost, have become flames of fire to preach the gospel, proving that they have indeed imbibed the spirit of the early Christians, and showing, as we think, that they are working in the spirit of the Holy Master."

REMARKABLE WORK AT MAPUMULO AND UMVOTI.

Mr. Wilcox, in his annual report for the two stations which are in his charge, Umvoti and Mapumulo, records a spiritual blessing similar to that which we have before reported from other stations of the Zulu Mission. When the year began it was a dark time both at Umvoti and Mapumulo, but in answer to fervent prayer a great revival has come which has reached all classes in the two communities. Special aid was rendered by Messrs. Weis, Weaver, and Searl, who were visiting in Natal, and who assisted greatly in the preaching and in prayer-meetings. There were some remarkable demonstrations similar to those that President Edwards records at the time of the "Great Awakening" in New England, and many persons under deep conviction of sin were struck dumb for a while, and, when their tongues were loosed, made such confessions as indicated the deep sincerity of their repentance. Mr. Wilcox says that a whole volume would not describe the results of the revival at Mapumulo alone, and that many cases would make interesting biographies by themselves. Twelve of the young converts from Mapumulo came to Umvoti, praising God and holding meetings on the way. The voice of prayer was heard not only in the meetings but "in all the bushes round about." Some of the meetings were so crowded that it was hardly possible to wedge in another person. The confessions of sin have been followed by restitutions, and the tables were covered with snuff-boxes, pipes, medicines, and other vanities that had been given up.

In the midst of the religious interest at Umvoti, Mr. Wilcox, accompanied by Mr. Weaver, visited the out-station of Impapala across the Tugela River, in Zululand, the report of which Mr. Wilcox characterizes as one of the most encouraging known in the mission field. Of this place he says: —

"The church organized a little more than two years ago now has a membership of forty-two, twenty-eight of whom have been gathered in since the revival, and there are still about a dozen candidates who are knocking for admission. This church has up to the present year built its own chapel, paid all the expenses of teacher and school and preaching, all without a penny in aid from any outside source. They have done all this notwithstanding drought and locusts, and severe persecution from their native chief. It has been a hand-to-hand battle from the beginning, and now this year they seem to be getting the victory in a wonderful way. In the first place, God has blessed them with an abundant harvest, notwithstanding the famine in other places in Zululand. The native pastor is full of zeal and courage, and has received the sanction of the government to reside in Zululand, and the chief has promised him a location. Under his leadership they have twenty-one places where the gospel is regularly preached to more than 500 people. They have now a promise of government aid for this school, and they are looking for an advanced teacher.

"It may be questioned whether a church that has thus set up for itself, not under the watchful eye of the missionary, will be faithful in keeping our rules with regard to heathen customs. As to that I can say that I believe they are even more faithful in keeping these rules than at the older stations. In some things they have even gone ahead of what we have thought it wise to enforce. When I was there last there was an old man, a candidate, who had cut off his head ring. He seemed to be worthy and had given up everything except one, that was his snuff. On account of his age I should have been inclined to let that pass. Not so the church. They said, 'True, we have no rule against tobacco. But our church is clean from this habit now, and we fear that if we admit this man it will be thought that we do not condemn the habit, and it will be a temptation to some of us who have given it up. We think he would better wait, and we will labor with him that God may give him strength to lay aside this also.' They are also quite as strict with regard to other heathen customs. Those who had been married by heathen custom were required to be remarried by Christian rites, vowing to renounce forever *uklobolisa* (the selling of daughters) and polygamy. There were eight couples who did this."

In summing up the results of the year's work at Mapumulo and Umvoti, Mr. Wilcox makes the following points: —

"(1) A great quickening of all the church, including the missionaries. In many cases it has been like a second conversion, or rather a genuine first conversion, as many of them have confessed that they never knew before what it was to be born again.

"(2) Increased attendance at many of the meetings. Whereas there used to be a fearful dragging in all the meetings, now the people come as if they liked it; and instead of its being necessary to urge them to take part, there is never time enough for all to speak who would like to do so.

"(3) Increased number of meetings. At Umvoti there used to be one regular church prayer-meeting a week and a woman's meeting, besides the three meetings on Sunday. Now we have all these besides a daily morning prayer-meeting and a Friday evening meeting, and every afternoon there are meetings at some one of the out-stations. The attendance even at the daily morning prayer-meeting exceeds what it used to be at the weekly meeting.

"(4) A large number of additions to the churches. In all there are about a hundred who have joined on confession, as compared with sixty of last year.

"(5) Increased amount of contributions.

"(6) Finally, the settlement of feuds and the promotion of brotherly love in the church."

Western Turkey Mission.

THE ANNUAL MEETING.

Dr. Chambers sends a report of the annual meeting of the Western Turkey Mission, which began at Constantinople, July 1: —

"It was a grave, earnest, prayerful company. It was evident that no one was there who had not 'attained to the consciousness of battle.' The difficulties of the situation and the importance of the crisis now upon the workers in this land were clearly recognized, and yet there was not one note of discouragement in the whole meeting. 'We have a duty and an opportunity; God is leading us; let us go forward, nothing doubting,' seemed to be the sentiment of all.

"The half-hour daily devotional meetings furnished an opportunity for the religious convictions of the company to find expression in converse together upon such themes as 'Paul's joy in that he was counted worthy to be intrusted with the glorious Gospel,' 'The appearance of the Captain of the Lord's host to nerve Joshua's heart and hand,' 'Ye are the salt of the earth,' 'Ye are the light of the world.'

"The reports from the stations were both appalling and inspiring. They showed depletion of the missionary force — deaths here and there and the vacant places unfilled; men and women working on under increased burdens, fearing the possible consequences of overwork, but having neither choice nor heart to give up; multitudes of stricken people left without the services of Gregorian priest or Protestant teacher; spiritual desolation making its piteous appeal to the missionaries of the Cross; no new fields occupied, but several old ones abandoned during the year; an unfortunate impression prevailing among the out-stations on account of the sudden and inexorable cutting off of help, freely given in more fortunate years, for the support of preachers and teachers.

"At the same time every report showed that the missionaries are adjusting their work to the changed circumstances and are determined to snatch victory for the Master from the defeat of human expectations. There never was a time when the Word of God found more ready entrance to the hearts of the people. Where there is stated preaching the chapels are generally crowded. The schools are full of pupils. Some half-hearted or timid churches have been stimulated by the cutting off of help from the Board to the exercise of greater vigor and courage. The orphan work is an opportunity and a blessing to both missionaries and people.

"Two entire sessions were given to the discussion of the attitude to be maintained by the missionaries towards the Gregorian Church, especially in the conduct of the orphanage work. Naturally the Gregorian ecclesiastics feel that the gathering of thousands of orphan children into institutions cared for and under the control of the missionaries and their helpers will give to Protestantism a power in the nation, and may result in the withdrawal of great numbers of the children from the fold of the national church. The Gregorian daily newspapers, in some measure under the inspiration of the Patriarch, are still discussing the question with considerable vigor, sometimes wisely. The missionaries do not regard the attitude of the ecclesiastics as altogether unreasonable, and are desirous of pursuing a conciliatory policy. They feel that it would be a betrayal of trust for them to place the administration of the funds beyond the reach of their personal supervision, and equally so to use them for the advance of Protestantism. They deeply sympathize with this bereaved nation, and are ready to listen patiently to a great deal of captious and unreasonable criticism. They cannot consent to the omission of pure Biblical instruction from the list of daily studies in the orphanages, but they desire to recognize the right of the mother church to continue her ecclesiastical care of the Gregorian orphans."

PROSPEROUS SCHOOLS.

Mr. Baldwin, writing from Brousa, August 3, says: —

"We had the closing exercises of the school on the sixteenth of July, and a crowded audience of 200 to 250 evinced their appreciation of our efforts in behalf of their girls.

"Since March, Mrs. Baldwin and I have found opportunities to visit three of our nearer out-stations, and I trust the time has come when we can profitably make tours in all parts of the field. To be sure, the political situation is as uncertain as ever, but the Armenian question has ceased to be a *burning* one, and it was this principally that interfered with our traveling.

"You will be pleased, I know, to learn of the West Brousa Orphanage; the number of orphan girls under our care has increased to forty-eight, of whom thirty are from Arabkir; their ages range from four to sixteen, but most of them are between ten and twelve. Some of the clergy have been unwise enough to stir up a sectarian agitation and impugn the motives of the missions in undertaking to do so much for orphans; some would seem even to prefer that the children should remain in the streets and beg or starve rather than have them come under Protestant influences. These, however, are few, and the great majority of the people are grateful for what is being done."

Miss Sheldon speaks of the closing exercises of the school year at Adabazar: —

"The baccalaureate sermon was preached by Professor Djedjizian, of Robert College. There was a large audience to hear him. He is a great favorite in his native place. The following evening the alumnæ reception was held, to which were invited the trustees and teachers of the school, the class about to graduate, and a few friends. Tuesday morning was given up to the public exercises of the kindergarten department. The chapel was crowded, and the little ones did themselves credit, and gave much pleasure to their friends. The graduating exercises came on Wednesday morning, and the chapel could hardly contain the crowds that came. We had six graduates this year; three from Adabazar, and three from villages near us. One of the Adabazar girls was a Greek, who was given a diploma from a 'special course' decided upon for those who are not Armenian speaking.

"There were three Turkish pashas present at the exercises, and the one highest in rank, a guest from Constantinople, presented the diplomas. The Adabazar mayor made a brief address to the graduating class. There was also present a Gregorian vartabed, who made a few remarks. The exercises, on the whole, passed off well."

Central Turkey Mission.

HOSPITAL AT AINTAB.

THIS hospital, bearing the name of the Azariah Smith Memorial Hospital, is connected with the Central Turkey College, and has upon its staff Dr. F. D. Shepard, Dr. Caroline F. Hamilton, and Dr. Nazarian, who are not under appointment by the American Board, as is Miss Elizabeth M. Trowbridge, matron of the hospital. During the last year the number of free patients at the clinics has been 2,993, while in the clinic for women Dr. Hamilton has treated 861 cases. Including all out-patients and patients within the hospital, 20,964 professional calls have been made. As indicating the diverse nationalities that find a home in Central Turkey, it may be stated that of the 201 patients in the wards of the hospital, 123 have been Armenians, 60 Turks, five Arabs, five Koords, two Syrians, two Jews, and one Gregorian.

Miss Trowbridge, in writing of her department, says: —

"One pleasant feature of the hospital work this year has been the friendly relations maintained between patients of different races and creeds. This has been especially noticeable in the treatment of Moslems by Christians and *vice versa*. Little Moslem boys have been cared for as kindly and patiently by Armenian women as if they had been their own. A Turk who was with us for a long time was very helpful in waiting on and cheering up his fellow-patients, and at the Sabbath service he amused us by occasionally acting as general keeper-of-order over his somewhat inattentive Christian neighbors. An elderly Turk, who had been operated on for cataract, received a chorus of congratulations from the Christian patients when the eye was unbandaged and the operation pronounced a success. This kindly feeling is the more striking after the late troubles. When there has been difficulty, it has generally been between patients of the same race, but for the most part a very kindly spirit has prevailed, some of the children being particularly quick to 'lend a hand' to those who could not help themselves."

The needs of the hospital are many, especially more free beds. Dr. Shepard says, as a result of the massacre: "There are many people in the city who are on the verge of starvation and can find no proper food when they are ill, and many of our out-patients need good nourishing food more than they do medicine. We have attempted to meet this want in part by dealing out small sums of money to purchase milk, meat, etc., but they are not in a position to use this money to good advantage."

Marathi Mission.

AMONG THE POOR.

MISS MILLARD, writing after her return to Bombay on July 9, says: —

"We are seeing much suffering even here in Bombay, though a large city is one of the last places to be affected in time of famine. The districts are full of suffering, and it is from these places that people wander to the city in search of work, and, being unable to find it, come to us for help. The rains still hold off and each day increases the anxiety and suffering of the people and also raises the price of grain. In the widows' home, which Miss Abbott has just started here, under our own roof, we have about twelve inmates, and eight more come to-morrow morning. Some have wandered away from friends on account of the famine, and others are left desolate by the plague. In my daily visits from house to house I find scarcely a family that has not been entered by the plague, and it is sad in the extreme to hear the tales of woe that are poured into my ears. In my first few visits after coming back I could do nothing else but listen to these poor stricken women. In one house there were two widows left, mother and daughter; in another, two more, one of them a child widow. In another three members of the family were taken, and in still another a pupil in the Parel Girls' School was left a child widow. Can you imagine the strain on our sympathy to visit half a dozen such homes of sorrow and suffering in one day?

"What with the plague and the famine and the earthquake and riots in Calcutta, the sedition and disloyalty and murder of English officers in Poona, and the locusts in Beluchistan, it seems as if God was bringing India to a great crisis, saying, 'Choose ye this day whom ye will serve.' May it not be his way of turning this people to himself? May we be ready to do all He may require of us in the great crisis!"

Foochow Mission.

A "FIRST DEGREE." — ADVANCE.

Mr. Beard writes of an honor that has come to their school as well as to one of their active members, Mr. Ling, whose portrait may be seen in the *Missionary Herald* for April, 1895, page 170: —

"Mr. Ling Muk Gek, the teacher in Miss Newton's school, a member of Geu Cio Dong church, the first Christian Endeavorer in China and a leader in all the advance movements of the church, especially that of self-support, has just successfully passed the examinations for the 'First Degree,' and has received his degree from the official. One of his brothers, also a church member, has just received the same degree. These two cases are of special interest to us and to all friends of Christian education, because the official stated in both cases that the degree was granted on the knowledge of Western affairs and science which these young men gave proof of in their examination papers. One of the young men wrote on 'The Affairs of Western Nations,' the other did one problem in geometry and one in trigonometry. When the official announcement concerning these two papers was made public, the other aspirants for the degrees said, 'If this is the basis on which degrees are to be granted, the Christians will take all the degrees.' All of which is good testimony for our mission schools."

Mr. Beard writes of several important changes made in the work of the station for the purpose of securing greater efficiency. In order to make these changes, the missionary himself must bear a large amount of extra expense, but for this he is prepared, since any other course seemed disastrous to the work. Among the changes noted is one which may represent them all: —

"Within the city walls at Au Heng there are about twenty church members and learners, and last year they rented a small house on a back street and held worship. This house was small, dark, and dirty, and sadly out of repair. We have been trying during the whole year to find better accommodations, but with no success till recently. We now have a new house with accommodations for chapel and day schools. The day-school teacher is a tried man and takes the place of pastor's assistant during the week, in addition to the teaching. A theological student preaches on Sunday. It speaks well for the teacher and the student that the people have furnished the chapel for them, and have agreed to give each $12 this year for their services. If this chapel comes up to my expectations, there should be an independent church organization here next year. The members are now coming to Geu Cio Dong, a distance of two and a half miles, to the communion service. This distance in the country, or where the population is thin, is not great. But these people pass three churches on their way, and two and a half miles in a crowded street make a formidable task even for a Chinaman."

FROM FOOCHOW CITY. — THE INSTITUTE.

Under date of June 25, Miss Hartwell writes from Foochow: —

"At the last communion five of our students united with the church. One was our pastor's daughter, another was the younger brother of a student in the fifth-year class of the English course, who was converted soon after entering the Institute. Both these boys have bravely borne trying persecution from relatives. Still another of the group is the son of a church member who heard the gospel at our new city chapel less than two years ago, and the other two are the first trophies from their homes, with a great work before them.

"Very many of our students are single lights in large influential families; and as we visit their homes we often find the idols and charms have disappeared, though in many cases the ancestral tablets remain, and the family has not come to the point of full rejection of their national superstitions and open confession of the Saviour of all men. That, of course, takes time.

"The Spirit is certainly striving in many homes that could not have been entered had not the sons come to us for English. Mr. Peet's original idea of having the students agree to study for four years, at least, means a great deal, because it holds the students under our influence long enough to remould their character. We notice that the first year the opposition or indifference seems to be broken somewhat, the next year some express interest, the third and fourth years, so far, have almost invariably brought them to a decided stand for Christ. This is the case with the students who united this last time. The one from a Christian home entered this year, two of the others were from the third year of the Chinese and English courses respectively, and the last from the fourth year of the English course.

"These are the young men who are to mould this empire in the near future, and we feel it a great responsibility to create ideals for them. Our aim is to make the Institute a powerful evangelizing agency. So far in its history no student has finished his first four years without taking a decided stand as a Christian and made such a profession.

"Miss Chittenden and I attended the ninetieth birthday celebration of the grandmother of one of our students a short time ago. It was a large house, and some of the young men had been at the Arsenal, studying French under Romish influences. Our one student was the only Christian in the family, and he had influenced them so that the idols were all gone, though ancestral tablets remained. It was beautiful to see the relatives from far and near, including some from Shanghai and Ning-po, sending presents or coming themselves to pay their respects to an old, old lady. Dear soul, although very deaf and with impaired sight, she seemed in excellent health, walking alone, although small-footed, and feeding herself as well as ever. It was beautiful to see how kind and devoted they were to her."

FROM INGHOK.

Mr. Goddard, after a trip from Foochow to this inland station, writes: —

"We had a wonderfully helpful spring meeting, all but one of the helpers being present, and lay delegates from all but one of the chapels, in all about forty-five. I took my personal teacher and Pastor Ding [Ming Uong's father] with me, and to them I owe much of the deep spiritual atmosphere of the meeting. God is wonderfully blessing Inghok, and in fact all Foochow this year. Last year multitudes crowded the church for admission; this year the blessing takes more the form of a deep spiritual heart searching. For this the Lord has largely used the natives. Mr. Mott's and Mr. Lyon's visit last fall was perhaps the beginning, but it was carried forward and deepened by the consecrated Chinese young men. Noticeably among them were two young men just returned from the Imperial Medical College at Tientsin. Their consecration and activity are contagious and inspiring. There are indications on every hand of the Holy

Spirit's working through them; but it is not confined to them, and is seen in many others, especially in young men of education and position. A gratifying feature is their willingness to take the initiative themselves in calling meetings, organizing bands for private study and evangelistic ventures, the expenses of which they bear themselves as a matter of course, without a thought of calling upon the missionaries. The Lord is showing us this year that the great things that are being accomplished in Foochow are not because of us, but only to honor the name of Jehovah. (Ezek. 36:22.)

"After a year and a half of patient searching, urging, and dicker, the owners of a good sized lot of land at Inghok City have at last sold to us, and our mission premises are assured. The sale at last was effected very quickly. It seemed as though the Lord had purposely delayed it until his time was come, so suddenly did all obstacles disappear. A month ago they were afraid to sell, but I persuaded them to let me place the bounds with the name of the A. B. C. F. M. upon them, and if there was any objection it would develop. That very thing did happen, for the elders went to the magistrate to object. He sent out 'runners' to investigate, and in a day or two the 'head of the gate' or chief secretary came to the chapel to tell the preacher that we were all right, had bargained fairly for the land, the graves and trees; the reputed owners were the real owners, and that we were free to complete the bargain and build. If we would erect schools and hospitals the magistrate would be personally grateful to us. It is quite refreshing to stand before a wall and suddenly see it open in a way prepared."

North China Mission.

TIENTSIN. — THE STREET CHAPEL.

Mr. Aiken writes from Tientsin: —

"Mr. Stanley and myself try to visit the preaching chapel in the city on regular days, he going on Mondays and Fridays and I on Tuesdays and Thursdays. We have a young native preacher, Chang Ten Tseng, a graduate of the Tungcho Academy and Seminary, living at the chapel, who, with the chapel-keeper to help him, talks and preaches constantly, preaching to the general audience when there are sufficient numbers present, or talking to individuals or to little groups of two or three or more when the number present is not large. The chapel is well situated on one of the principal streets near the centre of the city, where a great many persons are passing, so that it is generally easy to get an audience.

"The Sunday preaching we take, speaking generally, in rotation, along with the native preachers. We sustain two Sunday services, both morning and afternoon, here and at the city; Mr. Stanley looking after the Sunday-school here, while I usually go to the city, where also the afternoon service is given up to the Sunday-school lesson. This service is conducted by the native preacher and myself alternately. Frequently also the chapel is opened, after the conclusion of the Sunday-school, for general preaching."

FROM LIN CHING.

Dr. Wagner reports the purchase of a site for a permanent location of a hospital and dispensary at Lin Ching. In the temporary quarters which have been occupied over 1,000 treatments were recorded during one week of the great annual fair of the fourth month. Dr. Wagner reports the following incidents: —

"This year we witnessed for the first time a custom connected with the great fair, which is seen only at intervals of several years, namely, taking the Nai Nai (or goddess of the fair) out to walk. Wherever the devout spread tables on the street outside of their gates, on which are placed food, flowers, and paper money, there the procession must go, even if it takes all night, as it often does. The procession is composed of several bands of music, artillery corps (one or two dozen men carrying small triple-barreled cannon attached to poles borne on their shoulders, which have a fuse attached ready to fire off at different stages of their route), masqueraders, stilt-walkers, banner corps, wrestlers and other performers, etc. Last comes the chief feature of the procession, namely, two large wooden images of the old lady dressed in gorgeous attire, and borne in two red, highly bedecked chairs, which are preceded by an honorable bodyguard of a number of *literati* with degrees, dressed in flowing robes and wearing hats with buttons on top indicating their rank. No one is able to give any intelligent account of how it originated, or for what purpose all this display is made.

"Three weeks ago last Sunday was a red-letter day for this station. Six persons united with the church on probation, and fifteen entered into full membership. A number of church members from our out-stations were able to be present, and we had the largest Christian gathering in the history of this station.

"The three men who have been taking the first year in a special course of study at Tungcho returned in good season to help at the great fair, and we were able to handle the crowds without having to call on our neighbors at Pang Chuang for help."

Japan Mission.

THE ANNUAL MEETING OF THE MISSION.

"By an undesigned coincidence, or rather by a good Providence, our mission met in Kōbe this year on the same day that the mission of the Presbyterian Church (South) began its sessions in the same place, and also on the same day that the great army of Christian Endeavorers met in San Francisco. A very cordial interchange of courtesies took place, and, better yet, some substantial union meetings were held. The Presbyterian Mission were invited and attended the service in the Kōbe Union Church, where Dr. Forest preached a very helpful sermon from Gal. 1 : 15, 16, on The Missionary Called of God, and His Strength, Christ in Him.

"Sabbath afternoon, following the most delightful annual meeting of the Junior Christian Endeavor Society of the mission, a union communion service of the two missions was held in the chapel of the Kōbe College. Sabbath evening a union praise service was held under the trees on the college grounds, and on Monday evening a social hour was spent in the chapel of the Kōbe College in company with our Presbyterian friends.

"Secretary Robert E. Speer, of the Presbyterian Board of Missions, who has reached Japan on his world tour of visitation, was present and briefly addressed our mission at its session on Saturday forenoon, and in the afternoon he gave a most spiritually helpful address in the college chapel, to which meeting all the missionaries in Kōbe were invited. This was followed by a lawn social, under the trees in the college grounds.

"The thirteen male members of the mission who are in Japan were all present at this annual meeting, and of the twenty-eight female members of the mission now in Japan, twenty-six were present. Of these thirty-nine persons, all but four were called to serve on committees.

"A half day was given to the discussion of the question of the possible contraction of our widely extended field, in view of the fact that we have less than half the number of foreign workers in Japan that we had six years ago. It was decided to be impracticable to send a family to the Kumamoto field, and that in all the smaller places which are not likely to soon reach self-support, and where other missions have work, the question should be seriously considered of some mutual arrangement being made for the union of the little bands of Christians, or of our withdrawal from these places altogether.

"It was also decided to open a training class for evangelists in Kyōto, next autumn, if suitable young men offer themselves. It was also left with the Evangelistic Committee of the mission to arrange for local conferences, or 'Retreats,' of one or two weeks' duration, for the mental and spiritual help and uplift of the evangelists of the respective localities.

"The chairman of the mission, Rev. W. L. Curtis, arranged a list of topics for the devotional hour each day. The general subject was, 'Our spiritual needs.' Under this were, 'A deeper spiritual life;' 'A stronger faith, a more perfect trust;' 'More secret prayer, more study of the Word;' 'A brighter hope, a more steadfast courage;' 'More willingness to suffer, more patience and humility;' 'A nearer approach to the common people, more work for the lowly, more sympathy and charity;' 'A greater burden for souls, more longing to be used, more consecration.' To sum it up in a word, 'More likeness to Christ,' or more of Christ in us. The mission tried to plan to make the few workers left in the field as effective as possible, and prayed for faith and courage to hold on, and hold in, and hold out, until God shall give us the victory."

Notes from the Wide Field.

THE CONGO FREE STATE.

King Leopold of Belgium, who is the sovereign of the Congo Free State, has published the reports of his officers who have direct supervision of affairs in the Congo basin, in which it is declared that while slavery could not be the object of direct attack, yet all practical means have been employed for the suppression of the trade. Efforts have been made to diminish terrible wars and to put an end to cannibalism and human sacrifices. The Free State has to-day 115 stations and 684 agents, the greater portion of these being on the Upper Congo. The public force numbers 12,000 men. Work upon the railway and in the introduction of the telegraph is progressing. The number of Belgian, British, and American missionaries in the Congo basin is 223.

AFRICA.

Death of Bishop Knight-Bruce. — The death of this bishop of the English Church connected with the S. P. G. Society calls for at least a passing notice. In 1886 he was made bishop of Bloemfontein in South Africa. On entering upon his charge his thoughts turned northward to Mashonaland, then quite unexplored. He determined to enter the region for missionary purposes, and he first made his way to Buluwayo for an interview with Lobengula. After great effort he secured the permission of this savage monarch to pass through his country northward, and this he did, enduring many hardships and perils. Subsequently, in 1891, the plan was formed to make Mashonaland into a missionary diocese, and Bishop Knight-Bruce accepted the change to this charge, though at no small personal sacrifice. He went by way of Beira to Fort Salisbury and set at work to gain the good will of the native chiefs. He won their confidence and accomplished a good work, but at the time of the outbreak of hostilities between the British South Africa Company and the Matebele, the bishop's health failed and he was compelled to return to England, where he died on December 15. He was a man of unusual vigor and devotion and of a catholic spirit, and the loss to Africa was great when he was unable to continue his labors there.

The Dwarfs. — Mr. Hickman, of Benito, Africa, writes to the *Church at Home and Abroad* of a visit to a settlement of the dwarfs of whom some reports have been given by travelers. He found a company of about twenty-five who were living in a little clearing of a forest about twenty feet square. The average height of the women was about four feet five inches; one man was measured who was five feet three inches. They catch their game in nets and seem to have no arms or weapons of any kind. They received the missionaries kindly. A Scotch lady who has been very much interested for these dwarfs has volunteered to pay all the expenses of a mission among them. and the American Presbyterian Board has undertaken to inaugurate a Christian effort in behalf of these degraded people.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Annual Meeting. That the spirit of prayer and wisdom and faith may be manifest in the assembly, leading to deeper sympathy with Christ in the prosecution of his redemptive work on earth.

For India and missions therein. That the extraordinary disasters that have visited that empire may issue in the furtherance of the kingdom of Christ, that the sufferers by famine and plague and earthquake may be relieved, that the missionaries of the cross may be sustained in their unusually arduous labors, that insurrections may be checked, and that the decaying faiths of the people may give way for the reception of the gospel.

DEPARTURES.

August 23. From [illegible] York, Rev. James C. Perkins and wife, returning to the Madura Mission.

August 23. From Vancouver, Miss Abbie M. Colby, returning to the Japan Mission.

August 28. From New York, Miss Isabel Miller, to join the Mexican Mission.

September 2. From San Francisco, Rev. J. B. Thompson, and Rev. Charles W. Price and wife, returning to the Shansi Mission. Rev. Cyrus A. Clark and wife, Rev. S. L. Gulick and wife, and Miss M. E. Wainwright, returning to the Japan Mission.

September 4. From New York, Rev. W. A. Farnsworth, D.D., and wife, and Rev. W. S. Dodd, M.D., and wife, returning to the Western Turkey Mission; also Thomas S. Carrington, M.D., and wife, and Miss Minnie B. Mills, to join the same mission. Miss Mills is from Olivet College, and is to be located at Smyrna. Dr. and Mrs. Carrington are from Philadelphia, and are to be connected with the Marsovan station.

September 11. From New York, Miss Charlotte E. and Miss Mary A. C. Ely, returning to the Eastern Turkey Mission.

September 13. From Vancouver, Rev. H. B. Newell and wife, and Miss Gertrude Cozad, returning to the Japan Mission.

ARRIVALS IN THE UNITED STATES.

August 27. At New York, Rev. John W. Baird and wife, of the European Turkey Mission.

DEATHS.

July 11. By drowning in the Umkomazi River, Natal, Rev. David H. Harris, of the Zulu Mission. See page 389.

September 10. At Samokov, Bulgaria, Mrs. Minnie B. Clarke, wife of Rev. James F. Clarke, D.D., of the European Turkey Mission.

Donations Received in August.

MAINE.

Andover, Josiah Bailey, 5; J. H. Bailey, 2,	7 00
Augusta, Hon. James W. Bradbury, 50; Mary E. Hallett, 5; Friends, 2; Emma F. Pray, 2; Abby B. and Abby C. Johnson, 2,	61 00
Bangor, Hammond-st. Cong. ch., 56; 1st Cong. ch., 50; Rev. David P. Hatch, 10; C. J. H. Ropes, 10; P. McConville, 2; Maud Merrill, 2; Amelia E. Hall and H. A. Noyes, 2,	132 00
Bath, Henry E. Palmer, 25; Two friends, 15; Mrs. S. W. Cushing, 2,	42 00
Belfast, 1st Cong. ch., 42; Friend, 5,	47 00
Bethel, A member of 1st Cong. ch.	1 00
Biddeford, Henry G. Sutherland, 5; J. N. Anthine, 5,	10 00
Blue Hill, Rev. E. Bean, 2.50; Mrs. M. H. Bean, 2.50; Mrs. Lester, 2; Rev. S. D. Towne, 1; Miss A. B. Hawes, 1,	9 00
Boothbay Harbor, Jennie S. Hayward,	1 00
Bridgeton, "One,"	20 00
Brunswick, George T. Little, 25; Ellen J. Whitmore, 25; S. F. Jackson, 20; Friend, 5; S. W. Pearson, 2,	77 00
Bucksport, Mrs. Edward Buck,	100 00
Calais, 1st Cong. ch., 56; Maggie L. Eye, 1; Friend, 1,	58 00
Camden, E. A. Adams,	2 00
Castine, Mrs. C. M. Cushman, 2; Dr. Mary F. Cushman, 2; Margaret J. Cushman, 2,	6 00
Centre Lebanon, Myron Goodwin,	1 00
Cornish, Emily Brown,	2 00
Cumberland County, Friend,	100 00
Dedham, Cong. ch.	3 00
East Gray, C. W. Merrill,	1 00
East Otisfield, Mrs. Susan K. Loring, 5; Harriet J. Loring, 1,	6 00
East Sumner, Cong. ch.	5 00
Ellsworth, Friends, 15; Mrs. L. T. Phelps, 10; F. A. Coombs, 5,	30 00
Farmington, 1st Cong. ch.	34 03
Freedom, Y. P. S. C. E., for Armenia,	4 50
Freeport, Woman's Miss'y Union, 5; Friend, 5; Katie M. Merrill, 1,	11 00
Fort Fairfield, Mrs. H. W. Perry, 5; Mrs. Viola B. Smith, 1,	6 00

Fryeburg, Cong. ch.	24 00	
Gray, Vina C. Lunt,	1 00	
Greenville, A friend,	2 00	
Hampden, R. S. Curtis, 25; Extra-cent-a-day Band, 5,	30 00	
Hancock, Mrs. Charles A. Lord,	5 00	
Holden, Cong. ch.	12 00	
Houlton, C. W. Whitney,	1 00	
Kenduskeag, P. A. Case,	10 00	
Kennebunk, H. E. Furuvoll, 1; Friend, 1,	2 00	
Kennebunkport, South Cong. ch.	10 00	
Kittery Point, 1st Church of Christ,	6 00	
Lignonia, Cong. ch.	2 00	
Machias, Mrs. M. W. Stone, 5; "Three of us," 2.50,	7 50	
Madison, Rev. F. A. Fuller,	5 00	
Mechanic Falls, C. A. Foster,	5 00	
Monmouth, 1st Cong. ch., 12; Ida M. Peirce, 1,	13 00	
Mt. Desert, Franklin W. Baker,	5 00	
Norridgewock, Cong. ch., 26,20; Friends, 10,	36 20	
Norway, Miss S. A. Holt,	5 00	
Old Town, Mrs. M. E. Wadleigh and Mary A. Davis,	3 00	
Park, Catherine E. Park,	1 00	
Phippsburg, Mrs. Nichols, 5; Mrs. C. C. Ortis, 5,	10 00	
Portland, State-st. Cong. ch., 450; 2d Parish Cong. ch., 166; Seaman's Bethel ch., "Special," 100; "E.," 150; The Misses Libby, 100; Frances H. Way, 10; Eliza A. Kenworthy, 5; Alice Carter, 5; A. D. Jackson, 5; "D. C.," 5; W. C. G. Carney, 5; C. S. D. Griffin, 5; Rev. John G. Wilson, 5; Friend, 5; "S. B. S.," 3; In memory of Dea. Jas. Crie and wife, 2; Mrs. Geo. W. Way, 2; P. L. Watts, 2; Julia Jordan, 1; Friend, 1,	1,027 00	
Robbinston, Cong. ch., 10; A. G. Buck, 4,	14 00	
Rockland, Friend,	2 00	
Saco, J. F. Stearns, 10; Mary G. Eastman, 5,	15 00	
Scarboro, Cong. ch.	15 00	
Seal Harbor, Friend,	5 00	
Searsport, 1st Cong. ch., 20; Mary A. Bailey, 1; Mrs. A. J. Nickerson, 1; F. E. Roulston, 50c.; E. A. Small, 50c.	23 00	
Sherman Mills, L. E. Jackman,	2 00	
Skowhegan, Mrs. M. W. Weston,	2 00	
South Berwick, "H.," 15; "L.," 5; Geo. A. Wilkins, 1,	21 00	
South Brewer, Maria A. Hodges, 1; Mrs. C. H. Stanley, 1,	2 00	
South Bridgton, Cong. ch.	7 00	
South Freeport, Cong. ch., 51; Abbie S. Torrey, 2,	53 00	
South Paris, 1st Cong. ch.	24 83	
Strong, Cong. ch.	3 20	
Washington, Cong. ch.	6 00	
Waterford, F. H. Morse,	5 00	
Wells, Cong. ch., 16.50; Friend, 10,	26 50	
West Sumner, Adeline E. Barrett,	2 00	
West Minot, Mrs. W. C. How,	2 00	
Windham Hill, Miss L. S. Varney, 5; Miss C. C. Varney, 2,	7 00	
Woodfords, Mrs. R. Woodbury, 5; Mattie W. Cleaves, 1; Mrs. C. B. Dalton, 1,	7 00	--2,243 76

NEW HAMPSHIRE.

Amherst, Geo. W. Bosworth,	6 00
Belmont, Flora E. Forrest,	2 00
Boscawen, 1st Cong. ch.	12 49
Campton, Cong. ch.	16 45
Campton Village, A friend,	5 00
Candia Village, E. W. Healey,	1 00
Centre Ossipee, Cong. ch., 12; Friend, 1,	13 00
Center Sandwich, Levi W. S. Stanton,	5 00
Charlestown, Mr. and Mrs. W. M. Holden,	2 00
Chester, Cong. ch.	25 00
Claremont, Cong. ch.	15 00
Colebrook, Mrs. W. C. Buffington,	3 00
Concord, 1st Cong. ch., 100; Friends, 10; N. F. Carter, 10; Mrs. J. R. Carpenter, 7; E. McQuesten, 5; Friend, 5; Mrs. Asa McFarland, 5; Annie A. McFarland, 5; Friend, 5; Mrs. Andrew Bunker, 4; Lavinia B. Kelley, 2; Mrs. S. J. Pierce, 1; Amos Blanchard, 1; Mrs. T. M. Lang, 1,	161 00
Contoocook, Friend,	1 00
Cornish Flat, Wm. H. Sisson,	1 00
Croydon, Cong. ch., 21; Jno. Edwards, 3,	24 00
Deerfield, Cong. ch.	7 65
Derry, Friend,	2 00
Dover, E. R. Brown, 100; Benj. Brierly, 10; Abbie A. Kelsey, 5,	115 00
Dunbarton, Mr. and Mrs. Samuel Burnham,	2 00
East Alstead, Adelaide J. Locke, 6, A. S. Hodskins, 1,	7 00
East Concord, Cong ch., 20; Mrs. Fred S. Farnum, 1,	21 00
East Derry, 1st Cong. ch., 6.30; Mrs. C. H. Day, 2,	8 30
East Westmoreland, Friends,	3 00
Epping, Mrs. Lucinda Schaff,	1 00
Exeter, Hervey Kent, 25; Rev. Geo. E. Street, 20; Friend, 3,	48 00
Farmington, Mrs. Sarah F. Wood,	1 00
Franconia, A lover of the Board,	10 00
Franklin, Cong. ch.	30 00
Gilmanton Iron Works, Cong. ch., for work in Turkey,	3 25
Gilsum, Cong. ch., 5; A. D. Wright, 1,	6 00
Greenfield, Mrs. F. Brooks, 1; Mrs. J. H. Reynolds, 1,	2 00
Greenland, Mrs. J. H. Pickering,	5 00
Greenville, Cong. ch.	10 00
Hanover, Dartmouth Coll. ch., Friends, 62; Rev. S. C. Bartlett, D.D., 50; Harriet E. Folsom, 5; Friend, 1; Friend, 1,	119 00
Haverhill, Cong. ch.	6 50
Henniker, Cong. ch., 83.50; Leonard W. Peabody, M.D., 5,	88 50
Hillsboro Bridge, John B. Smith, 50; Caroline M. Burnham, 10,	60 00
Hollis, Cong. ch.	15 25
Jaffrey, Cong. ch.	4 00
Keene, 1st Cong. ch., 150; Mrs. Elisha F. Lane, 2; Eugene L. Aldrich, 1; Mrs. A. Hodgkins, 1; A. A. Bronsdon, 1; Friend, 1; Sarah P. Ellis, 1,	157 00
Kingston, Mrs. F. T. Farnsworth,	1 00
Lisbon, Friends, 50; Mrs. A. B. Taft, 25,	75 00
Littleton, Cong. ch.	22 40
Lyme, Cong. ch., 56; Two friends, 3,	59 00
Lyndeboro, Cong. ch.	15 00
Madbury, Abbie J. Demerritt,	2 00
Manchester, 1st Cong. ch., 8; Member of Franklin-st. Cong. ch., 5; J. W. Johnston, 25; Rev. T. Eaton Clapp, D.D., 5; Friend, 3; "Extra," 2; Miss C. N. Brown, 2; "Extra," 1; Edwin Ormand, 1; S. A. Goodwin, 1; Mrs. E. H. A Wallace, 1,	54 00
Marlboro, Mrs. C. F. Hayes,	1 00
Mason, P. S. Wilson, 5; Henry B. Hosmer, 1,	6 00
Mast Yard, Cyrus and Louisa J. Runnels,	2 00
Milford, Laura G. Heald, 5; Frank H. Heald, 5; Mrs. Spencer Guild, 2,	12 00
Nashua, 1st, 100; A few members of Pilgrim Cong. ch., 7; Mrs. M. L. Barker, 3; Mrs. M. I. Blaisdell, 1, Mary E. Shepherd, 1,	112 00
New Boston, Levi Hooper,	20 00
New Ipswich, Cong. ch., 4.50; J. E. F. Marsh, 5,	9 50
New London, Friend,	10 00
Newport, Cong. ch., 60; S. A. Tenney, 2,	62 00
North Hampton, Abbie Gove, to	

const., with prev. dona., Mrs. Hattie Bullock, H. M.	50 00	
Pelham, Rei Hills, 1; O. A. Gage, 1,	2 00	
Pembroke, Friend, 25; Isaac Walker, 1,	26 00	
Peterboro, Union Cong. ch. (of which Extra-cent-a-day Band, 15),	29 00	
Plymouth, Cong. ch.	47 00	
Portsmouth, Cong. ch., 131.83; Friend, 5,	136 83	
Raymond, Mrs. Josiah Whitten,	1 00	
Salem, Y. P. S. C. E., (of which 2.50 for "Forward Movement" support Rev. J. H. Pettee),	4 50	
Somersworth, C. A. Hussey, 5; Mrs. H. A. L. Stanton, 1; Miss M. T. Walker, 1,	7 00	
South Charlestown, H. H. Albee,	1 00	
Stratham, Cong. ch.	21 61	
Sunapee, Mrs. Geo. H. Bartlett,	5 00	
Tamworth, Mrs. Lucy D. Blake,	2 00	
Tilton, Cong. ch., 2.50; Mrs. F. S. Spencer, 5; Lizzie Smith, 5,	12 50	
Troy, Cong. ch., 7.96; Josiah Ruffle, 1,	8 96	
Walpole, Cong. ch.	80 42	
Waterville, "Mr. and Mrs. C.,"	5 00	
Webster, 1st Cong. ch.	27 20	
West Concord, Mary C. Rowell, 5; Edw. S. Barrett, 5,	10 00	
West Lebanon, C. H. Dana,	25 00	
Westmoreland, Mrs. S. P. Faulkner,	2 00	
West Rindge, Henrietta L. Howell,	5 00	
Wolfeboro, 1st Cong. ch.	17 19	
——, "M. E. H."	20 00	
——, A friend,	2 00	2,036 50

VERMONT.

Albany, Cong. ch., for work in India,	1 68	
Barre, Cong. ch., 19.30; Laura A. Pierce, 1,	20 30	
Barton, Cong. ch.	29 34	
Barton Landing, Friend,	1 00	
Bellows Falls, C. W. Osgood,	50 00	
Bennington, Old First Cong. ch., 74; H. H. Harwood, 1,	75 00	
Bennington Centre, Friend,	2 00	
Berlin, Cong. ch.	18 70	
Benson, Mr. and Mrs. J. Austin,	1 00	
Brandon, Cong. ch.	22 50	
Brattleboro, Centre Cong. ch., 42; Friend, 20; Friend, 5; Friend, 2; Lucy C. Frost, 1; Mrs. E. G. Ketchum, 1,	71 00	
Bridport, Cong. ch.	17 20	
Bristol, F. W. Nash,	10 00	
Brookfield, Sarah A. Freeman,	1 00	
Burlington, College-st. Cong. ch., 100; 1st Cong. ch., 5; W. J. Van Patten, 100; Friend, 20; Mrs. Mary R. Englesby, 10; W. B. Howe, 10; Mrs. H. S. Worcester, 6; H. K. and H. M. Wellman, 2; W. H. Crockett, 1; Mrs. E J. Richmond, 1,	255 00	
Cabot, Cong. ch., add'l,	2 00	
Cambridge, Mrs. Charlotte Safford, 5; S. M. Safford, 5,	10 00	
Castleton, Cong. ch.	13 56	
Charlotte, A friend,	2 00	
Chelsea, Cong. ch.	17 51	
Danville, Rev. S. Knowlton,	25 00	
Derby, E. A. McPherson,	1 00	
Dorset, Cong. ch. (of which 10 for work of Rev. W. P. Clark),	62 19	
Dummerston, "Extra,"	2 00	
E. Hardwick, Cong. ch.	33 45	
E. Peacham, Rev. Hilton Pedley,	15 00	
E. Wallingford, Delia B. Congdon,	1 00	
Enosburg, Cong. ch.	2 00	
Franklin, Cong. ch.	20 00	
Gaysville, Friend,	5 00	
Georgia, Cong. ch.	13 17	
Grand Isle, Mrs. Martha Ladd,	1 00	
Greensboro, A. E. Perrin,	1 00	
Hardwick, Mrs. Sarah Shattuck,	1 00	
Island Pond, Cong. ch.	5 00	
Jericho Centre, E. B. Jordan,	1 00	
Johnson, Cong. ch., 40; O. B. Landon, 10,	50 00	
Leicester, Cong. ch.	5 00	
Lower Cabot, Mrs. J. P. Stone,	10 00	
Ludlow, D. F. Cooledge, 10; I. E. Pinney, 1,	11 00	
Lyndon Centre, Friend,	5 00	
Lyndonville, 1st Cong. ch.	21 21	
Manchester, "L. H. H."	10 00	
McIndoes Falls, Cong. ch.	16 68	
Middlebury, E. R. Robbins,	10 00	
Montpelier, Mrs. Fisk,	3 00	
New Haven, Cong. ch.	65 00	
Newport, 1st Cong. ch., 34.30; Chas. A. Phillips, 2,	36 30	
North Clarendon, Mrs. D. C. Hicks,	1 00	
North Thetford, Friends,	12 00	
Northfield, Cong. ch., 16.75; Friends, 5,	21 75	
Olcott, Extra-cent-a-day Band,	15 00	
Orwell, Cong. ch., 35.05; Mrs. C. J. Dewey, 1,	36 05	
Peacham, Friend,	2 00	
Pittsfield, Cong. ch.	8 25	
Pittsford Mills, Nellie L. Reed,	1 00	
Post Mills, Cong. ch.	4 25	
Putney, Mrs. A. S. Taft, 5; Extra-cent-a-day Band, 5,	10 00	
Quechee, Cong. ch.	18 65	
Rochester, Cong. ch.	10 88	
Rutland, Cong. ch., Special Offering, 5; W. R. Page, 50; Samuel Terrill, 2; E. N. Merriam, 1,	58 00	
Salisbury, Cong. ch.	7 01	
Saxton's River, Rev. George F. Chapin,	10 00	
Sharon, Cong. ch.	9 00	
Sherburne, William Hazen,	5 00	
South Hero, Mrs. E. F. Allen and Mrs. Abby Robinson,	2 00	
South Hero and Grand Isle, Cong. ch.	10 00	
South Northfield, Marion T. Nesbitt,	2 00	
South Royalton, Mrs. "F."	2 00	
Springfield, Cong. ch., 3; Mrs. Simeon Grow, 2,	5 00	
St. Albans, "Forward Movement," Y. P. S. C. E., toward support Rev. D. S. Herrick, 5; Miss E. H. Miller, 1,	6 00	
St. Johnsbury, South Cong. ch., 100.60; Mrs. Horace Fairbanks, 200; Rev. C. F. Morse, 25; Mrs. Dorinda C. Winter, 5; Mrs. E. B. Parker, 5; "E. T. F.," 5; Rosella L. Cushman, 1,	341 60	
St. Johnsbury Centre, Mr. and Mrs. George Ranney,	10 00	
St. Johnsbury, East, Mrs. I. M. Lee,	4 50	
Stowe, Cong. ch.	68 40	
Strafford, Cong. ch.	35 00	
Thetford, 1st Cong. ch.	31 88	
Wallingford, A friend,	1 00	
Waterbury, Friend, 30; Mrs. E. T. Seabury, 5,	35 00	
West Brattleboro, Cong. ch., 25; Mrs. S. E. Smith, 5,	30 00	
West Charleston, Cong. ch., Rev. J. P. Marvin, 2; Dr. C. S. Hinman, 2; Cornelia Robinson, 2; Alice Cummings, 1; G. Cook and wife, 1; Chas. Carpenter, 50c.,	8 50	
West Derby, Mrs. Persis H. Patch,	2 00	
Westford, Mrs. A. O. Putnam,	10 00	
West Glover, A. H. Borland,	5 00	
Westminster, Rev. C. W. Thompson, 5; Friend, 2,	7 00	
Westminster West, Henry E. Hastings,	2 50	
Weston, Cong. ch.	6 00	
West Rutland, Cong. ch.	10 00	
Windham, Cong. ch.	20 00	
Windsor, Mrs. Anna E. Wardner, 5; Emily J. McIndoes, 50c.	5 50	
Woodstock, Cong. ch., 141.24; Mrs. Frederick Billings, 1,000; Friend, 9; Friend, 6; Edw. B. Clapp, 5; M. W. Ladd, 2,	1,163 24	
——, Friend of Missions,	50 00	
——, Friend,	5 00	
——, Harrie C. White,	2 00	
——, Friend,	2 00	3,155 75

MASSACHUSETTS.

Abington, Mrs. A. B. Barton, 1; Nellie A. Childs, 1,	2 00
Acton, Mrs. Charles Edwards, 1; Friend, 25c.	1 25
Acton Centre, Mrs. George Greenough,	1 00
Adams, W. B. Plunkett, 100; Miles B. Fisher, 4,	104 00
Amesbury, Mrs. M. E. Blaisdell, 3; Friend, 2; James Drummond, 2,	7 00
Amherst, 1st Cong. ch., 100; North Cong. ch., 71.25; 2d Cong. ch., 15.50; South Cong. ch., 10.04; Friends, 20; Mrs. Dwight W. Marsh, 5; Miss M. E. Russell and Mrs. M. A. Hobart, 5; William L. Cowles, 5; Mrs. R. A. Field, 3; Grace F. Shaw, 1; Clara L. Dwight, 1; Mrs. James M. Haskins, 1,	237 79
Andover, South Cong. ch., 75; Sem. Cong. ch., add'l, 5; W. L. Ropes, 10; Friend, 10; "D.," 5; Agnes Park, 5; Friend, 5; Parsonage Circle "King's Daughters," 4; Lucia F. Clarke, 2; A. M. Rockwood, 2; Mrs. Joseph W. Poor, 1,	124 00
Arlington, Emily Tolman, 5; H. H. Austin, 1,	6 00
Ashby, Cong. ch., 6.50; J. H. Brooks, 5; J. W. Brooks, 2; F. E. Brooks, 2,	15 50
Ashby Falls, Mary C. Smith,	1 00
Ashburnham, Annie S. Lane,	1 00
Ashfield, Cong. ch.	70 00
Ashland, Cong. ch., Friends, 16; Edwin Perry, 5; Mr. and Mrs. H. F. Davis, 5,	26 00
Athol, Cong. ch.	64 30
Athol Centre, W. H. Brock,	15 00
Attleboro, L. Z. Carpenter, 5; Lizzie B. Day, 5; Mary H. Keith, 2; Elizabeth C. Blanding, 1,	13 00
Auburndale, Cong. ch., 247.75; "M.," 50; Arthur S. Cooley, 50; Rev. Francis E. Clark, D.D., 35; Thank-offering, Lady Missionary, 35; Rev. G. M. Adams and wife, 30; Dean A. Walker, 25; Extra, 25; Mrs. S. A. Wheeler, for work in Harpoot, 14.11; Mrs. E. H. and H. E. Walker, 10; Cash, 10; Friend, 10; Friend, 10; Friend, 1,	552 86
Auburn, J. H. Prouty,	1 00
Ayer, A friend,	5 00
Baldwinsville, Mem. Cong. ch.	25 00
Barre, Friends,	15 75
Bass Rock, Friends of Missions,	10 00
Bedford, Cong. ch., 15; Emily M. Davis, 1,	16 00
Belchertown, C. B. Southwick,	1 00
Berlin, Silas Sawyer,	2 15
Beverly, Dane-st. Cong. ch. (of which 5 from Mrs. C. H. Odell), 133; R. H. Woodbury, 5; Mrs. Emily N. Preston, 1,	139 00
Boston, 2d ch. (Dorchester) (of which 15 from Rev. Dr. Little), 238.07; Shawmut ch., 100; Walnut-ave ch., 97.98; Old South ch., A friend, 50; Union ch., J. A. Lane, 50; 1st ch. (Charlestown), 37; Winthrop ch. (Charlestown), 25; Central ch. (Dorchester), 19.69; Berkeley Temple, 15; Mt. Vernon ch., 10; Eliot ch. (Roxbury), A mite box for W. C. Africa, 6; So. Ev. ch. (W. Roxbury) m. c., 2.50; Friend, 500; W., 250; Two friends (Roxbury), 200; E. C. Mills, 100; Benj. F. Dewing, 100; A. C. Fearing, Jr., 100; A friend, 70; Wm. Shaw, 50; Mrs. Mary S. Worcester (W. Roxbury), 50; Friend, to const. Rev. M. H. HITCHCOCK, H. M., 50; Lucy E. Swift, 25; Mrs. Eliz. S. Clark (W. Roxbury), 25; Mrs. W. R. Nichols, 25; A friend, 25; Katharine H. and Mary C. Shute, Laura E. and Eliz. M. Richardson, 20; Extra-cent-a-day Band, Cong. House, for Wagolie School, 12; Frank E. Bundy, M.D., 10; Mrs. Eliz. P. Chase (W. Roxbury), 10; Chas. S. Holbrook, 10; "T. G.," 10; The Misses Flint (Charlestown), 10; A friend (Dorchester), 10; Mrs. Richardson, 10; Almeda A. Holmes (Roxbury), 6; Miss C. A. Miller, 5; W. L. Greene, 5; Friend, 5; "X.," 5; Mrs. Wm. H. Potter, 5; Ludwig Gerhard, 5; M. Louise Dickerman, 5; Friend, 5; Miss E. W. Drury, 5; Rev. Geo. F. Stanton, 5; A friend 5; Rev. E. Blakeslee, 5; Five church members, 5; "E. C. C." (Dorchester), 5; "W.," 5; M. E. Cook, 5; Lelia A. Smith, 5; Isaac T. Ripley (Dorchester), 3; A friend, 3; Mr. Adams, one half sovereign, 2.41; Miss A. C. Jager (W. Roxbury), 2; "M. D. C.," 2; W. Herbert Abbott (Dorchester), 2; "H. T.," 2; S. S. Curry, 2; Friend (Charlestown), 2; Friend, 2; Mrs. P. Shedd (Roxbury), 2; Mrs. L. A. H. Butler, 1; Miss C. S. Allen, 1; H. E. Lochlin, 1; Mrs. Annie Pentz, 1; Friend, 1; J. T. Maclean, 1; C. C. Lee, Jr., 1; Arthur Dempster, 1; Mrs. A. J. Colby, 1; Mrs. H. G. Emery, 1; Cash, 1; Miss S. H. Butler, 1; L. M. Taft, 1; D. H. Holmes, 1; Lucinda R. Kinsley, 1; Friend, 1; John S. Alexander, 1,	2,455 65
Boxboro, Mrs. Sarah E. Perkins, 5; A. B. Peabody, 2,	7 00
Bradford, 1st Cong. ch., 30.48; C. G. Ordway, 10,	40 48
Braintree, 1st Cong ch., 8.92; Storrs Ladies' For. Mis. Soc., 44,	52 92
Bridgewater, Miss E. F. Hayward, 5; Mrs. L. A. Darling, 1.50,	6 50
Brimfield, 1st Cong. ch.	6 25
Brookline, Leyden Cong. ch., 20; Friend, 500; Mrs. George H. Munroe, 100; Mrs. C. L. Goodell, 25; Harvard Cong. ch., 25,	670 00
Cambridge, North-ave. Cong. ch., 130; Three members of 1st Cong. ch., 25; Shepard Cong. ch., Friend, 10; Jas. P. Melledge, 20; Chas. W. Munroe, 10; Leonard S. Parker, D.D., 5; J. A. Lansing, 5; "H. L. O.," 3; Caroline E. Bill, 2; "L. R. P.," 2; S. A. Gilman, 2· Friend, 1; Mrs. A. M. H. Smith, 1,	216 00
Cambridgeport, Mrs. Mary A. Rogers, to const. JONAS HARTWELL, H. M., 100; "R. L. S.," 100; Newell Chamberlain, to const. G. ARTHUR CHAMBERLAIN, H. M., 50; A. L. Merrill, 2; Annie M. Street, 1,	253 00
Campello, Mrs. Mary Lawson, 5; Mary S. Baker, 3; Friend, 1,	9 00
Canton, Elijah A. Morse,	100 00
Charlemont, 1st Cong. ch.	32 00
Charles River Village, Friend,	1 00
Chelsea, 3d Cong. ch., 15.81; Mrs. Anna S. Butler, 25; Mrs. Marcia B. Fuller, 5; Grace L. Gilmore, 4; Fannie W. Russell, 1; Catherine T. Hastings, 1; H. Eugene Rice, 1; Mrs. Edw. F. French, 1,	53 81
Chesterfield, Cong. ch.	5 00
Chicopee Falls, Albert Guenther, 10; F. W. Combs, 5,	15 00
Cliftondale, Nora Seeley,	1 00
Clinton, 1st Cong. ch., 60; Joseph E. McGown, 2; Friend, 1; C. W. MacKay, 1,	64 00
Cohasset, Oliver H. Howe, M.D., 10; Mrs. R. B. Stetson, 1,	11 00
Colerain, Cong. ch., add'l,	5 00
Concord, Trin. Cong. ch., 80; Norwegian ch., 5,	85 00
Cotuit, James H. Ropes,	10 00
Danvers, Fred. J. Derry, 10; A. J.	

Bradstreet, 5; Fred. B. Ferguson, 3; Mrs. Chester Robinson, 1,	19 00
Dedham, 1st Cong. ch., 141; Friends, 5,	146 00
Dunstable, Jonas C. Kendall,	5 00
East Bridgewater, Extra-cent-a-day Band, Union Cong. ch., 12; Austin C. Packard, 5,	17 00
E. Charlemont, Helper,	5 00
Easthampton, Mrs. Prudence W. Clapp, 5; James McKeraghan, 5; Sarah B. Colten, 5; ———, 2; Laura A. Meserve, 2; R. G. Leavitt, 1; Friend, 1; Emma A. Clark, 1; Mrs. Catherine E. Janes, 1; Sarah Baird, 50c.; Sarah P. James, 25c.,	23 75
Easton, F. Homes,	1 00
East Orleans, Mrs. J. H. Young,	1 00
Fall River, Fowler Cong. ch., 55; Thos. J. Borden, 200; Friend, 10; Friend, 8; Mrs. A. N. Lincoln, 7; "M. D. B.," 5; G. H. Belcher, 5; Friend, 1; Friend, 1; Maggie L. Parkinson, 1,	293 00
Falmouth, Friend, 10; Annie L. Davis, 1; Mary D. Davis, 1; Martha E. Searles, 1,	13 00
Fisherville, "Forward Movement," Jun. C. E. S., for support of Rev. C. S. Sanders,	7 54
Fitchburg, Rollstone Cong. ch. (of which 2 from Lucy E. Rice), 29.38; Rev. and Mrs. Jno. Wood, 10; Frederick Fosdick, 10; Mrs. S. A. Townsend, 4; Mrs. S. C. Dickinson, 5; S. N. Weston, 5; Friend, 1,	64 38
Florence, Wm. Harris' Sab. sch. class, 6; E. H. Barnard, 5; Lover of the Cause, 5; George H. Ray, 4; Martha H. Clary, 1; Friend, 3.25,	24 25
Foxboro, Bethany Cong. ch., 8.50; Friends of the Cause, 10; Mrs. Daniel Roe, 2; Mrs. Lucy H. Dean, 1; Miss E. F. Drake, 1,	22 50
Framingham, Plymouth Cong. ch., 20.50; Mary S. Stone, 25; Ellen L. Keith, M.D., 10; Lucinda Carter, 5; Friend, 5; Mrs. E. H. Warren, 5; Emily S. Esty, 2,	72 50
Franklin, Carrie I. Metcalf,	1 00
Garder, Mrs. J. C. Bryant,	5 00
Georgetown, Mem. Cong. ch., 11.19; 1st Cong. ch., 3.26; Mrs. L. C. Titus, 2,	16 45
Gilbertville, A. H. Richardson,	10 00
Gill, Cong. ch. and Y. P. S. C. E.	3 42
Gloucester, Lanesville Cong. ch., 10; John J. Pew, 25; A reader of the *Herald*, 10; Chas. Gardner, 5; ———, 2,	52 00
Grafton, "Forward Movement," Y. P. S. C. E., 15; Mrs. J. A. Sweetser, 2,	17 00
Granby, Cong. ch., add'l,	3 00
Granville Centre, Cong. ch.	8 00
Greenfield, 2d Cong. ch., 33.47; Mrs. M. K. Tyler, 15; Mrs. S. W. Eastman, 10; Friend, 1,	59 47
Groton, Mrs. Susan A. Robbins, 5; Martha A. Kimball, 5; Mary T. Shumway, 4,	14 00
Groveland, Mrs. Geo. K. Tenney,	1 00
Hadley, 1st Cong. ch.	25 85
Halifax, V. J. Hartshorn, 5; Maria S. Thompson, 2,	7 00
Hamilton, Mrs. E. F. Knowlton,	3 00
Harvard, Rev. C. C. Torrey, 20; Susie A. Davis, 1,	21 00
Hatfield, Friend, 25; Mrs. Emma C. Billings, 2,	27 00
Hatchville, Chloe C. Hatch,	1 00
Haverhill, Union Cong. ch., 5; No. Cong. ch., 143.26; Mary F. Taylor, 10; Friend, 5; Mrs. Wm. Strong, 2; Mrs. F. H. Montague, 2,	167 26
Haydenville, Cong. ch.	9 38
Holden, Mrs. Wm. H. Drury,	2 00
Holyoke, Lyman F. Thorpe, 25; John K. Judd, 25; Fred. S. Webber, 5; James H. Wylie, 2; Mrs. Edmund H. Smith, 1; Jno. Gardiner, 1; "A. L. H.," 1,	60 00
Holliston, Mrs. Amy Miller, 50; Caroline Morse, 25c.,	50 25
Hopedale, Mrs. Henrietta Day,	2 00
Hopkinton, Friend,	1 00
Housatonic, Mrs. T. G. Ramsdell, 3; Mrs. E. E. Selkirk, 1,	4 00
Hyde Park, Blue Hill Cong. ch., 18.61; Three sisters, 17; M. L. Dewing, 5; J. L. Curtis, 5; I. C. Burgess, 2; Walter Scott, 2; Mrs. E. D. Savage, 2; Wm. A. Mowrey, 2; Susan L. Bond, 2; Alice H. Bodwell, 1; Elizabeth Brown, 1,	57 61
Huntington, 2d Cong. ch., Mrs. E. N. Woods and Mrs. Schuyler Clark, 15; 1st Cong. ch., 12,	27 00
Ipswich, "M. N. T.," 10; D. S. Perley, 2,	12 00
Kingston, A friend,	2 00
Lakeville, Friend,	5 00
Lancaster, Evan. Cong. ch., 5; Young Ladies' Miss. Soc., 7; Rev. Chas. S. Haynes, 5; B. F. Wyman, 3,	20 00
Lanesboro, Wm. Robinson,	5 00
Lanesville, Mrs. Rhoda M. Griffin, 2; Abbie L. Andrews, 2,	4 00
Lawrence, Cong. ch., by "C. C.," 10; Mrs. A. W. Allyn, 10; Edward S. Gould, 10,	30 00
Lee, Cong. ch., 425; J. L. Kilbon, 10,	435 00
Leicester, George O. Currier,	1 00
Leominster, Mrs. F. J. Lothrop,	10 00
Lexington, "C. H."	20 00
Lincoln, 1st Cong. ch.	202 00
Littleton, Cong. ch.	2 00
Longmeadow, 1st Ch. of Christ, Special, 30; do., Benev. Assoc., 24.60,	54.60
Lowell, 1st Cong. ch., 120; Jas. G. Buttrick, 25; Mrs. L. E. Shepard, 5; Clara N. Lane, 5; Thos. Smith, 1; D. R. Wallace, 1; Nettie M. Wheeler, 1,	158 00
Ludlow, 1st Cong. ch.	13 10
Lynn, Central Cong. ch., 25; Scandinavian Cong. ch., 3; John G. Allen, 1; E. M. Taggard, 1,	30 00
Lynnfield Centre, Cong. ch., add'l,	2 00
Magnolia, Union Cong. ch.	5 00
Malden, 1st Cong. ch., 42.41; Mrs. F. F. Taber, 3; Rev. R. D. Miller, 2,	47 41
Mansfield, Cong. ch.	13 00
Marlboro, C. F. Robinson, 10; A friend, 1,	11 00
Marshfield, Lucy T. Ames,	15 00
Maynard, Alex. Pettigrew,	1 00
Medfield, Cong. ch., 11; Mrs. A. C. Shumway, 1,	12 00
Medford, Mystic Cong. ch., 30; Union Cong. ch., H. L. Jones, 5; Mr. and Mrs. Daniel W. Wilcox, 100; E. Boynton, 100,	235 00
Medway, Friend,	1 00
Melrose, Ortho. Cong. ch., 27.78; Fred. L. Hatch, 5; S. H. Haskell, 2,	34 78
Mendon, Althea A. Taft,	1 00
Merrimac, Friend,	10 00
Methuen, 1st Cong. ch., add'l, 6; Mrs. Susan E. Bodwell, 1,	7 00
Middleboro, Central Cong. ch., 114.43; Israel H. Denham, 2; Mrs. T. F. Hinckley, 1,	117 43
Middleton, Phebe W. Tracy and C. A. Berry,	1 00
Milford, Cong. ch., 1; Rev. Webster Woodbury, 5; Orlando Avery, 5; Miss E. Albee, 1,	12 00
Millbury, 2d Cong. ch., 52.87; Geo. A. Putnam, 5; Sarah Broadbent, 2; Mrs. F. W. Monroe, 1,	60 87
Millis, Louise A. Foster,	1 00
Milton, 1st Cong. ch., 2; Mrs. E. D. Wadsworth, 3,	5 00
Monson, E. F. Morris, 25; Mrs. Mary E. Burt, 5,	30 00
Nantucket, Phebe W. Bunker, 2; Phebe B. Long, 1; H. M. Macy, 1,	4 00

Natick, 1st Cong. ch., 17; Mrs. W. P. Bigelow and daughters, 3,	20 00
Needham, A. B. Dresser, 2; Mary H. Flint, 1; Mrs. C. C. Patten, 1,	4 00
New Bedford, Friend, 100; Annie C. Howland, 5,	105 00
Newburyport, Belleville Miss. Soc., 50; No. Cong. ch., Woman's S. C. E., 10; Friend, 5; Misses Brown, 1; Mrs. Edwin E. Fowler, 1,	67 00
Newton, Eliot Cong. ch. (of which 125, by "A. A. S."), 825; Mrs. L. K. Cutting, 100; Miss E. G. Cutting, 100; Atherton Clark, 25; Rev. W. H. Davis, 15; Mrs. L. B. Gay, 10; Mrs. L. C. Allen, 10; E. F. Wilder, 10; Family, Extra-cent-a-day Band, 8; Mrs. J. W. Davis, 5; Rev. S. L. B. Speare, 5; J. W. Bacon, 5; Miss S. M. Dunckley, 5; Mrs. Abby G. Speare, 2; David Smith, 2; Mrs. E. E. Robinson, 2; Friend, 1; Maggie Ferguson, 1,	1,131 00
Newton Centre, 1st Cong. ch. (of which 50 from Geo. K. Ward), 20 add'l from Rev. D. L. Furber, D.D., 65 from Extra-cent-a-day Band, 205; S. F. Wilkins, 25; W. E. Shedd, 16.66; Rev. E. M. Noyes, 10; Dr. Geo. E. May, 10; "C.," 10; "Special," 5; Miss M. E. Eaton, 5; Emily W. Tyler, 5; Friend, 5; J. M. Kellaway, 2; A. F. Rhodes, 2; F. H. Brown, 2; Friend, 1,	303 66
Newton Highlands, Margaret J. Guild, 50; Friend, 25,	75 00
Newton Lower Falls, Mary A. Murdock,	5 00
Newtonville, Central Cong. ch., 241.73; Chas. O. Tufts and family, 21; W. A. Cowan, 1,	263 73
Norfolk, Union Cong. ch., 2; Rev. F. C. Jones, 2,	4 00
North Adams, Mrs. A. E. Babbitt, 5; Mrs. Geo. A. Beckwith, 2,	7 00
North Amherst, North Cong. ch., 9.15; C. R. Dickinson, 5,	14 15
Northampton, Edwards Cong. ch., 102; 1st Cong. ch., add'l, 4; Friend, 10; Mrs. Catherine Warner, 5; Maria A. Bliss, 5; A. L. Kidder, 3; "Cash," 2,	131 00
North Andover, Cong. ch., Rev. H. E. Barnes,	10 00
North Billerica, Mrs. E. R. Gould,	12 00
Northboro, A. E. Parmenter, 2; Mrs. Emma Parmenter, 1; Albert B. Smith, 1,	4 00
North Brookfield, 1st Cong. ch., 38; Friend, 5,	43 00
North Cambridge, Geo. S. Chase,	25 00
North Carver, Benj. W. Robbins,	5 00
North Chelmsford, 2d Cong. ch., 4.23; Rev. and Mrs. J. B. Cook, 4,	8 23
North Grafton, Mrs. S. E. Smith, 5; Friend, 5,	10 00
North Hadley, H. C. Piper,	1 00
North Hatfield, Mr. and Mrs. Edwin W. Field,	5 00
North Middleboro, Mrs. Corda E. Pratt,	5 00
Norton, Friend,	5 00
Norwood, Mrs. J. Hall,	5 00
Orange, Central Cong. ch.	17 60
Orleans, Amelia Snow,	2 50
Oxford, 1st Cong. ch., 10; Jno. E. Kimball, 5; Mrs. A. A. Galloupe, 2; A. M. B. Amidon, 2; Two friends, 2; Mrs. Eliza L. Newton, 1,	22 00
Palmer, L. H. Gager,	75 00
Paxton, Cong. ch.	5 00
Peabody, Sarah C. Hall, 35; Sophia W. Wheeler, 15; In Memoriam, 10; Friend, 5; Mrs. Harriet Rhoades, 5; Friend, 5; Benj. Beckett, 2; Mrs. Jane Miller, 1; Friend, 1,	79 00
Pepperell, Mrs. R. H. Kennedy,	2 50
Petersham, Ladies' Union and Y. P. S. C. E.	6 50
Pittsfield, 1st Cong. ch., Friends, 100; So. Cong. ch., A member, 50; Harriet A. Campbell, 25; George Wells, 30; Betsey Chickering, 10; Friends, 7; J. S. Sears, 5; Rose J. Sears, 3,	230 00
Plainfield, Cong. ch.	6 00
Plympton, Hannah S. Parker,	1 00
Princeton, J. D. Gregory, 50; "Forward Movement," Y. P. S. C. E., 25, and Rev. C. A. White, 10, for support Rev. H. N. Barnum, D.D.	85 00
Quincy, "R. D. C.," 25; Alice Dunn, 25c.	25 25
Raynham, Rev. S. K. B. Perkins,	4 00
Reading, Cong. ch., 10; Friend, 10; Friend, 1,	21 00
Revere, 1st Cong. ch.	4 00
Rowley, Cong. ch.	38 00
Rutland, Mrs. Mary Y. Upham,	2 00
Salem, Tabernacle Cong. ch., 177; South Cong. ch., A member, 20; A deceased friend, 45; A. H. Whidden, 10; Susan S. Driver, 10; Caroline A. Fabens, 10; ———, 5; C. O. Doane, 5; "J. H. W.," 2; "S. D.," 2; Thos. H. Williams, 1; Mary H. Pollock, 1; Mary A. Cross, 1; Mrs. Mary A. Cogswell, 1; Annie I. Caulfield, 35c.	290 35
Sandwich, Cal. Cong. ch., 30.56; Mrs. Abbie H. Briggs, 1,	31 56
Saugus, "A King's Daughter,"	5 00
Saundersville, Union Cong. ch.	5 00
Saxonville, A. A. Pebbles,	2 00
Segreganset, Friend,	1 00
Sharon, Margaret C. Geissler,	3 00
Sheffield, Cong. ch.	7 67
Shelburne, Cong. ch., to const. Rev. JOSEPH GOODRICH, H. M.	50 00
Shelburne Falls, J. R. Foster, 25; E. J. Stockwell, 2,	27 00
Shirley, Friends,	3 00
Shrewsbury, Cong. ch., 11.50; J. R. Deming, 2,	13 50
Somerville, Broadway Cong. ch., 7; Prospect Hill Cong. ch., "F.," 1; Mr. and Mrs. Wm. H. Hodgkins, 25; "M. C. S.," 10; David Bourie, 5; "Winter Hill," 5; S. E. Lindsey, 5; Friend, 4; Friends, 3; Miss M. S. Blake, 1; "H. M. G.," 50c.	66 50
South Amherst, A friend,	6 00
Southampton, Friends, 10; Mrs. E. M. Gaylord, 1,	11 00
South Deerfield, Cong. ch.	34 38
South Duxbury, Mary J. Simmons,	2 00
South Framingham, Plymouth Cong. ch., 11; Grace Cong. ch., 10; B. F. Thompson, 25; Mrs. S. E. Bradbury, 1,	47 00
South Franklin, S. D. Hunt,	1 25
South Hadley, Ruth H. Housley,	1 25
South Hadley Falls, Cong. ch., 25.34; "In His Name," 15,	40 34
South Lancaster, A friend,	2 00
South Middleton, E. W. Wilkins,	50 00
South Milford, Mrs. J. J. Fisk,	1 00
South Sudbury, Mem. Cong. ch.	25 50
South Swansea, Friend,	10 00
South Walpole, "W.," 2; Friend, 1,	3 00
South Weymouth, South Cong. ch., 10; Jos. E. Torrey, 2; Emma B. Stowell, 2; Jennie A. Thayer, 1,	15 00
Spencer, "S. A. T.," 10; Mrs. P. A. Bemis, 10; Frank A. Drury, 5; Mrs. E. A. Kingman, 5; Friends, 5; Estes L. Merrick, 1; Chas. W. Powers, 1; Mrs. Edw. E. Stone, 1,	38 00
Springfield, South Cong. ch., 80; Park Cong. ch., 72.72; Emmanuel Cong. ch., Friend, 8; H. S. C. Birnie, 50; North Cong. ch., "M. B. B.," 5; Faith Cong. ch., 2; "S.," 100; Margaret Bliss and sisters, 10; Henry A. King, 5; Mrs. Mary S. Handyside, 5; M. C. Brown, 5; Miss J. A. Holt, 3; J. H. Clarke, 2.50; Mrs. F. W. Harwood, 2; Mrs. Simeon Grow, 2; Mrs. "J. P. C.,"	

Birthday Offering, 2; Isabel A. Duckworth, 2; Mrs. E. R. Lee, 2; Friend, 2; C. K. Camp, 2; Henry Avery, 2; A. B. Case, 1; Wm. P. Case, 1; E. G. Bates, 1; R. S. Janes, 1; Miss M. D. Simpson, 1; Fannie Hall, 1,		370 22	
Spruce Corner, Mrs. L. W. Dyer,		10	
Stockbridge, Cong. ch.		43 40	
Stoneham, Adeline Richardson,		2 00	
Sturbridge, Cong. ch.		7 35	
Sudbury, Miss E. Oraetta Clark,		1 00	
Sunderland, A. F. Warner,		5 00	
Swampscott, Mrs. Orilla B. Ames,		25 00	
Taunton, Trinity Cong. ch.		10 00	
Teaticket, Miss E. L. Fish,		1 00	
Townsend, Cong. ch.		18 03	
Truro, 1st Cong. ch.		5 12	
Upton, 1st Cong. ch., 11; Benj. Brewer, 1; Miss S. H. Butler, 1,		13 00	
Uxbridge, Wm. F. Whitman,		1 00	
Waban, Wm. C. Strong,		50 00	
Waltham, Trin. Cong. ch. (of which 50 from Daniel French), 82.20; Friends, 10; Mrs. M. J. Allen, 5; Mrs. James W. Perley, 5; Mrs. N. Whitney, 5; Mattie A. Peugh, 2.50; Frederick C. Frese, 2,		111 70	
Waquoit, Friend,		5 00	
Ware, 1st Cong. ch., 34.70; Mrs. Martha Bryan, 10; Gamaliel Marsh, 5; Alvan Hyde, 5; Henry K. Hyde, 5; Waldo F. Winslow, 1,		60 70	
Warren, Joshua Moody,		5 00	
Warwick, Cong. ch., 12; Mary A. Manning, 25,		37 00	
Watertown, Abbie F. Pierce, 10; T. T. Emerson, 10; Elizabeth Harvey, 5,		25 00	
Webster, 1st Cong. ch., 93.33; Friends, 13,		106 33	
Wellesley, Cong. ch., Friend, 10; Rev. E. B. Webb, D.D., 100; Mrs. Henry F. Durant, 35.62; "Q.," 10; Mrs. E. N. Horton, 10; Friend, 5; Fanny C. Guild, 5; Henry M. Burrill, 5,		180 62	
Wellfleet, Harriet R. Wiley,		3 00	
Wendell, Cong. ch.		7 35	
Wenham, Cong. ch., add'l,		10 00	
Westboro, Cong. ch., 96.10; F. A. Falkner, 10; Steward, 5; E. E. Eddy, 2,		113 10	
West Boylston, 1st Cong ch., 6; Mrs. Emily W. Parker, 15,		21 00	
West Brookfield, Clara M. Barlow, 5; Mrs. D. S. Stebbins, 2; Mary J. Holt, 1,		8 00	
Westfield, "Forward Movement," Jun. C. E. S., for support Rev. D. Goddard, 10; Ida M. Shepard, 5; H. Holland, 5; Mrs. L. N. Clark, 5; "S.," 2; Friend, 1; Mrs. L. B. Norton, 1; Mary C. Root, 1; Miss N. F. Atwater, 1,		31 00	
W. Gloucester, Cong. ch.		7 11	
Westhampton, Cong. ch.		25 00	
West Hawley, Rev. T. S. Robie,		5 00	
W. Medford, Cong. ch., Mrs. H. M. Clapp, 3; Mr. and Mrs. F. N. Mowel, 4; "Forward Movement," Mabel L. M. Clancy, 1,		8 00	
W. Medway, 2d Cong. ch.		13 75	
W. Newbury, 1st Cong. ch.		10 00	
W. Newton, 2d Cong. ch.		578 39	
W. Stockbridge, H. C. Kinne,		1 00	
W. Tisbury, Cong. ch.		12 20	
W. Upton, Jennie M. Welsh,		1 00	
Weymouth Heights, 1st Cong. ch., 27.59; "Forward Movement," Old North Y. P. S. C. E., for support Rev. Dwight Goddard, 5,		32 59	
Whitinsville, Cong. ch., 1,777.25; Arthur F. Whitin, 500; Estate of Wm. H. Whitin, Special, 300; Edward Whitin, 200; Rev. J. R. Thurston, add'l, 41; Y. P. S. C. E., 32; Albert H. Whipple, 25; Extra, 20; S. Jennie Dudley, 20; Lewis C. Fletcher, 1; Friend, 1,		2,917 25	
Whitman, B. F. Hastings,		5 00	
Wilkinsonville, Carrie W. Hill,		10 00	
Williamstown, 1st Cong. ch., 111.11; Prof. Franklin Carter, 50; Mrs. Franklin Carter, 50; Mrs. John Brookman, 5,		216 11	
Wilmington, Cong. ch., 5; Lucy H. Harmon, 2; Hattie Gowing, 1,		8 00	
Winchendon, 1st Cong. ch., 50; Ransom D. Crain, 2,		52 00	
Winchester, 1st Cong. ch., Int. legacy of D. N. Skillings, 200; do., 1; "Treasurer," 10; Charles E. Swett, 10; Friends, 8; Friend, 2,		231 00	
Winthrop, Rev. Arthur Truslow,		2 00	
Woburn, Judson C. Dickerman,		2 00	
Worcester, Plymouth Cong. ch., 623; Immanuel Cong. ch. (of which "Forward Movement," Y. P. S. C. E., 12, for salary Dr. H. N. Barnum), 48; Old South Cong. ch., 42; Central Cong. ch. (of which 5 from Frank Colegrove), 10; Geo. L. Newton, 100; John S. Gould, 25; Edwin A. Putnam, 25; Friends, 25; Susan B. Thompson, 10; Rev. Wm. G. Tuttle, 10; Ella M. Sibley, 10; Friend, 10; "P. P." and family, 10; John C. Berry, M.D., 10; Thos. W. Thompson, 10; Ezra Sawyer, 10; A mother and children, 7.50; Rev. John E. Dodge, 5; L. L. Emerson, 5; Arthur T. Hill, 5; Mrs. E. D. McFarland, 5; Friends, 5; Mrs. Harriet N. Sawyer, 5; R. B. Dodge, 2; Mrs. L. H. Rumery, 2; E. M. Baker, 2; Sarah Cummings, 2; Mrs. H. N. Smith, 2; Eliza L. Barnard, 2; Friends, 2; W. A. Gosline, 1; Alice E. Merriam, 1; Mrs. M. V. Tolman, 1; Mrs. E. A. Holmes, 1; Friend, 25c.		1,033 75	
Worthington, 1st Cong. ch., 45.04; Friend, 1; Friend, 1; Annie Huyck, 1,		48 04	
———, Friend,	1,000 00		
———, Friend,	100 00		
———, Friend,	37 00		
———, "T.,"	25 00		
———, Friend,	10 00		
———, Friend,	5 00		
———, Friend,	1 00		
———, Friend,	1 00		
———, Friend,	1 00		
———, Mrs. Mary S. Davis,	1 00		
———, Friends,	1 00		
———, Friends,	1 00		
———, A. M. Ripley,	50		
———, One who loves the Master,	50		
———, Friend, 45c.; ———, 25c.	70	1,184 70	19,926 34
Legacies.—Boston, Harriet N. Ayers, by Augustus S. Lovett, Ex'r, 275; William Hilton, by Henry C. Weston and Sanford Johnson, Trustees, 17,500; Mrs. Isabella H. P. Bliss, by R. H. Gardiner and F. H. Wiggin, Ex'rs, 1,000; Martha T. Estabrooks, by Smith W. Nichols and John A. Estabrooks, 1,000,		19,775 00	
Cambridgeport, Mrs. Dorcas Jane Merriam, by J. C. Bullard, Ex'r, add'l,		5,000 00	
Granby, Mrs. Ellen C. Brown, by Simeon Kellogg, Ex'r,		200 00	
North Brookfield, J. E. Porter, by Mrs. J. E. Porter and Mrs. Emma L. P. Gammell, Ex'rs,		500 00	
Northampton, Numan Clark, add'l,		20 00	
Reading, Esther Emerson, by Albert Emerson, Ex'r,		505 98	
Springfield, Mary C. Merriam, by Homer Merriam, Ex'r,		300 00	
Whitinsville, William H. Whitin, by Edward Whitin,		500 00	26,800 98
			46,727 32

RHODE ISLAND.

Barrington, Ebenezer Tiffany, 5; Benson Beane, 50c.	5 50	
Barrington Centre, Mrs. M. L. Harbach,	1 00	
Bristol, 1st Cong. ch.	30 13	
Central Falls, Cong. ch., 47.34; Margaret A. Rigbie, 5; Friend, 1,	53 34	
Chepachet, "For Christ and the Church," 300; "Forward Movement," Y. P. S. C. E., toward support Rev. Dwight Goddard, 20,	320 00	
Little Compton, Thomas Howard,	5 00	
Pawtucket, Cong. ch., 175; George W. Robinson and daughter, 20; W. Paton, 2; Mary E. Macdonald, 1,	198 00	
Peacedale, Friend,	1 00	
Providence, Union Cong. ch., 378.03; Central Cong. ch., Miss R. Campbell and sister, 100; Pilgrim Cong. ch., 30; Academy-ave. Cong. ch., 10.30; Elizabeth G. King, 50; Rev. N. W. Williams, 25; Mrs. G. O. Henry and Miss S. T. Howard, 15; Arthur W. Claflin, 10; Friend, 10; W. F. Pitkin, 10; John M. Lee, 10; Mrs. W. A. Walker, 5; Frank H. Allen, 5; Friend, 5; Eliza A. Goff, 5; Mrs. Mary A. B. Leonard, 5; Albert C. Day, 2; E. C. Conklin, 1; A. E. Swallow, 2; W. B. Tweedell, 1; Anna E. Anderson, 1; Ruth A. Haskell, 1; R. M. Lyman, 1; Mrs. C. F. T. Esterbrooks, 1; Miss A. Torrey, 1; Mrs. G. L. Pope, 1; Alice F. Porter, 1; Miss F. M. Bonney, 50c.; John H. Lohr, 10c.	686 93	
Rumford, A. M. and C. E. Walker,	2 00	
Slatersville, Rev. Albert Donnell,	1 00	
Tiverton, Cong. ch.	20 00	
Woonsocket, Mrs. H. M. Green,	25 00	—1,348 90

CONNECTICUT.

Abington, Cong. ch.	10 00
Ansonia, Cong. ch.	32 59
Berlin, Harriet L. Edwards,	1 00
Bethlehem, Friend,	10 00
Branford, Cong. ch., 25.88; H. G. Harrison, 10,	35 88
Bridgeport, "Forward Movement," Olivet Cong. Sab. sch., 17.65; "One who loves the Board," 25; E. W. Marsh, 25; Mrs. Geo. O. Havens, 2,	69 65
Bristol, H. A. Carrington, 25; Wm. T. Shepard, 25; E. S. Hosmer, 1,	51 00
Brookfield Centre, Cong. ch.	35 32
Brooklyn, Mrs. Mary C. Johnson, 5; Rev. Wilbur Johnson, 2,	7 00
Buckland, Mrs. Clinton Williams,	2 00
Burnside, David L. Williams,	3 00
Central Village, "Forward Movement," Y. P. S. C. E., for support Rev. J. Howland,	5 00
Chaplin, Henry T. Crosby,	5 00
Cheshire, Friend, 5; Mrs. and Miss Stoddard, 5; M. N. Chamberlain, 1,	11 00
Chester, Christina W. Hood,	2 00
Clinton, Rev. B. G. Northrop,	30 00
Cobalt, Mrs. Russell Tibbals,	50
Colchester, Miss A. G. Willard,	1 00
Colebrook, Cong. ch., 12; Friend, 6,	18 00
Collinsville, C. W. Atwater, for Armenia,	10 00
Comstock Bridge, Geo. D. Snow and family,	3 00
Coventry, Andrew Kingsbury, 10; Mrs. R. M. Lillie, 1,	11 00
Danielson, Lizzie W. Danielson,	5 00
Darien, Mrs. Thaddeus Hoyt,	1 00
Durham Centre, E. H. Newton,	25
East Haddam, 1st Cong. ch., 35; Friend, 10,	45 00
East Hampton, Cong. ch.	19 45
East Hartford, S. A. Barrett, 10; Harry D. Olmstead, 5; Annie E. Olmstead, 1,	16 00
East Hartland, Cong. ch.	21 00
East River, Frank W. Watrous,	2 00
Elmwood, Miss J. L. Faxon,	1 00
Essex, Rev. W. F. Arms,	5 00
Fairfield, Benj. Betts, 50; E. L. Huntington, 10; Ella Sturges, 1,	61 00
Falls Village and South Canaan, Cong. ch.	5 00
Farmington, 1st Cong. ch. (of which 100 toward salary Rev. Geo. P. Knapp), 250.25; Friends, 7,	257 25
Gaylordsville, Friend,	2 00
Glastonbury, S. H. Williams,	100 00
Goshen, Mrs. Moses Lyman,	10 00
Grassy Hill, Cong. ch.	21 39
Greens Farms, St. J., 10; Mrs. H. B. Wakeman, 5; Mrs. John Elwood, 2,	17 00
Greenwich, 2d Cong. ch. (of which 50 from Edward Brush), 70; Mrs. Margaret Bell, 5; Rev. Josiah Strong, D.D., 5; E. Wright, 5,	85 00
Groton, 1st Cong. ch., 20; John Elderkin, 5,	25 00
Guilford, 1st Cong. ch., 33; "Japan," 10; Collector, 5.50; Abner Le Barron, 2; Mrs. R. H. Benton, 1,	51 50
Hadlyme, Cong. ch., 12.35; Mrs. George Howell, 1,	13 35
Hanover, Cong. ch.	16 50
Hartford, 1st Cong. ch., 389.45; Asylum Hill Cong. ch., Mrs. Eliza T. Smith, 200; Daniel Phillips, 200; Mrs. Charles B. Smith, 100; Friend, 50; Mrs. Mary C. Shipman, 50; Rev. C. S. Beardslee, 30; Miss A. M. Manning, 27; Charlotte A. Jewell, 25; Charles A. Jewell, 25; Mrs. B. R. Allen, 25; Mrs. Charles F. Howard, 10; George R. Shepherd, 10; C. M. Mead, 10; Elizabeth P. Avery, 10; Two pastors, 10; Rev. James H. Roberts, 5; Mary B. Lewis, 5; S. T. Millard, 5; Abel S. Clark, 5; Rev. L. W. Hicks, 5; Linda A. J. Richards, 5; Miss E. G. Olmstead, 4; Mrs. Richard Lyman, 2.50; Mrs. Andrews, 2; Mrs. I. J. Upton, 2; Louisa M. Sheldon, 2; Miss J. M. Dresser, 1; Carrie L. Porter, 1; Mrs. A. Coleman, 1,	1,216 95
Harwinton, Cong. ch.	14 38
Higganum, Cong. ch.	41 00
Ivoryton, Mrs. E. A. Northrop, 100; Mrs. N. D. Miller and friends, 3,	103 00
Kensington, Cong. ch.	26 00
Killingworth, S. E. Griswold,	1 00
Lakeville, Thomas L. Norton,	5 00
Lebanon, Exeter Cong. ch., 41.16; Goshen Cong. ch., 33.50,	74 66
Litchfield, Cong. ch., 5; M. D. F. Smith, 1; Mrs. Moses A. Wadhams, 1,	7 00
Madison, Caroline P. Huk,	1 00
Manchester Green, E. P. Sherman, 5; C. S. Sherman, 5,	10 00
Mansfield, C. W. Hinckle,	1 00
Mansfield Centre, August Tittel,	1 00
Meriden, 1st Cong. ch., 204.50; Centre Cong. ch., 135; Wilbur H. Squire, 2,	341 50
Middlebury, F. G. Scott,	1 00
Middlefield, Friend,	100 00
Middletown, 1st Cong. ch., 60.38; Julia Gilbert, 100; A. C. Armstrong, Jr., 5; E. P. Augur, 5,	170 38
Morris, Cong. ch.	12 68
Mt. Carmel, Dana H. Cooper,	2 00
Mt. Carmel Centre, Herbert E. Scott,	1 00
Mystic, A missionary, 50; A missionary's daughter, 2,	52 00
Naugatuck, Mrs. H. B. Tuttle,	25 00
Nepaug, Cong. ch.	7 00
New Britain, Three friends, 10; Friend, 5; R. Fleming, 5,	20 00
New Canaan, Mrs. Esther Noyes, 33.50; Mrs. F. H. Gleason, 5,	38 50
New Haven, United Cong. ch., Friend, 20; Ch. of the Redeemer, A member, 10; Simeon E. Baldwin, 250;	

Mrs. Sarah S. Woolsey, 100; Miss Edith Woolsey (of which 50 "Forward Movement," for salary Rev. R. A. Hume), 100; Mrs. A. A. Leonard, 25; Albert S. Holt, 25; Mrs. and Miss Heermance, 22; Rev. H. M. Lawson, received for preaching, 18; Thank-offering, 15; Friends, 10; Jane R. Terry, 10; Mrs. Sarah G. Peck, 5; Elizabeth C. Munger, 5; Melville M. Gower, 5; Mrs. H. S. and Mrs. Mary R. De Forest, 5; H. M. Osborn, 5; A Thank-offering for the encouraging report of the Zulu Mission, 5; M. T. Landfear, 5; Miss H. A. Rowe, 5; "F. T. J.," 5; Mary Moffatt, 2; Solomon Mead, 2; Herbert A. Jump, 2; Friend, 1; F. W. Heberlein, 1; S. W. Searle, 1; Alice I. Bronson, 1; Frank B. McAllister, 1; Asher Sheldon, 1; Harry A. Dalby, 1,	663 00	
Newington, Cong. ch.	50 00	
New London, 2d Cong. ch., 300; 1st Ch. of Christ, 66.60; Mrs. J. N. Harris, 50; Eliza Talcott, 25; L. E. Learned, 10; Friends, 10; Mrs. H. S. Chappell, 5; Mrs. W. C. Brown, 1,	467 60	
New Milford, Friend, 10; Henry Ives, 5; E. S. Green, 5; S. B. Hendricks, 1; Emeline Good, 1,	22 00	
Northfield, Mrs. H. Morse, 10; J. H. Hopkins, 5,	15 00	
North Greenwich, Kate C. Wilcox,	5 00	
North Guilford, D. B. Rossiter,	2 00	
North Haven, F. H. Brockett,	1 00	
Norwich, Broadway Cong. ch., 667.69; J. S. Ropes, 100; W. R. Burnham, 25; E. H. Linnell, 10; Richard Colburn, 10; Mrs. Edw. A. Huntington, 5; Mrs. F. Eliza Johnson, 5; Sarah A. Huntington, 5; Friend, 5; Mr. and Mrs. H. L. Yerrington, 2; A. Peck, 2; Geo. W. Kies, 1; E. S. Ray, 1; Rev. G. A. Bryan, 1; Eunice James, 1; E. K. Bishop, 1; Rev. Jno. Avery, 1; ———, 1,	843 69	
Norwich Town, 1st Ch., in memory of Rev. C. T. Weitzel, 10; "M. S. G.," 5; J. M. Case, 2,	17 00	
Oronoque, Cong. ch., m. c.	4 54	
Plainfield, 1st Cong. ch.	14 00	
Plainville, A life member,	15 00	
Plymouth, Cong. ch., 69.25; Friend, 10,	79 25	
Pomfret, Friend,	25 00	
Pomfret Centre, Miss L. A. Hawkes,	1 00	
Preston, Cong. ch.	22 00	
Putnam, 2d Cong. ch., 36.02; 1st Cong. ch., 15; F. W. Seward, 1,	52 02	
Rockville, Union Cong. ch., 500; Frederick Gilnack, 6; Alice M. Walker, 5; Mrs. Rosa E. Dart, 5; Mrs. John Taylor, 1,	517 00	
Roxbury, "G."	5 00	
Salisbury, Cong. Class for China,	6 25	
Saugatuck, "M."	25 00	
Saybrook, Mrs. E. E. McCall, 1; Arrietta H. Acton, 50c.	1 50	
Scitico, Mrs. J. D. Stowe, 1; Mrs. J. W. Stowe, 1; Sarah E. Stowe, 1,	3 00	
Sharon, Rev. Edward O. Dyer, 4; Emma M. Taylor, 1,	5 00	
Somers, Mrs. Edwin C. Bissell, 10; "C. B. P.," 5,	15 00	
South Britain, Cong. ch.	12 73	
So. Canaan, Justin Morse, 1; Hattie B. Millard, 20c.	1 20	
So. Glastonbury, Henry D. Hale,	30 00	
Southington, Cong. ch., 58.59; Mrs. Chauncey Dunham, 5; G. L. Dunham, 5,	68 59	
So. Norwalk, Cong. ch., 2; Frank A. Ferris, 100; C. M. Lawrence, 1,	103 00	
Stamford, "Forward Movement," 1st Cong. Y. P. S. C. E., for support Rev. R. A. Hume, 5; Friend, 2,	7 00	
Stonington, Thank-offering,	5 00	
Stratford, Cong. ch.	27 46	
Talcottville, Mrs. C. D. Talcott, 10; H. G. Talcott, 10,	20 00	
Thomaston, 1st Cong. ch.	16 18	
Thompson, Cong. ch., 32.87; Geo. S. Crosby, 5; Ellen B. Larned, 5,	42 87	
Thompsonville, 1st Cong. ch.	60 00	
Torringford, Cong. ch.	26 18	
Torrington, Chas. Alvord, 25; H. R. Little, 2; Mrs. J. F. Calhoun, 1,	28 00	
Union, Cong. ch.	13 58	
Unionville, Nath'l Hayden,	3 00	
Vernon, An old contributor, 5; Chas. P. Redfield, 5,	10 00	
Vernon Centre, Miss H. B. Chapin,	5 00	
Wallingford, Mrs. B. F. Harrison, 20; Lilian F. Wells, 2,	22 00	
Warren, 1st Cong. ch.	17 00	
Washington Depot, A. S. Baldwin,	1 00	
Waterbury, Mrs. Mary L. Mitchell, 500; J. M. Burrall, 5; Katerine L. Peek, 5; "C." and "L. H.," 2,	512 00	
Watertown, Friend, 5; Friend, 30c.	5 30	
Wauregan, F. T. Johnson,	5 00	
Westchester, Rev. E. G. Stone, 3.75; Mrs. Rispah E. Day, 2; Jane A. West, 2,	7 75	
West Hartford, 1st Cong. ch., with prev. dona. to const. Joseph Henry Butler, H. M., 75; "H. A. G." and M. C. Abbe, 1,	76 00	
West Haven, Geo. R. Kelsey,	1 00	
Westminster, Rev. and Mrs. S. B. Carter,	7 50	
Westport, Friend,	2 00	
West Suffield, Benj. Sheldon,	3 00	
West Torrington, Friends,	6 00	
West Winsted, Geo. M. Carrington,	1 00	
Willimantic, A. J. Bowen, 2; E. E. Bass, 1; V. D. Stearns, 1; Ethel M. Safford, 50c.	4 50	
Windham, Cong. ch., 17; Rev. F. H. Mears, 8,	25 00	
Windsor, F. L. Ford,	3 00	
Windsor Locks, Cong. ch., Volunteers, 134; H. R. Coffin, 100; A. H. Bothuan, 1,	235 00	
Winsted, 1st Cong. ch.	42 69	
———, Friends, 500; Friend, 100; A friend of missions, 2,	602 00	--8,343 06

NEW YORK.

Albany, Mrs. Geo. C. Treadwell, 50; David A. Thompson, 25; Mrs. A. V. De Witt, 5,	80 00
Amenia, Herbert P. Woodin,	5 00
Angola, Miss A. H. Ames, 5; Mrs. Margaret E. Ames, 1; Mary M. Slada, 1; May Ida Gazley, 1,	8 00
Antwerp, Cong. ch., 15.24; Mrs. Nancy Comins, 1,	16 24
Aquebogue, C. F. Cooper, 1; J. W. Downs, 1,	2 00
Berkshire, Friend,	5 00
Binghamton, 1st Cong. ch., 206.86; Mrs. Frances E. Shearer, 10,	216 86
Brasher Falls, Members of Presb. ch.	10 00
Brooklyn, Clinton-ave. Cong. ch., 101; Lewis-ave. Cong. ch. (of which 5 from Mrs. Albert Morris), 30; Church of the Pilgrims, 10; Cornelius D. Wood, 250; Wm. H. Nichols, 100; Rev. R. S. Storrs, D.D., 35; Chas. A. Hull, 25; Mr. and Mrs. J. Howard Prentice, 15; J. O. Niles, 15; In memory of Theodore, 12; Mrs. Anna Wightman, 10; Earl L. Stimson, 10; Mrs. Margaret Stimson, 5; E. Beckingham, 5; Miss F. D. Fish, 5; Mrs. Chas. A. Roys, 5; James M. Whiton, 5; Henry L. Merserian, 5; Maria L. Kenney, 5; Mary D. Hooker, 5; Two friends, 4; "M. A.," 2; C. C. Hall, 2; Grace Clark, 2; Rev. Chauncey D. Rice, 1; Clara B.	

Cahoon, 1; Christina Meinzer, 1; Thos. P. Hart, 1; Frank B. Berlin, 1; Mrs. J. W. Hoogland, 1; Miss L. Bush, 1; Mrs. Louise Brewer, 1; Chas. Thom, 1; Clarence L. Darrow, 1; W. W. Mitchel, 1; Frank H. Walter, 25c.	674 25	
Buffalo, Mrs. W. G. Bancroft, 300; J. J. McWilliams, 50; Myrtie A. Hoag, 10; Mrs. Fannie C. Squire, 10; Wm. W. Hammond, 5,	375 00	
Canandaigua, Friend, 20; Mrs. S. G. Thorne, 5; Friend, 1,	26 00	
Claverack, M. D. Crane,	1 00	
Clifton Springs, Mrs. C. C. Thayer, 50; Friends, 20; Mrs. A. Pierce, 10,	80 00	
Clinton, Agnes Post,	3 00	
Columbus, Cong. ch.	2 75	
Copenhagen, Cong. ch.	11 96	
Cortland, A. M. Waterbury, 5; Philo Meade, 1,	6 00	
Coventryville, 1st Cong. ch.	10 00	
Crown Point, G. W. Foote,	1 00	
Elmira, Rev. Thomas K. Beecher, D.D.	10 00	
Fairport, Cong. ch., "Certain Members," 15; A. M. Loomis, 10; Cong. ch., H. M. Goodell and E. M. Chadwick, 6,	31 00	
Flushing, Cong. ch., 10; Robert B. Parsons, 25; W. H. Landrum, 5,	40 00	
Franklin, Mrs. H. M. Brainerd,	5 00	
Friendship, Mary Hammond,	1 00	
Groton, S. A. Barrows,	50 00	
Homer, Mrs. J. M. Schermerhorn,	10 00	
Honeoye, M. Worthington,	1 00	
Hopkinton, Misses Kent, 5; Mrs. C. A. Laughlin, 2,	7 00	
Ithaca, Mr. and Mrs. H. A. St. John, 2; Judson B. Todd, 1,	3 00	
Jamestown, 1st Cong. ch.	53 00	
Jefferson, Mrs. C. Nichols,	2 00	
Keene Valley, Cong. ch.	7 00	
Lockport, East-ave. Cong. ch. Aux., 4.10; Geo. B. Thompson, 10,	14 10	
Madison, Cong. ch.	8 00	
Maine, Henry E. De Lano,	1 00	
Massena, Phebe A. Goodrich,	10 00	
Middletown, 1st Cong. ch., 16; North Cong. ch., 5; E. E. Conkling, 10; Rev. Wm. A. Robinson, 5; Charles D. Hanford, 5; Charles A. Whitney, 2,	43 00	
Miller Place, Mrs. Belle J. E. Rowell, 1: Friend, 10c.	1 10	
Montour Falls, "Forward Movement," Mrs. J. E. Mulford, toward salary Rev. J. P. Jones,	5 00	
Morrisville, E. G. Fleming,	2 00	
Newark Valley, Cong. ch.	43 14	
New Lebanon, Martha M. Williams,	1 00	
New Windsor, Mrs. J. Howard Sweetser,	10 00	
New York, Broadway Tabernacle, A member, 100; Z. Stiles Ely, 1,000; D. Willis James, 1,000; "R. A. W. B.," 150; Allen Bourn, 100; John F. Talmage, 50; Homer N. Lockwood, 50; F. H. Marling, M.D., 25; Geo. S. Hickok, 25; C. Irving Fisher, M.D., 10; Friend, 10; Wm. C. Conant, 10; W. F. Barnard, 5; Wm, Bryan, 5; Mrs. F. S. Evans, 5; Edith E. Ward, 2; Annie Fish, 2; Mrs. R. Clark, 1; Elvina Grosjean, 1; Miss S. A. Miles, 50c.	2,551 50	
North Pelham, George Glover,	1 00	
Orient, Cong. ch., 13.70; Geo. W. Halleck, 5,	18 70	
Owego, Cong. ch., Woman's Mis. Soc.	1 00	
Patchogue, John S. Havens, 10; Francis C. Brown, 10; Friends, 7.75,	27 75	
Pelham, Cong. ch., 3; Friend, 2,	5 00	
Perry Centre, Mrs. Mary J. Sheldon, 5; C. H. Minor, 1,	6 00	
Pleasant Plains, Rev. Wm. Webster Belden, D.D.	1 00	
Port Leyden, A. J. Schroeder, 5; Martha Schroeder, 5,	10 00	
Potsdam, ——,	30 00	
Poughkeepsie, Guilford Dudley, 50; J. B. Eastmead, 25; Wm. H. Hopkins, 2; Mrs. Jessie F. Donald, 2; Mary A. Purdy, 1,	80 00	
Pulaski, Cong. ch.	4 00	
Randolph, Kate E. Frymire, 1; Mrs. D. S. Swan, 1,	2 00	
Riverhead, Cong. ch., 30; Mrs. E. M. Pierson, 2,	32 00	
Rocky Point, Branch Mt. Sinai ch.	15 00	
Saratoga Springs, Cong. ch., 15; Y. P. S. C. E., 5,	20 00	
Sayville, Mrs. P. A. Payne,	5 00	
Schroon Lake, Geo. M. Sawyer,	1 00	
Sea Cliff, Mrs. M. L. Roberts and daughters, 25.04; "J. R.," 1,	26 04	
Siloam, Cong. ch.	11 73	
Spencerport, Cong. ch.	5 00	
Syracuse, Good Will Cong. ch., Ladies' Christian Work Soc., 4; Mary E. and E. P. Nichols, 1; J. C. Rhoades, 1,	6 00	
Tarrytown, Friend, 200; Mrs. H. F. Lombard, 50; Sylvester S. Bliss, 8; J. Y. Bettis, "Forward Movement," for support Rev. J. P. Jones, 1,	259 00	
Ticonderoga, Mary E. Shattuck,	1 00	
Troy, Presbyterian friends,	25 00	
Union Centre, J. T. Brown,	1 00	
Union Springs, Emily Thomas,	2 00	
Utica, Bethesda Welsh Cong. ch.	15 00	
Vernon Centre, Rev. G. C. Judson,	10 00	
Waltham, Mrs. Wm. B. Haulenbeck, 10; Geo. M. Burgin, 1,	11 00	
Warsaw, Rev. and Mrs. W. C. Dewey,	10 00	
West Bloomfield, Cong. ch.	31 52	
Westmoreland, 1st Cong. ch.	8 00	
Yonkers, Rev. G. F. Pentecost, D.D.	25 00	
——, "C. E. P."	50 00	—5,200 64
Legacies.—Owego, Geo. Sidney Camp, by Aaron P. Storrs, Jr., Trustee,		396 69
		5,597 33

NEW JERSEY.

Beverly, A. W. Taylor,	1 00	
Bloomfield, Mrs. D. B. Coe,	25 00	
Boonton, M. H. C. Woodnough,	12 00	
Cedar Grove, Cong. ch.	5 00	
Chatham, Anna M. Sampson, 10; Ralph C. B. & L. D. Moore, 2.50,	12 50	
Chester, J. H. Cramer,	5 00	
East Orange, Trinity Cong. ch., Jacob L. Halsey, 50; F. W. Van Wagenen, 15; Mrs. Hulskamper and daughter, 10; Mrs. Helen R. Adams, 2,	77 00	
Fanwood, Subscriber,	5 00	
Jersey City, Elizabeth Hoffman,	1 00	
Montclair, "E. C."	3 00	
Morristown, Olivia Caskey,	2 50	
Netherwood, Mrs. Esther R. Miller,	1 00	
Newark, John P. Jube, 10; Kate L. Hamilton, 6,	16 00	
Orange, Mrs. M. C. Morrison, 25; James Bell, 5; Mrs. Elizabeth G. Heald, 5; Friend, 3,	38 00	
Orange Valley, J. N. Condit,	5 00	
Plainfield, A. C. La Boyteaux, 10; M. E. Dwight, 5; Friend, 3,	18 00	
Schraalenburgh, J. E. Pratt, M.D.	10 00	
South Orange, Rev. H. P. Beach,	25 00	
Upper Montclair, Mrs. A. L. Titus, 5; Mr. and Mrs. George W. Bostwick, 5,	10 00	
Westfield, Friends,	50 00	—322 00

PENNSYLVANIA.

Allegheny, 1st Cong. ch., 1.85; F. E. Youngs, 2.50; Minnie E. Youngs, 2.50; Anna Gallagher, 2; G. W. Seaman, 1,	9 85	
Blossburg, Charles Parker,	50	

East Bradford, Mrs. E. S. Beckwith,	5 00	
Ebensburg, Mrs. William Tate, Jr.	10 00	
Edwardsville, Morgan R. Morgan,	1 00	
Germantown, Rev. Burdette Hart, 4; Mr. and Mrs. A. C. Harvey, 2,	6 00	
Lansford, Woman's Miss. Soc.	5 00	
Montrose, Friend,	7 00	
Mt. Carmel, Cong. ch.	5 00	
Newtown Square, Charles E. Stevens,	5 00	
Oxford, Edw. Webb, 10; Dr. Ellie S. Webb, 10; Mrs. Webb, 5,	25 00	
Philadelphia, Central Cong. ch., Thank-offering, 25; Snyder-ave. Cong. ch., 8.19; Mrs. E. B. Ripley, 50; Friend, 20; Jacob Weinmann, 2,	105 19	
Pittsburg, Puritan Cong. ch. (of which 1 from Woman's Miss. Soc.), 3; Mrs. W. C. Riddle, 3,	6 00	
Pittston, 1st Cong. ch.	20 75	
Reading, O. S. Doolittle,	25 00	
Ridgway, James Penfield,	5 00	
Salona, "Forward Movement," Mrs. S. A. Fair, for support Rev. Mark Williams,	1 00	
Scranton, Thomas Eynon,	20 00	
Shenandoah, Cong. ch.	5 00	
Wheatland, Cong. ch.	2 50	269 79

MARYLAND.

Baltimore, Mrs. J. S. Dinwoodie, 50; John A. Welsh, 10,		60 00

DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch., Friends, 21.25; Gen'l E. Whittlesey, 50; D. J. Brewer, 50; R. Dunning, 40; Maria L. Wood, 10; Chas. K. Wead, 10; H. M. Kintz, 5; W. H. Pennell, 5; Janet Fitch, 5; A. N. Skinner, 5; Rev. J. L. Ewell, 3; Friend, 2; Sarah D. Baldwin, 1; Jas. M. Spear, 1; Miss M. E. Reeves, 25c.		208 50

NORTH CAROLINA.

Lowell, Rev. T. M. Nixon,		1 00

GEORGIA.

Atlanta, Friends, 20; Rev. Martin Post, 5,	25 00	
———, ———,	2 00	27 00

FLORIDA.

Melbourne, "Forward Movement," Y. P. S. C. E., for support Rev. H. D. Goodenough,	6 00	
Parker, Mrs. Fanny Park,	100 00	
Pomona, M. C. Welch,	5 00	111 00

ALABAMA.

Brewton, "W. M. U."		1 25

MISSISSIPPI.

Moorhead, Frances A. Gardner,		5 00

LOUISIANA.

Hammond, Eben Herbert,		1 00

TENNESSEE.

Knoxville, Pilgrim Cong. ch., 10; C. A. Perkins, 14,	24 00	
Nashville, Rev. A. K. Spence,	20 00	44 00

ARKANSAS.

Ft. Smith, "C. A. H."	1 00	
Siloam Springs, Cong. ch.	5 00	6 00

KENTUCKY.

Berea, A few friends, 16; Rev. B. S. Hunting, 5,	21 00	
Corbin, Cong. ch.	1 00	22 00

INDIANA.

East Chicago, W. R. Diamond,	50	
Elkhart, W. J. Beeman,	1 00	
Ft. Wayne, Willard Smith,	1 00	
Kokomo, H. W. Vrooman,	10 00	
Terre Haute, 1st Cong. ch., 25; C. N. Mancourt, 10,	35 00	47 50

MISSOURI.

Chillicothe, Cong. ch.	3 39	
Hannibal, J. T. K. Hayward,	5 00	
Lebanon, Rev. E. F. Schwab,	5 00	
Springfield, 1st Cong. ch., Friend,	1 00	14 39

OHIO.

Akron, S. H. Horn, 1; Arthur A. Watrous, 1; Misses H. S. and E. C. Smith, 1; A. C. S., 1,	4 00
Ashtabula, Friends,	2 07
Austinburg, Cong. ch.	11 75
Belden, Cong. ch.	6 76
Bellevue, S. W. Boise, 10; B. A. Wingate, 2; Mrs. Ann Orwig, 1,	13 00
Bluescreek, Cong. ch.	1 11
Breckville, Mr. and Mrs. W. C. Rogers,	2 00
Chatham, Mrs Lucy A. Stowell,	2 00
Cincinnati, Jessie M. Thompson, 1; Mrs. E. A. Rice, 1,	2 00
Claridon, Mr. and Mrs. M. J. Wilmot,	5 00
Cleveland, Pilgrim Cong. ch., toward salary Rev. Horace T. Pitkin, 375; 1st Cong. ch., Mrs. CHARLOTTE I. BESWICK, to const. HERSELF, H. M., 100; Euclid-ave. Cong. ch. (of which "Forward Movement," Y. P. S. C. E., 30, for support Rev. J. P. Jones), 90; Park Cong. ch., 20; "S. A. H.," 25; C. F. B. Thwing, 25; Rev. Chas. F. Thwing, 25; H. C. Hayden, 10; Lurana M. Woods, 5; Mary L. Fowler, 5; Mrs. G. Hewson, 2; Thomas Pwonka, 2; R. L. Hilborn, 1; Lydia Austin, 1,	686 00
Coe Ridge, Rev. John Patchin,	5 00
Collinwood, Cong. ch.	9 00
Columbus, 1st Cong. ch., 165.62; Mrs. A. E. Rood, 5; Friend, 2; Rev. Benj. Talbot, 1,	173 62
Conneaut, In memory of F. N. Hayne, 5; Mrs. J. F. Linn, 1,	6 00
Ellsworth, Cong. ch.	7 25
Elyria, I. S. Metcalf,	5 00
Granville, Welsh Cong. ch.	10 00
Greenwich, 1st Cong. ch.	8 16
Hudson, Mr. and Mrs. S. E. Rideout, 5; S. E. Scott, 1,	6 00
Huntsburg, Cong. ch.	4 80
Ira, Mrs. C. O. Hale,	1 00
Kinsman, 1st Cong. and Presb. ch.	14 00
Kirtland, Cong. ch.	5 00
Lafayette, Cong. ch.	12 00
Lodi, Cong. ch.	10 00
Madison, Henry W. Baker,	5 00
Mansfield, "A constant reader,"	5 00
Mallet Creek, York ch.	15 00
Marietta, 1st Cong. ch., 20; Mrs. A., 100; Rev. J. R. Bowers, 2; Nora Thornton, 1,	123 00
Medina, Cong. ch., 12.50; Sarah W. Smith, 5; J. T. Calvert, 5; C. M. Root, 5; Clara Wheatley, 1,	28 50
Mt. Vernon, Cong. ch.	21 00
Newton Falls, Laura F. Howard,	1 00
No. Fairfield, Cong. ch.	16 00
No. Madison, Cong. ch.	21 00
No. Ridgeville, Friend,	1 00
Oberlin, 1st Cong. ch., 43.24; Dudley Allen, M.D., 25; Mrs. E. B. Clark, 15; Louis D. Gibbs, 5; Friends, 5; Mrs. Mary W. Taylor, 5; Friend, 2; Mrs. A. B. Stiles, 1; Geo. W. Andrews, 1,	102 24
Painesville, Cong. ch., 5; W. A. Hillis, 10,	15 00
Radnor, Edward B. Jones,	5 00

Ravenna, F. W. Davis,	5 00	
Ruggles, Cong. ch.	56 69	
Saybrook, Mrs. E. E. Hatch,	50	
Springfield, F. Danforth,	1 00	
Steubenville, A friend,	2 00	
Strongsville, Cong. ch.	4 00	
Tallmadge, Cong. ch., add'l,	2 50	
Toledo, Friend, 10; Nellie J. Palmbla, 1,	11 00	
Twinsburg, Cong. ch.	25 00	
Unionville, M. E. Truax,	15	
West Clarksfield, W. H. Winans,	1 00	
Youngstown, John J. Thomas, M.D., 10; Mrs. J. J. Thomas, 10; Evan Rees, 1,	21 00	1,501 10
Legacies. — Mad River, Frances J. Snodgrass, by S. R. Harshman, Trustee, add'l,		292 27
		1,793 37

ILLINOIS.

Albion, Rev. E. E. Shoemaker,	5 00	
Alton, Mrs. I. D. Gilman,	5 00	
Amboy, Cong. ch.	28 00	
Aurora, W. F. Jobbins, 100; Rev. W. H. Day, 5,	105 00	
Batavia, Nelson Wolcott,	1 50	
Big Rock, Cong. ch., 5.50; Mrs. Mary Pierce, 5,	10 50	
Bureau, Mrs. A. J. Masters,	4 00	
Byron, Cong. ch, 13; M. H. Smith, 5; Friend, 1,	19 00	
Caledonia, Cong. ch.	20 00	
Cambridge, Cong. ch.	2 25	
Chandlerville, Mr. and Mrs. Robert Fielden,	5 00	
Chicago, South Cong. ch., 954; Park Manor Cong. ch., 2.50; "F.," 100; Millard-ave. Cong. ch., 35.24; University Cong. ch. (of which 6 from "M. B. H."), 25; W. B. Jacobs, 25; Rev. A. R. Thain, 25; Rev. G. S. F. Savage, 20; J. W. Angell, 10; John Mabbs, 10; Herbert W. Gates, 5; Paul Blatchford, 5; H. M. Scott, 5; Franklin W. Fisk, 5; Fridolf Risberg, 3.30; Mrs. C. M. Farrett, 3; Julia A. Hinds, 2; M. A. Phelps, 2; Mr. Sneider, 2; Henry J. Condit, 1; A. H. Downe, 1; Mary A. Crane, 1; Mrs. Anna B. Walling, 1; A. Stahler, 25c.	1,243 29	
Concord, Mrs. L. L. Pratt,	1 00	
Crystal Lake, Cong. ch.	18 00	
Englewood, North Cong. ch.	20 00	
Evanston, "S. E. H.," 10; Wm. H. Rice, 5; Lucy B. Mason, 5; Rev. N. A. Prentiss, 5; Rev. J. M. Sturtevant, 5; Mrs. Anna Hebson, 50c.	30 50	
Galesburg, Central Cong. ch., Mrs. B. F. Arnold,	10 00	
Geneva, Mrs. Wealthy Alexander,	50 00	
Glencoe, Cong. ch., 73.52; Miss L. M. Johnson, 5,	78 52	
Godfrey, Cong. ch.	19 26	
Granville, Nels Benson, 3; Lars Matson, 2,	5 00	
Griggsville, Walker Cree,	2 00	
Hampton, Henry Clark,	5 00	
Harvard Junction, Cong. ch.	8 00	
Harvey, Cong. ch., 4.86; Mr. and Mrs. G. H. Holman, 1,	5 86	
Havana, J. M. Sutherland, 1; Florence M. Collins, 1; Harry A. Collins, 1; Mrs. A. C. Hard, 50c.	3 50	
Hinsdale, Cong. ch.	7 37	
Ivanhoe, Fremont Cong. ch.	12 00	
Jacksonville, Cong. ch., James M. Longley, 1; Ellison M. Coe, 5,	6 00	
Lagrange, Edwin S. Ely,	1 00	
Lasalle County, A friend,	10 00	
Lee Centre, Cong. ch.	12 50	
Lemont, Swedish Cong. ch.	1 50	
Lombard, Mrs. Flora M. Matson,	1 00	
Lyonsville, Cong. ch.	7 12	
Marseilles, Mrs. Harriet E. Baughman, 1,250; J. Q. Adams, 25,	1,275 00	
Marshall, Ben. T. Baird,	2 50	
Mazon, Mrs. M. Conklin,	1 00	
Millburn, Cong. ch.	15 50	
Myrtle, T. W. Alden,	5 00	
Oak Park, 2d Cong. ch. (of which 25 "A. N. H."), 219.16; Rev. W. B. Chamberlain, 25; Anonymous, 5; J. E. Brown, 5; Geo. B. Woodward, 5; Mrs. C. B. Holdredge, 2,	261 16	
Ottawa, Mrs. Ruth P. Bascom,	20 00	
Paxton, S. P. Bushnell, 20; Mr. and Mrs. J. B. Shaw, 15,	35 00	
Payson, Cong. ch.	21 42	
Pecatonica, R. E. Short, to const. ELIZABETH RUTH SHORT, H. M.	100 00	
Princeton, Friends,	5 00	
Providence, Cong. ch.	45 00	
Rockford, Mrs. M. H. Penfield, 100; Thos. D. Robertson, 50; A. Jean Powell, 2; Mrs. Clinton Helme, 1,	153 00	
Rockton, 1st Cong. ch.	5 00	
Roscoe, Cong. ch.	18 25	
Roseville, Mr. and Mrs. L. C. Axtell,	115 00	
St. Charles, Mr. and Mrs. Geo. H. Smith, 10; Mrs. M. Colton, 2; Fred. Baylis, 1,	13 00	
Seward, 2d Cong. ch., 14; 1st Cong. ch., 9,	23 00	
Sheffield, Cong. ch.	75 06	
Sollitt, Mrs. Abba R. Marsh,	5 00	
Springfield, Grace M. Smiley,	1 00	
Sycamore, Mrs. H. Flood,	1 00	
Warrenville, H. M. Triplett,	1 00	
Waverly, Miss L. R. Tupper,	5 00	
Western Springs, Mrs. M. P. Quimby,	1 00	
Wheaton, C. R. Thomas,	1 00	
Winnebago, Cong. ch.	9 00	
Winnetka, C. C. Thorne, 1; Friend, 1,	2 00	
Wyanet, Cong. ch.	14 25	
———, A friend,	50 00	4,042 81

MICHIGAN.

Alpena, "W. H. M. U."	5 00	
Ann Arbor, Cong. ch., 70; Edward McGee, 5; Sarah Ellsworth, 5; J. W. Bradshaw, 2.50; Mrs. E. E. Hines, 2; Mrs. Henry E. Walker, 2; Friend, 1,	87 50	
Chelsea, Cong. ch.	10 30	
Clinton, Friend,	25 00	
Coloma, Mrs. S. W. Ball,	25	
Columbus, Cong. ch.	25 00	
Detroit, Mrs. L. B. Gilmore, 5; Mrs. P. S. Kilmer, 5,	10 00	
Douglas, L. Taylor,	2 00	
Dowagiac, 1st Cong ch., Miss. Union,	20 00	
Eaton Rapids, 1st Cong. ch.	10 00	
Flat Rock, Cong. ch.	3 54	
Frankfort, Member of Cong. ch.	2 00	
Fremont, Mrs. J. R. Dudley,	1 00	
Grand Rapids, 1st Cong. ch.	25 00	
Greenville, Friends, 6.55; Mrs. Patton, 50c.	7 05	
Harbor Point, Friend,	5 00	
Harrison, Ladies' Miss. Soc., 1; Mrs. H. M. Seaver, 1, for missionaries in India,	2 00	
Hilliards, Cong. ch.	4 50	
Hopkins Station, Cong. ch.	11 98	
Irving, Cong. ch.	1 16	
Kalamazoo, S. A. Gibson,	40 00	
Laingsburgh, Cong. ch.	11 00	
Marquette, Jessie M. Smith,	5 00	
Middleville, Cong. ch.	5 50	
Owosso, Mrs. Julia F. Sharts,	5 00	
Port Huron, Cong. ch.	1 50	
Portland, Cong. ch., Rev. and Mrs. I. Terburgh,	12 00	
So. Frankfort, Friend,	5 00	
Wequetonsing, D. B. Eddy,	20 00	
West Bay City, John Bourn (of which 100 for West Cent. Africa),	200 00	
———, Friend,	50 00	613 28
Legacies. — Detroit, Croyden L. Ford, by Bryant Walker, Adm'r,		250 00
		863 28

WISCONSIN.

Appleton, Ellen T. Butler,	5 00	
Arena, 1st Cong. ch.	4 00	
Beloit, Mrs. L. M. Hill, 5; Rev. H. W. Carter, 5; Emily M. Rasey, 1; A. W. Hannaford, 1; Friend, 1,	13 00	
Birnamwood, Cong. ch.	5 00	
Black Earth, Rev. Wm. Stoddart, 10; Etta Logan, 1,	11 00	
Boltonville, Cong. ch.	2 00	
Brandon, Cong. ch.	7 68	
British Hollow, Thomas Davies, to const. Rev. Wm. A. Griffith, H. M.	50 00	
Brodhead, Cong. ch.	7 75	
Burlington, Jas. C. Wilson, 2; G. C. Fultz, 1,	3 00	
Cambria, Cong. ch.	1 50	
Cashton, Rev. L. B. Nobis,	10 00	
Clinton, Cong. ch.	12 50	
Eau Claire, 1st Cong. ch., 25; Byron A. Buffington, 5,	30 00	
Eland, Cong. ch.	65	
Elkhorn, Mrs. P. A. Harriman, 10; Friends through Mrs. Anna M. Flack, 5,	15 00	
Fond du Lac, Mrs. J. A. Bryan and Mrs. J. H. Tyler, 4; Mattie I. Wilkie, 2; Andrew Rook, 1; Mrs. Nicholas Smith, 1,	8 00	
Fontana, A friend of missions,	10 00	
Fox Lake, Cong. ch.	14 00	
Genoa Junction, Cong. ch.	5 00	
Glenwood, Otto Johnson, 1; Ole Peterson, 1; Chas. Jacobson, 1,	3 00	
Hartland, Cong. ch., 12.60; Ladies' Miss. Soc., 2.70,	15 30	
Hayward, Mrs. Annie J. Winslow,	5 00	
Kenosha, "T. G.," 10; Bessie E. Wells, 1; Belle Robertson, 1; Mrs. A. Wharton, 1,	13 00	
La Crosse, 1st Cong. ch., A few friends, 16; S. Martindale, 5; C. N. Hawley, 2,	23 00	
Leon, Cong. ch.	4 00	
Madison, W. H. Chandler, 30; Chloe Hubbard, 5,	35 00	
Maple Valley, Scan. Cong. ch.	3 11	
Menasha, Cong. ch., 90.75; E. D. Smith, 250,	340 75	
Merrimack, M. T. Martin and wife,	3 00	
Milwaukee, E. W. Stickney, 2; P. T. Nye, 1; Preston C. Wilber, 1,	4 00	
New Richmond, 1st Cong. ch.	1 50	
Norrie, Cong. ch.	2 50	
Pewaukee, Cong. ch.	15 00	
Potosi, Cong. ch.	8 40	
Prentice, Cong. ch.	5 00	
Racine, Welsh Cong. ch., 15.41; Y. P. S. C. E., "Forward Movement," for support Rev. J. P. Jones, 5,	20 41	
Randolph, Cong. ch.	2 00	
Richland Centre, S. D. Davis,	2 00	
Sparta, Cong. ch.	37 30	
Sun Prairie, Cong. ch.	11 00	
Wauwatosa, Cong. ch.	25 00	
Zanesville, Cong. ch.	75 00	—869 35
Legacies.—Racine, Mrs. Jane Parry, by E. D. Davis, Ex'r,	300 00	
Shopiere, Mary A. Holmes, by N. I. Holmes, Ex'r, less expenses,	199 80	—499 80
		1,369 15

IOWA.

Algona, A. Zahlton,	5 00	
Anamosa, Mrs. Mary D. Hartson,	1 00	
Atlantic, Cong. ch.	50 82	
Battle Creek, ———,	1 00	
Bellevue, Mrs. Jane D. Cotton,	1 00	
Belmond, Mr. and Mrs. W. J. Chase, 3; Rev. John D. Sands, 2; Stella Chase, 50c.	5 50	
Blairstown, Mrs. J. H. French,	10 00	
Boone, Miss S. W. Thayer,	2 00	
Buffalo Centre, Cong. ch.	1 40	
Cedar Rapids, Lucy Hale,	25	
Charles City, Two friends, C. E. S., for work among Armenians, 20; Conrad Schneider, 1.50,	21 50	
Clear Lake, 1st Cong. ch.	12 54	
Clermont, Cong. ch., 1; Geo. B. McClennan, 1,	2 00	
Clinton, Cong. ch.	34 80	
Columbus, Lloyd Williams,	2 00	
Council Bluffs, N. P. Dodge,	25 00	
Danville, Cong. ch.	30 00	
Davenport, J. J. Nagel, 5; Chas. H. Kent, 5; Miss E. R. Little, 2; Frank Nadler, 1,	13 00	
Des Moines, Ger. Cong. ch., 7.50; W. B. Bentley, 25; Elliot S. Miller, 10; Mrs. J. M. Otis, 1; O. L. F. Braeme, 1,	44 50	
Dubuque, Summit Cong. ch.	8 51	
Eagle Grove, Cong. ch.	6 65	
Eldora, Cong. ch.	40 00	
Elkader, Mary H. Carter,	10 00	
Emmetsburg, 1st Cong. ch., "W. M. S.,"	5 00	
Fontanelle, W. J. Kirkpatrick and Rev. C. B. Taylor,	2 00	
Galt, Cong. ch.	2 70	
Glenwood, Cong. ch., 29.35; O. R. Patrick, 5,	34 35	
Grinnell, Cong. ch., 10; Rev. G. H. White, 5; Mrs. J. F. Jamieson, 5; Mrs. C. C. Hoyt, 5; Geo. L. Marsh, 5; W. M. Parsons, 1,	31 00	
Humboldt, Kathryn Farmer Peck,	25	
Ionia, Cong. ch.	13 23	
Iowa City, Anna L. Andrews, 25; Rev. M. A. Bullock, 5,	30 00	
Kelley, Cong. ch.	10 00	
Keokuk, "In Memoriam,"	10 00	
Kinsley, Cong. ch.	7 00	
Lakeville, Cong. ch.	10 00	
Magnolia, "Forward Movement," Y. P. S. C. E., for support of Rev. J. P. Jones,	5 00	
Manchester, Dr. P. E. Triem, 5; C. Sanborn, 2,	7 00	
Marshalltown, G. G. Swain,	5 00	
McGregor, J. H. Ellsworth,	20 00	
Milford, Cong. ch.	10 00	
Mitchell, Rev. A. W. McNiel, 1.40; Mrs. Stevand, 60c.	2 00	
Monticello, Cong. ch.	20 63	
Nashua, H. A. Richardson, 5; Daniel Bate, 4,	9 00	
Newell, Cong. ch.	10 36	
Oskaloosa, Cong. ch.	17 83	
Ottumwa, 1st Cong. ch., 28; C. Millard, 1 50,	29 50	
Prairie City, Clarence P. Emery and wife, per J. H. Merrill, Trustee,	28 45	
Red Oak, Cong. ch.	20 00	
Rowan, Cong. ch.	7 00	
Sheldon, Cong. ch.	30 12	
Sibley, W. H. Armin, 5; Chas. H. Seccombe, 1 .	6 00	
Spencer, Mrs. Anne E. Hubbard,	1 00	
Strawberry Point, Eva M. Buckley,	3 00	
Traer, Cong. ch.	51 35	
Union, 1st Cong. ch.	8 83	
Waterloo, E. Adams,	5 00	
Westport, Cong. ch.	4 20	
———, Friends,	60 00	—845 27

MINNESOTA.

Alexandria, Cong. ch.	15 08
Austin, H. Frederikee,	1 00
Custer, Cong. ch., Three members,	1 00
Duluth, Mrs. C. L. Ives,	10 00
Elk River, Mrs. Geo. C. Hill,	1 00
Faribault, Archer Young,	5 00
Franconia, Mrs. J. Princell,	1 00
Freeborn, Cong. ch.	7 00
Garvin, Mrs. R. P. Upton,	5 00
Hawley, Union Cong. ch.	10 21
Lake City, Jas. and Hattie Hudson,	75
Madison, Cong. ch.	6 25
Minneapolis, Plymouth Cong. ch., 70.96; 1st Cong. ch., A friend, 20; Dr. Edw. J. Brown, 50; Dr. and	

Mrs. J. W. Bass, 10; Mrs. A. P. Stacy, 10; W. F. Decker, 5; I. E. Hale, 5; Mary E. Rankin, 5; Henry M. Knox, 5; Mrs. Chas. M. Way, 5; Wilton B. Judd, 3.50; Helen A. Wilder, 2; Rodelmer, 2,	193 46	
Monticello, Cong. ch.	2 25	
Morris, A. A. Stone,	1 00	
New Duluth, Geo. W. Keyes,	2 00	
New York Mills, Cong. ch.	20	
Northfield, 1st Cong. ch., 29.50; M. W. Skinner, 25; Mrs. L. A. Baldwin, 5; L. W. Chaney, Jr., 5; Geo. Huntington, 5,	69 50	
Park Rapids, "Forward Movement," Y. P. S. C. E., toward support Rev. and Mrs. Geo. E. White, Marsovan,	5 00	
Rochester, W. J. Eaton, 50; G. W. Swasey, 5; J. F. Taintor, 5,	60 00	
St. Charles, Mrs. L. Schnell,	1 00	
St. Paul, Merriam Park, Olivet Cong. ch., for Hulakegh Mission, 77; Mrs. M. W. Love, 40; Mrs. W. S. Alexander, 5; Chas. T. Cardigan, 1,	123 00	
Silver Lake, Bohemian Free Ref. ch.	11 00	
Sleepy Eye, Union Cong. ch.	7 00	
Wadena, Cong. ch., for India,	8 00	
West Duluth, Mr. and Mrs. W. A. Kelley,	2 00	
Winona, 1st Cong. ch., 40; Friend, 1,	41 00	
Worthington, J. G. Clarke,	5 00	594 70

KANSAS.

Almena, Cong. ch.	10 00	
Brookville, Cong. ch.	4 00	
Chapman, Cong. ch.	11 94	
Ellis, Geo. Johnston,	10 00	
Independence, G. T. Nichols,	1 00	
Kansas City, 1st Cong. ch.	25 00	
Lawrence, Plymouth Cong. ch.	46 92	
Linwood, Cong. ch.	4 00	
Lyons, Rev. B. D. Conkling and family,	6 00	
McLouth, The Memorial Diamond, for work in Armenia,	75 00	
Seabrook, Cong. ch.	10 00	
Topeka, 1st Cong. ch., 31; Sunnyside Cong. ch., 3,	34 00	237 86

NEBRASKA.

Ashland, Cong. ch.	18 15	
Aurora, Cong. ch.	1 50	
Brady Island, C. D. Fowles,	25 00	
Cambridge, 1st Cong. ch.	24 70	
Central City, Mrs. M. A. P. Burgess,	15 00	
Chadron, Winfred C. Rhoades, 5; Friend, 2,	7 00	
Creighton, Cong. ch.	16 00	
Crete, Rev. L. P. Mathews,	10 00	
Franklin, Cong. ch.	31 00	
Linwood, Cong. ch.	10 00	
Long Pine, 1st Cong. ch.	14 65	
Omaha, A widow, for work in China,	5 00	
Pierce, Cong. ch.	7 20	
Peru, Daisy Dean,	3 00	
Springfield, Cong. ch.	5 30	
Surprise, Mrs. J. H. Greenslit,	5 00	
Sutton, Rev. and Mrs. F. D. Jackson,	8 50	
Wallace, Cong. ch.	9 50	
Waverly, Cong. ch.	7 00	
York, Cong. ch.	22 58	246 08

CALIFORNIA.

Benicia, Cong. ch.	11 00	
Berkeley, 1st Cong. ch.	172 95	
Clayton, Cong. ch.	5 00	
Cottonwood, Cong. ch.	2 00	
Mills College, Mrs. C. T. Mills,	25 00	
Niles, Thank-offering, 25; Edson D. Hale, 2.13,	27 13	
Oakland, 1st Cong. ch., 230; Plymouth Cong. ch., 33.60; Market-st. Cong. ch., 11; Pilgrim Cong. ch., 10.30; "F. B. P." and "L. T. P.," 10,	294 90	
Oleander, Rev. J. Overton,	5 00	
Ontario, Cong. ch.	51 00	
Pescadero, Cong. ch.	2 00	
Redlands, Rev. J. M. R. Eaton,	10 00	
Redwood City, Cong. ch.	10 50	
Rio Vista, Cong. ch.	24 30	
San Francisco, Plymouth Cong. ch., 82; 3d Cong. ch., 53.80; 4th Cong. ch., 10; Bethlehem, Cong. ch., 5; Edward Coleman, 100; Rev. Joseph Rowell, 5; Rev. R. H. Kennedy, 2.50,	258 30	
San José, Cong. ch., Miss. Soc.	50 00	
San Juan, Cong. ch.	5 00	
Saratoga, Cong. ch.	30 00	
Stockton, Cong. ch., 1; Rev. J. C. Holbrook, D.D., extra, 5,	6 00	
Suisun, Cong. ch.	7 20	
West Saticoy, Friend,	2 00	999 28

OREGON.

Portland, Hassalo-st. Cong. ch., 2.50; Henry Binnian, 5,		7 50

COLORADO.

Denver, "M. E. B."	5 00	
Harman, Cong. ch.	9 50	
La Fayette, Cong. ch.	5 21	
Longmont, 1st Cong. ch.	15 56	
Silver Cliff, Rev. C. H. Bissell,	10 00	45 27

WASHINGTON.

Cheney, Cong. ch.	5 00	
Deer Park, "Forward Movement," Y. P. S. C. E., for support Rev. H. D. Greenough,	5 00	
Tacoma, J. Arntson,	12 50	
Snohomish, 1st Cong. ch.	18 29	40 79

NORTH DAKOTA.

Dwight, Cong. ch.		5 00

SOUTH DAKOTA.

Bowdle, Cong. ch.	3 80	
Hetland, Cong. ch.	3 00	
Huron, Rev. R. M. Keyes, 5; Rev. W. H. Thrall, 4.50,	9 50	
Iroquois, Cong. ch., for work at Ruk,	3 00	
Lake Henry, Cong. ch.	2 00	
Myron, Cong. ch.	2 50	
Perillo and Elmira, Cong. chs.	3 00	
Plankinton, Cong. ch.	6 00	
Springfield, Cong. ch.	2 00	
Webster, Cong. ch.	4 25	
——, Friends,	[illegible]50 00	289 05

MONTANA.

South Butte, Alice S. Crossman,		5 00

UTAH.

Salt Lake City, Plymouth Cong. ch.		2 25

ARIZONA.

——, Friend,		100 00

OKLAHOMA.

Burwich, Mt. Hope Cong. ch.	2 00	
Guthrie, West Cong. ch.	3 00	
Medford, Rev. J. L. Read,	5 00	10 00

DOMINION OF CANADA.

PROVINCE OF QUEBEC. — Montreal, Abner Kingman, 250; Mary N. Foote, 50; H. C. Williams, 5,		305 00

FOREIGN LANDS AND MISSIONARY STATIONS.

BULGARIA. — Philippopolis, Rev. Geo. D. Marsh,	25 00	
HAWAIIAN ISLANDS. — Honolulu, "C. E. H."	8 00	
JAPAN. — ——, A missionary,	5 00	

Micronesia. — ———, Rev. and Mrs. C. F. Rife, 170 00

Western Turkey. — ———, A missionary, 25 00—233 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part, 11,089 43

For traveling expenses of missionaries to August 31, 1897, 2,780 77

For allowances of missionaries in this country, outfits, and freight of outgoing missionaries to August 31, 1897, 8,578 34-22,448 54

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 4,000 00

From Woman's Board of Missions for the Pacific.

Miss Bessie B. Merriam, Oakland, California, *Treasurer.* 4,171 60

30,620 14

MISSION SCHOOL ENTERPRISE.

Maine. — Belfast, 1st Cong. ch., Y. P. S. C. E., 10; Portland, 2d Parish, Y. P. S. C. E., 10; Woodfords, Sab. sch. class of little girls, 1, 21 00

New Hampshire. — Claremont, Y. P. S. C. E., 5; Greenville, Cong. Sab. sch., 10; Hopkinton, Y. P. S. C. E., 5; Somersworth, Prim. Dept., Cong. Sab. sch., 1.50; Temple, Cong. Sab. sch., 7.50, 29 00

Vermont. — Brattleboro, Centre Cong. Sab. sch. (of which 25 for work among Armenians), 50; Cambridge, Y. P. S. C. E., 6; Northfield, Y. P. S. C. E., 5; Springfield, Y. P. S. C. E., 10, 71 00

Massachusetts. — Athol, Cong. Sab. sch., 15; Barnstable, Y. P. S. C. E., "W. C. C.," 5; Boston, Central Cong. ch. (Dorchester), Y. P. S. C. E., 3, and Jun. C. E. S. of 1893, 2.78; Campello, South Cong. Sab. sch., 7.03; Danvers, Maple-st. Sab. sch., 50; Easthampton, 1st Cong. Y. P. S. C. E., 1.28; Fall River, Y. P. S. C. E., Broadway Cong. ch., 1.50; Fitchburg, A. C. Kendall's Sab. sch. class, 5; Holyoke, 2d Cong. Sab. sch., 50; Huntington, 2d Cong. Y. P. S. C. E., 5; Leominster, Y. P. S. C. E., 5; Maplewood, 1st Cong. Sab. sch., 5.80; Newton, Eliot Y. P. S. C. E., 10; Newtonville, Howe Y. P. S. C. E., 25; Norfolk, Y. P. S. C. E. of Union Cong. ch., 2; North Leominster, Y. P. S. C. E., 31.20; North Rochester, Cong. Sab. sch., 2; Rowley, Y. P. S. C. E., 5; Sandwich, Y. P. S. C. E., 3; South Deerfield, Cong. Sab. sch., 10.62; Springfield, Y. P. S. C. E., for student in India, 6; do., Eastern-ave. Bible School, 3.67; Sturbridge, Cong. Sab. sch., 15; Y. P. S. C. E., 9.76; Turner's Falls, Y. P. S. C. E., 8.50; Warwick, Y. P. S. C. E., 1; Wellesley, Jun. C. E. S., 1; Wellesley Hills, Y. P. S. C. E., 10; Whitinsville, Jun. C. E. S., 1; Worcester, Blithewood Y. P. S. C. E., 1.31, 302 45

Rhode Island. — Thornton, Cong. Sab. sch., 3; Tiverton, Y. P. S. C. E., 3, 6 00

Connecticut. — Bridgeport, West End Y. P. S. C. E., 5; Bristol, 1st Cong. Sab. sch., 15; Canton Centre, Y. P. S. C. E., 2; Deep River, Y. P. S. C. E., for Madura, 4; Marlboro, Y. P. S. C. E., 9.42; Monroe, Y. P. S. C. E., 5; North Guilford, Y. P. S. C. E., 22; Stratford, Y. P. S. C. E., 10; Windsor, Y. P. S. C. E., 10, 82 42

New York. — Binghamton, Cong. Sab. sch., 50, and Y. P. S. C. E., 25; Buffalo, Y. P. S. C. E. of Plymouth Cong. ch., 10; Fairport, Y. P. S. C. E., 10; Port Leyden, 1st Cong. Y. P. S. C. E., 6; Poughkeepsie, Cong. Sab. sch., 25; West Bloomfield, Cong. Sab. sch., 4.98, 130 98

New Jersey. — Montclair, 1st Cong. Y. P. S. C. E., 12; Newark, Ellen A. Elston, for educa. child in Jaffna, 1, 13 00

District of Columbia. — Washington, 1st Cong. Y. P. S. C. E. 50 00

Florida. — Melbourne, Y. P. S. C. E. 7 00

Indiana. — Michigan City, 1st Cong. Y. P. S. C. E. 2 00

Missouri. — Kansas City, 1st Cong. Y. P. S. C. E., 5; Republic, 1st Cong. Sab. sch., 5, 10 00

Ohio. — Akron, West Y. P. S. C. E., 14.19; Huntsburg, Cong. Sab. sch., 8.02, 22 21

Illinois. — Chicago, Cortland-st. Y. P. S. C. E., 5; Dundee, Y. P. S. C. E., 2; Englewood, North Y. P. S. C. E., 40; Godfrey, Jun. C. E. S., 2.17; Lacon, Y. P. S. C. E., 2; Oak Park, 2d Cong. Sab. sch., 4.20, 55 37

Iowa. — Atlantic, Y. P. S. C. E., 2; Clinton, Cong. Sab. sch., 10, and Y. P. S. C. E., 10; Des Moines, Ger. Cong. Sab. sch., 2.50; Kinsley, Cong. Sab. sch., 1; Lewis, Y. P. S. C. E., 12; Newell, Y. P. S. C. E., 5, and Jun. C. E. S., 3; Traer, Y. P. S. C. E., 5, 50 50

Michigan. — Detroit, 1st Y. P. S. C. E., 5; Dowagiac, 1st Y. P. S. C. E., 2.50; Ewen, Y. P. S. C. E., 1; Greenville, Mrs. Bremer's Sab. sch. class, 50c.; Port Huron, Y. P. S. C. E., 2, 11 00

Minnesota. — Alexandria, 1st Cong. Sab. sch., 6.04; Brainerd, 1st Y. P. S. C. E., 2.40; Mankato, Children's Sewing Circle of Kasoba Swedish ch., 25; Silver Lake, Bohemian Free Ref. Sab. sch., 10, 43 44

Kansas. — Lawrence, Cong. Sab. sch. 24 36

California. — Redwood City, Cong. Sab. sch. 3 00

Nebraska. — Howells, Jun. C. E. S., 5.25; York, Cong. Sab. sch., 4.16, 9 41

944 14

CHILDREN'S "MORNING STAR" MISSION.

Vermont. — Danville, Children's Mission Club, 2 00

New York. — New York, Prim. Dept., Pilgrim Cong. Sab. sch. 10 00

12 00

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Caledonia, Y. P. S. C. E., for Larkin Fund, 5; Chicago, 1st Cong., do., for do., 18.30; Elgin, Prospect-st. do., for do., 4; Galva, do., for do., 12.50; Joy Prairie, do., for do., 10; Kewanee, do., for do., 10; Millburn, do., for do., 2.10; Moline, 2d Cong., do., for do., 2.25; Plano, do., for do., 2; Somonauk, do., for do., 5.12; St. Charles, do., for do., 5; Winnebago, do., for do., 5, 81 27

Michigan. — Big Rock, Y. P. S. C. E., for Lee Fund, 1.25; Eaton Rapids, do., for do., 10; Northport, do., for do., 4, 15 25

Iowa. — Charles City, Y. P. S. C. E., for White Fund, 10; Clinton, do., for do., 10; Danville, do., for do., 5; Grinnell, Friends, 4.50; Osage, do., for do., 10; ———, An Endeavor, for do., 5, 44 50

Minnesota. — Brownton, Y. P. S. C. E., for White Fund, 2; Minneapolis, Pilgrim do., for do., 18.56, 20 56

Wisconsin. — Mondovi, Jun. C. E. S., for Olds Fund, 5 00

South Dakota. — Elk Point, Y. P. S. C. E., for Albrecht Fund, 5; Erwin, do., for do., 9, 14 00

Nebraska. — Avoca, Y. P. S. C. E., for Bates Fund, 3; DeWitt, do., for do., 4; Fairmont, do., for do., 9.25; Lincoln, 1st do., for do., 10,	26 25
	206 83

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,	986 92

MISSION SCHOLARSHIPS.

Income of Norton Hubbard scholarship, for Ahmednagar Theol. Seminary, 40; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 55; of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 25; of Hugh Miller scholarship, for Ahmednagar Theol. Seminary, 82.28,	202 28

ATTERBURY FUND.

Income for education of students in Theol. Seminary, Tung-cho,	300 00

HOLLIS MOORE MEMORIAL FUND.

Income for Pasumalai Seminary,	558 15

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott to June 30, 1896 (of which 268.42 from *General Fund*),	554 47

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salaries of Drs. Curr and Irwin, five and one half months,	557 12

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Bath, A friend, for evangelist, care of Dr. Van Allen,	100 00
New Hampshire. — Exeter, Nath'l Gordon, for work, care of Dr. Goodrich, Tung-cho, 100; Henniker, Friends, Cong. ch., for school work, Ahmednagar, 10,	110 00
Vermont. — Danby, Katie T. Griffith, for pupil, care of Mrs. D. M. B. Thom, 10; Georgia, Cong. ch. and Sab. sch., for work, care of Rev. A. W. Clark, 8,	18 00
Massachusetts. — Auburndale, Rev. F. E. Clark, D.D., for work, care of Rev. R. Winsor, 50, and for work, care of Dr. Van Allen, 15; do., Lasalle Sem., Miss. Soc., for Rev. H. N. Barnum, D.D., 15; Boston, Two friends, for work, care of Mrs. M. H. Perry, 12; Collected by Rev. G. H. Gutterson, for Pasumalai College, 4; Mt. Vernon Chinese Sab. sch , for native helpers, care of Rev. C. R. Hager, 2; Two friends, through the Misses Leitch, for work, care of Rev. James Smith, 2; Brookline, A. S. Lovett, for native preacher, care of Rev. J. C. Perkins, 40; Cambridge, Shepard Mem. Ch. Mutual Bible Class, for work, care of Mrs. L. O. Lee, 22; Melrose Highlands, Y. P. S. C. E., for work, care of Rev. F. W. Bates, 10; Newburyport, Charles A. Bliss, for work, care of Dr. E. L. Bliss, 60; Princeton, J. D. Gregory, for work, care of Rev. E. P. Holton, 50; Waltham, Daniel French, for Orphan Work in Armenia, 50; Worcester, Chas. H. Morgan, for use of Rev. Dwight Goddard, 25; do., Plymouth Cong. ch., Young Men's Class, for work, care Dr. D. W. Learned, Japan, 12,	369 00
Connecticut. — East Hartland, Cong. ch., for work, care of Rev. L. S. Gates, 6; Farmington, 1st Cong. Sab. sch., for new school building, care of Miss Gilson, 28.79; Haddam, Cong. ch., for work, care of Rev. G. C. Raynolds, M.D., 25; Shelton, Cong. Sab. sch., for work, care of Rev. W. L. Beard, 12.50; Southport, "A. L. H.," for work, care of Rev. W. P. Elwood, 15; Stamford, 1st Cong. Y. P. S. C. E., for Bible-reader, care Rev. J. E. Tracy, 6.79; W. Hartford, Ladies' Aux., for work, care of Rev. H. G. Bissell, 50,	144 08
New York. — Borodino, Ellen M. Doolittle, for native preacher, care Rev. Geo. L. Williams, 5; New Rochelle, Miss E. Moulton, for work, care of Mrs. W. A. Farnsworth, 25; New York, DeWitt Mem. ch., C. A. Butler's Prim. class, for work, care of Miss N. N. Russell, 7; South Glens Falls, W. D. Eddy, for work, care of Rev. C. N. Ransom, 5; Spencerport, Y. P. S. C. E., for use of Rev. and Mrs. H. C. Hazen, 10,	52 00
New Jersey. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, care of Rev. J. P. Jones, 12.50; Westfield, Cong. ch., J. L. Clayton, for native preacher, care of Rev. J. E. Tracy, 15,	27 50
Ohio. — Oberlin, Friends, for Missionaries' Homes in Shansi, 65; do., do., for work, care of Mrs. J. L. Coffing, 3,	68 00
Indiana. — Indianapolis, Carrie Rien, for work, care of Miss M. E. Moulton,	3 65
Illinois. — Chicago, "Mary" (of which 100 for native agency, India, and 50 for do., Turkey), 150; Dixon, Woman's Miss. Soc., for pupil, care of Mrs. M. B. D. Thom, 10; Evanston, Friend, for work, care of Rev. S. C. Bartlett, Jr., 2; Oak Park, Forest-ave. Cong. Sab. sch., for work, care of Rev. H. G. Bissell, 5; Princeton, Friends, for use of Rev. R. C. Hastings, 5; Roseville, Mr. and Mrs. L. C. Axtell, for native agency, India, 10; West Chicago, Cong. ch., for work, care Rev. C. R. Hager, 25,	207 00
Iowa. — Grinnell, Susan M. White, for work, care Miss Mary E. Moulton, 3.65; Mt. Etna, Y. P. S. C. E., for work, care of Miss E. M. Chambers, 5,	8 65
Michigan. — Friend, for use of Miss E. M. Trowbridge and Miss C. F. Hamilton,	30 00
Minnesota. — Minneapolis, W. H. Norris, for work, care of Rev. H. C. Hazen, 7.50; Rushmore, Y. P. S. C. E., for work, care of Miss E. M. Chambers, 5,	12 50
Kansas. — Eureka, Woman's Miss. Soc., for native agency, care of Rev. H. Bissell,	50 00
California. — Oakland, "H. B.," for work, care of Rev. W. S. Dodd, 10; San Diego, S. E. Thatcher, for work, care of Rev. C. R. Hager, 20; Stanford University, Walter Miller, for work, care of Dr. E. R. Wagner, 25,	55 00
North Dakota. — Dwight, Cong. ch., for use of Miss Emily Bissell, 2.75; Hankinson, Cong. ch., for do., 7.50,	10 25
South Dakota. — Mission Hill, Cong. ch., for work in Ahmednagar,	6 00
Nebraska. — Friends, for work, care of Miss Ellen M. Blakely,	25 00
Oklahoma. — Seward, Cong. ch., 2, and Rev. L. S. Childs and family, 3, for work, care of Miss C. Shattuck,	5 00
Canada. — Montreal, Mrs. E. W. Childs, for native helper, care of Rev. W. O. Ballantine,	40 00
China. — Tung-cho, "Y. M. C. A.," Miss. Soc., for work, care of Rev. C. N. Ransom, Natal,	15 96

MISSION WORK FOR WOMEN.

From Woman's Board of Missions

Miss Sarah Louise Day, Boston,
Treasurer.

For work, care of Rev. Wm. P. Clarke,	24 74
For work, care of Mrs. C. C. Tracy,	22 09
For work, care of Miss Emily McCallum,	18 60
For use of Miss Corinna Shattuck,	10 00
For work, care of Miss Corinna Shattuck,	5 00
For use of Mrs. E. R. Montgomery,	8 00

For use of Mrs. E. S. Hume,	26 40	
For use of Mrs. E. S. Hume,	30 00	
For pupil, care of Mrs. E. S. Hume,	35 00	
For use of Miss Emily R. Bissell,	10 00	
For Ruth Kilborn School, care of Mrs. Henry Fairbank,	10 00	
For pupil, care Miss Mary T. Noyes,	20 00	
For use of Mrs. W. E. Hitchcock,	5 00	
For kindergarten work, care of Miss Annie L. Howe,	4 00	
For Girls' School, care of Miss Susan Searle,	20 00	
For use of Miss Nellie M. Cheney,	25 00	
For school, care of Miss M. O. Hammond,	50 00	
For kindergarten, care of Miss Annie M. Fay,	5 00	
For Rescue Home, care of Mrs. A. W. Clark,	25 00	
For pupil, care of Miss Emily McCallum,	25 60	
For use of Mrs. E. R. Montgomery,	92 50	
For pupil, care of Miss Mary L. Daniels,	10 00	
For use of G. Karmarker, M.D.	6 00	
For use of Rev. J. P. Jones,	5 00	
For use of Miss Mary T. Noyes,	15 00	
For use of Rev. H. B. Newell,	4 18	512 11

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer,

For use of Miss Emily Bissell,	2 25

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal,
Treasurer.

For pupil, Yozgat,	15 00

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income for education of girls in Western Turkey Mission Schools, care of Rev. L. S. Crawford,	50 00

WILLIAMS AND ANDRUS SCHOLARSHIP.

Income for pupils at Mardin, East Turkey,	70 89

THORNTON BIGELOW PENFIELD SCHOLARSHIP.

Income for students in Pasumalai Seminary, India,	25 00

THE DEACON GATES SCHOLARSHIP, MARDIN HIGH SCHOOL, TURKEY.

For work, care of Rev. C. F. Gates,	35 00

TURVANDA TOPALYAN SCHOLARSHIP.

Income for education of worthy poor village girls,	25

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of endowment,	61 25

BENJAMIN SCHNEIDER MEMORIAL FUND.

Income for training preachers in Central Turkey, care of Rev. A. Fuller, D.D.	60 00

NORTH CHINA COLLEGE ENDOWMENT.

Income,	300 00

WILLIAMS HOSPITAL ENDOWMENT.

Income,	180 00

C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.

Income for scholarship in Mardin High School,	25 00
	2,719 28

Donations received in August,	92,049 30
Legacies received in August,	28,239 74
	120,289 04

Total from September 1, 1896, to August 31, 1897: Donations, $471,108.21; Legacies, $118,986.17 = $590,094.38.

FOR CHURCH IN AHMEDNAGAR, INDIA,

Collected by Rev. R. A. HUME, D.D.

NEW YORK. — Albany, Rev. Edward G. Selden,	25 00
Previously acknowledged,	3,667 00
	3,692 00

JAFFNA GENERAL MEDICAL MISSION.

MASSACHUSETTS. — Amesbury, Main-st. Cong. Sab. sch., 25; Worcester, Cen. ch., 114.20,	139 20
CONNECTICUT. — So. Norwalk, Cong. Sab. sch., 43.26; King's Daughters, 4.85,	48 11
NEW YORK. — Brooklyn, Pur. Ch. Aux., by W. B. M., 50; New York, Sab. sch. in Pilgrim Cong. ch., 157.19; Mrs. Leberecht's Sab. sch. class in do., 20; Newark, Sab. sch. in 1st Cong. ch., 1.30; Richmond Hill, Sab. sch. in Cong. ch., 5; Schroon Lake, 1st Cong. ch., 2,	235 49
NEW JERSEY. — Newark, Sab. sch. in 1st Cong. ch., 20; Y. P. S. C. E. in do., 13,	33 00
INDIANA. — Dana, Rev. W. T. Reynolds,	25 00
SCOTLAND. — Edinburgh, through G. C. Maclean, 121.62; do., 9.74,	131 36
	612 16

WOMAN'S MEDICAL MISSION, JAFFNA.

MAINE. — Augusta, Jas. W. Bradley,	10 00
NEW HAMPSHIRE. — Bethlehem, Cong. ch., 41; Lisbon, Jun. C. E. Soc. of 1st Cong. ch., 8.35; Littleton, Cong. ch., 64,	113 35
MASSACHUSETTS. — Attleboro, Y. P. S. C. E. of 2d Cong. ch., 30; Jun. C. E. Soc. of 2d Cong. ch., 20; M. E. Rowe, of 2d Cong. ch., 25; Newtonville, Sab. sch. in Cent. Cong. ch., 20; Woburn, Y. P. S. C. E. of 1st Cong. ch., 381; Worcester, Children of Rev. S. A. Harlow, 9,	485 00
NEW YORK. — Jamesport, Miss Annie Schira, 11.55; New York, Forest-ave. Y. P. S. C. E., 20; Through Misses Leitch, 200; do., 5,	236 55
PENNSYLVANIA. — Philadelphia, Y. P. S. C. E. of Cent. Cong. ch., 10; Ridgway, Y. P. S. C. E., 50; Scranton, E. L. Fuller, of 2d Presb. ch., 20; Wilkesbarre, Memorial Presb. ch., 39.16; Friends in do., 175.50; Sab. sch. of do., 97.77; F. E. Parkhurst's Sab. sch. class, 10; Miss M. Custa, 20,	422 43
WASHINGTON. — Seattle, Plymouth Y. P. S. C. E.	10 50
SCOTLAND. — Edinburgh, Through G. C. Maclean, 486.50; do., 462.65,	949 15
	2,226 98
Balance on hand September 1, 1896,	3,110 57
	5,337 55
Less paid for salaries, Drs. Curr and Irwin, and other expenses,	3,765 90
	1,571 65

FOR YOUNG PEOPLE.

CHURCHES AND TEMPLES IN JAFFNA, CEYLON.

BY REV. S. W. HOWLAND, D.D., OF BATTICOTTA.

FOR about two centuries, until 1796, the Dutch occupied Jaffna, and they divided the whole district into thirty or more parishes, in each of which they built a large stone or brick church. The walls are usually made of rough coral stone, laid in mortar and then plastered and whitewashed. The roofs are made of palm timbers and covered with dark red tiles. The government used its patronage and influence, and sometimes its force, to extend Christianity; and at one time more than half of the population was registered as Christians, while many of the temples were deserted or destroyed. When the English became rulers they proclaimed the principle of neutrality in religious matters, and immediately there followed a revival of Hinduism, as the people of Jaffna are all Tamils, who originally came from the neighboring coast of India.

It was this supposed knowledge of Christianity among the people of Jaffna, due to the teaching of the Dutch, that decided the missionaries of the American Board, when they were sent away from Calcutta by the East India Company, to undertake work here as a means of ultimately getting into India. When they came to Jaffna, in 1816, there was scarcely a single Protestant Christian to be found, and all the old churches were unroofed and more or less out of repair. The white ants are so destructive that any building left to itself is soon ruined. The Ceylon government, which is separate from that of India, granted some of these old churches, with the lands on which they stood, to the American Mission, and they were repaired and became centres of mission work.

Manepy is in a central position, about midway between the north and south shores of the peninsula of Jaffna. Its church (see next page) is the only one in our mission having an elevated tower. The old mission house was built against it in the rear, and is now used as a dispensary and hospital. The old dispensary is a little to the right, and is still in use. The printing office and bindery, where for many years from fifty to seventy men were employed in preparing Bibles, books, and tracts in great numbers, was just in the rear of the house, but has recently been moved and the new hospital is being built on its foundations. There are some fine large shade trees seen in the yard, and above their tops appear the plumelike fronds of cocoanut palms which stand close to the house now occupied by the Doctors Scott. The main road passes just in front of the church, and over against the church is a Sivite temple. The stone tower, with finials, is seen above the trees. In the long shed at the right are stored the *vahans*, or vehicles on which the idol is borne. Temples usually face the east, but seeing that the Christian church is so close in that direction this is made an exception and faces the west. The tall shed is that in which the idol car is kept, to be taken out once a year, at the time of the festival at the New Year in April. The cars of most temples have for the upper part only a slight framework decorated with flags and tinsel, to be taken down after the festival, but in this the superstructure is more elaborate and permanent.

THE CHRISTIAN CHURCH AND HEATHEN TEMPLE OF MANEPY, JAFFNA.

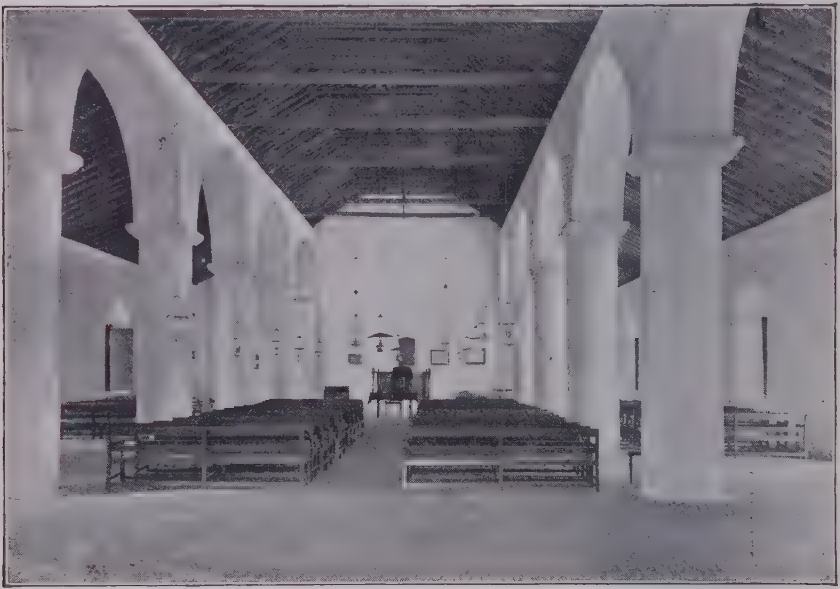
When this car was first drawn, some years ago, the path had not been properly prepared and great difficulty was experienced in getting it into the main road, which was then quite narrow and at right angles to the path. I was present by the side of the church to prevent trespass. Just over the hedge was a sea of heads in every direction. The long cables could not be stretched straight so that the hundreds of eager hands could pull on them. When, finally, the unwieldy car was drawn into the road it could not make a short turn, and the end of its axle came against a tree in the fence, and it was only after great trouble it went on its way. The crowded thousands were more or less angry and excited, but committed no trespass. It is customary for the car to stop in its circuit while a blacksmith performs his vow of breaking on a stone a thousand cocoanuts.

The tank in which they wash away their sins is seen close to the car shed. But when this picture was taken it was the rainy season, and the water of the tank unites with a broad sheet which spreads through all the adjoining rice fields. The rice growing in the water is seen in the foreground.

GANESA.

The temple is for the worship of Ganesa, or the elephant-headed god of wisdom. He is called Pilliar, which means the Child. I sometimes tell the people that we Christians worship the true Pilliar, or the Holy Child Jesus. This god is worshiped more than any other in Jaffna. The idol is usually made of black granite, and is kept in the inner room, while the idol carried in procession is covered with gold and elaborately carved. This particular temple is called by the name of the tree in its yard, which in the picture is not distinguished from the larger trees beyond. It is a *marutha* tree, somewhat like the country almond. In other places also this tree is held sacred, because the juice from its roots looks like blood, and the leaves are used for medicine. After the Dutch left, this tree came to be regarded as a holy site, even though it was on a corner of the Dutch premises. Whether it had previously been such is not known, but it grew in fame, until now this temple is one of the best attended in Jaffna. Its jangling bell at noon and night, and the braying of conches, with occasionally tom-toms and other instruments of noise, seem like a defiance to the Christian church across the way and to its work. It well typifies the state of Jaffna, the two religions over against each other, the Hindus with their modern developments, their noise and shows, and the Christians working silently for the healing of body and soul. And the bell in the tower of the church does on occasions sound out clear and strong, and its sweet melody is borne far and wide. Who will triumph, the Christ Child or the elephant-headed child? We have no doubts.

The next picture is of the interior of the Batticotta church. This was the largest of all, and being larger than was needed, a third of it was partitioned off in the rear and used for a dwelling house, and it was here I was born. This rear portion is now used for an English High School, which has over 300 students. The interior of the church was 163 feet long and fifty-seven wide, with two rows of ten pillars, each over ten feet in circumference. The students of Jaffna College attend Sabbath services here, and a Sunday-school in the afternoon. It is a very pleasant sight to see the seats moved around to accommodate eighteen or twenty classes consisting of men, women, and children, besides the students, nearly covering the floor of the large buildings. And still more interesting is it at the semi-annual gatherings of this and the five other Sunday-schools taught by the college boys, when perhaps 700 or more come together. Behind the pulpit, on the wall, is seen a large black marble tablet erected to the memory of Dr. Daniel Poor, one of the first missionaries. At the right of this are tablets for Mr. and Mrs. Sanders, who died here, and whose children, one now in Turkey, one in Africa, and another in Yale, were born here. The baby organ at one side is played by one of the Christian women, and a choir of college boys leads the singing. The walls and roof seem bare, but decorations would soon suffer under the combined attack of the climate and the white ants. Yet for the Christmas festival it is very prettily decorated with cocoanut fronds, strings of flowers, leaf stars, and wreaths, and pictures from wall rolls.



INTERIOR OF BATTICOTTA CHURCH.

THE
MISSIONARY HERALD.

VOL. XCIII. — NOVEMBER, 1897. — NO. XI.

The Wrong Cut.

A SINGULAR and unfortunate accident occurred in the last number of the *Missionary Herald*, during the temporary absence of the Editor, which doubtless many of our readers have noticed. In place of the cut of the Christian Church and Heathen Temple of Manepy, in Jaffna, which should have appeared on page 422, a Chinese cut of the same size was in some unaccountable way inserted, and the error was not noticed until a portion of the edition was printed and distributed through the mails.

The Annual Meeting.

THE Annual Survey of Missions, together with the two papers from the Prudential Committee presented at the Annual Meeting, one by Secretary Smith and the other by Hon. J. M. W. Hall, will be found in this number of the *Herald*, while the Minutes of the sessions, with the reports of various committees, are given in an appendix. These papers made a deep impression upon those who heard them at New Haven, and they will be read with interest and profit by our friends everywhere.

The Sessions.

EVERYTHING seemed to conspire to make memorable the Annual Meeting at New Haven. The beautiful and historic city never looked more attractive. After the first day, the skies were most favorable and the streets and parks were clad in full autumnal glory. One hundred and seventy-six Corporate Members were recorded as present, a larger number than at any previous meeting. The hospitality of the churches and citizens was gracious and unstinted, and the arrangements were admirable. The audiences were large and enthusiastic, and the addresses from beginning to end were of an unusually high order. Best of all was the spirit of harmony and devotion to the work which prevailed, giving tone to all the sessions and lifting them to a high spiritual plane. The missionaries of the Board, a large number of whom were present, never appeared to better advantage as they gave their testimony concerning what God had wrought through them and those associated with them. It was a noteworthy circumstance, also, that three such prominent men as Dr. F. E. Clark, Mr. J. L. Mott, and Dr. John Henry Barrows, not missionaries in the technical sense, but men who have recently visited most of our missions and have seen with their own eyes what has been done and what yet remains to be done, were present to add their testimony concerning the success and the future needs of this great missionary work among unevangelized nations. Their addresses were of thrilling interest and power.

The Presidency and Vice-Presidency.

The withdrawal of Dr. Storrs and Mr. Blatchford from the presidency and vice-presidency, so deeply regretted though not unexpected, added a tender interest to all the sessions. It is seldom given to any mortal to receive a heartier proof of the sincere love, esteem, and admiration of good men than was given to Dr. Storrs, whose address on Thursday evening showed that, though he deemed it imperative to ask for release from the cares of office, his bow still abides in strength, and that his eye is as clear and his tongue as eloquent as of old. It is a gratification to know that though withdrawing from official positions both Dr. Storrs and Mr. Blatchford, who have served the Board so well, will still labor in the heartiest sympathy with us and will be present at our annual meetings whenever it is possible.

It bodes well for the future of the Board that with such cordial unanimity choice was made of Rev. Charles M. Lamson, D.D., of Hartford, for President and D. Willis James, Esq., of New York, for Vice-President. Both these gentlemen are widely known and most highly esteemed throughout all our churches for their abilities and devotion to the missionary work. We are confident that these selections will meet the hearty approval of the members of our churches in the homeland and of our missionaries abroad.

To Cancel the Debt.

A NOTEWORTHY incident of the meeting was the pledging of over $21,000 toward the liquidation of the debt of the Board. The effort was practically unpremeditated. After the election of officers, on Thursday afternoon, when very few except Corporate Members were present, and just at the close of the session, cards were passed and in a very few moments $15,000 were pledged. At the evening session the large audience present added over $6,000 to this amount. Had the matter been previously arranged for, it is probable that the whole sum of $45,000 might have been raised on the spot As it is, we must hope that friends who were not present will instantly take up this work and cancel the debt at the very beginning of the financial year. The card which was distributed at New Haven, prepared just before the evening session, contains the following pledge: "I hereby subscribe the sum of $.................. towards the debt of the American Board, to be paid on or before March 1, 1898, and to be in addition to regular gifts." Churches or individuals desiring these cards can be supplied at the rooms of the Board. But whether these cards are used or not, will not the friends of missions send their pledges at once to cover the deficit, so that the work of the year may be begun without this obstacle in the way? The English Church Missionary Society, with larger receipts last year than ever before, yet, on account of larger expenditures, had a deficit of $40,000 at the time of its annual meeting in May last, and within a few weeks this extra amount was contributed. Shall not the deficit of our Board be thus swiftly met? It is a time for a forward movement. The opinion was expressed by scores of men on leaving New Haven that the outlook for the Board is most auspicious, and that the harmony throughout our constituency and its renewed confidence in the wisdom and efficiency of the administration, together with the manifest blessing of God upon the work abroad, warrant the expectation that the coming year will be one of increased vigor and success. May the Holy Spirit, working mightily in all his people, give the faith and wisdom which shall insure his favor.

September Receipts.

THE first month of the new fiscal year shows an auspicious beginning in the matter of receipts. We urge upon all our readers earnest prayer for the continued outpouring of the Holy Spirit upon our missions. We also urge careful attention to the greatness and value of our work as suited to call forth enlarged gifts for its successful prosecution. With the administration of the Board changed to new but trusted leaders, let all our churches show their confidence in the practical way of enlarged gifts. The receipts for September are as follows: —

	September, 1896.	September, 1897.
Regular donations	$9,423.21	$12,653.16
Donations for special objects	943.19	2,116.54
Legacies	938.34	11,315.62
Total	$11,304.74	$26,085.32

Increase in regular donations, $3,229.95; *increase* in special donations, $1,173.35; *increase* in legacies, $10,377.28; *total increase*, $14,780.58.

"Christian Missions and Social Progress."

THERE comes to our table too late for adequate notice this month the first volume of a work which we are confident will take its place among missionary books of the first rank. Rev. Dr. James S. Dennis, formerly of the Presbyterian Mission in Syria, has delivered within the past two years, first in Princeton and afterwards in Auburn, Lane, and Western Theological Seminaries a course of lectures on the Sociological Aspects of Foreign Missions. These lectures were received with great favor and now, revised and much enlarged, are given to the public under the title of "Christian Missions and Social Progress; a Sociological Study of Foreign Missions." Only the first volume is now ready. A brief study of this volume reveals its great value. The theme is a fresh one and its treatment clear and vivacious. The chapter upon the "Social Evils of the non-Christian World" is a masterly presentation of the state of society in unevangelized lands, and it is followed by an equally powerful chapter on the failure of the ethnic religions and the adequacy of the gospel as a remedy for these evils. Christianity and Christianity alone is able to restore society to its proper order. This is not an abstract discussion but an argument founded on facts, which are admirably marshaled for the purpose. We shall hope to refer more at length to this work which deserves careful study, but we desire at once to commend it to the attention of all friends of missions, as well as to those who desire a fresh chapter upon the evidences of Christianity. We congratulate the F. H. Revell Publishing Company upon this notable addition to its long list of missionary publications.

Bright Prospects.

WE continue to have cheering words from Turkey in respect to the spiritual work. Little allusion is made in the letters of our missionaries to the political situation, but they write almost uniformly of progress in their several fields of labor. Mr. McNaughton, of Smyrna, says: "The prospect for the future in all departments of our work was never brighter. The reports from the out-stations are uniformly hopeful, and some of them most inspiring." It is a most remarkable fact, reported by the Smyrna station, that the contributions from native sources within that city and district for the evangelical work amount to more than twice the appropriations received from the Board.

"In Lands Afar." Twelve years ago the volume of "Mission Stories from Many Lands" was issued by the Board, and was most highly commended both by the press and by individuals. It has had a large sale, a second edition having been called for. Another volume has now been prepared from the same source, namely, the Young People's Department of the *Missionary Herald*, and it has been issued under the title "In Lands Afar." It will certainly equal if not surpass its predecessor in interest and value. It is profusely illustrated, containing brief sketches of missionaries and missionary incidents which will stimulate and instruct both old and young. The volume is a large octavo, well bound, and at the low price of $1.25 (or $1.50, if sent by mail or express) it is one of the cheapest and best books on the market. We anticipate for it a large sale.

In Regular Channels. It needs to be repeated over and over that the safest and most efficient way for aiding orphanages and schools in foreign lands is by the use of the regular channels connected with the various missionary boards. Dr. Christie, of Tarsus, has voiced the opinion of all who are wise in such matters in reference to the call that has been issued in this country to establish a new orphanage for girls in the city of Tarsus. He emphasizes the fact that, instead of a new institution, the better method would be to aid the orphanage at Marash, under the care of Mrs. Clara Hamlin Lee, or the girls' boarding school at Adana, under the care of the Misses Webb, both of which require funds and can supply the need. It is far better to support thoroughly institutions already existing than to spend money in setting up new ones.

Chinese Endeavorers. Our readers may remember the account given last year by Miss Chittenden of the Sojourners' Societies of Christian Endeavor at the mountain sanitarium of Ku-liang, near Foochow. Missionaries of several boards within the province of Fuh-kien resort to this sanitarium during the exceedingly hot months of July and August, and their friends and attendants have established this Sojourners' Society, which meets regularly during their temporary stay on the hills. Miss Chittenden writes that during this summer about fifty Chinese gathered every Sunday afternoon for a prayer-meeting, after which a goodly number of young men go out to the scattered hamlets on the mountains, talking to the people and inviting them to the services. It is a great comfort to the weary workers who are seeking strength for the labors of the coming year to find their young people ready and eager to undertake this village work.

What is Sin? Words do not mean to a heathen what they do to a Christian. The ideas that lie back of words vary so much that an utterance which would be very explicit to people familiar with our training and modes of thought may not be at all understood by those who have different conceptions from our own. A missionary of the American Presbyterian Board writes as follows: "What does 'God' mean to an average woman in India? It means the stone image in a temple where she goes more or less often to worship. What does 'sin' mean? It means coming into personal contact with one of a lower caste; it means taking the life of a creature be it a mosquito or a cow. It means eating the flesh of any creature."

King Mwanga Deposed.

THE one disturbing element in that wonderful transformation which is going on in Uganda, in Central Africa, has been King Mwanga, the fickle and cruel man, who has at different times professed all faiths, sometimes changing for the better, and again reverting to his vices and heathenism. Himself suspicious, he has awakened suspicions in the minds of all who have to do with him, and his course has not in any wise favored the religious and political changes which have taken place throughout his kingdom. But he has not been able to prevent the work which he was unwilling to aid. News has now been received that on July 6 King Mwanga left his capital in Mengo, going to the district of Budu, where he organized a revolt against the British Protectorate. On the twentieth of August he and his forces were defeated, and he escaped into German territory, where he is detained. All the districts of Uganda except Budu remained loyal, and it was the intention to proclaim the infant son of Mwanga as king, with a regency. The details of this affair have not been received, but the flight of this monarch removes one great obstacle to the progress of the kingdom of God in this most hopeful region of Central Africa.

The Pope and the Jews.

SEVERAL European papers have made a statement which shows that Pope Leo XIII is deeply concerned lest his interpretation of some of the prophecies of the Old Testament shall be interfered with. It is affirmed that the Pope has sent a special envoy to the Sultan, with an autograph letter urging upon his majesty the "undesirability of ceding Palestine to the Jews," this on the ground that they would be "proud to be able to disprove, even for a few years, the prophecy according to which they were to be forever dispersed over the world and incapable of forming a united nation." We have never supposed that there was any special liability that such a concession to the Jews would be granted by the Sultan. It has not been known that he was ever ready to cede any portion of his dominions except under compulsion, but that the Pope should interfere to prevent his doing so, and for the reason stated, is most extraordinary.

Zulu Chiefs.

THERE are just arriving on our shores two sons of a Zulu chieftain. This chief is not a Christian himself, but he desires that his successor shall be one, and therefore he sends his sons to America "to learn and to believe." The oldest son, who is the natural heir, is not a Christian, and has two wives whom he leaves behind. The younger brother has been in our mission schools at Lindley and Amanzimtote, and is a lay preacher. The father pays all cost of sending and supporting his sons, and it is to be hoped that his desire that his tribe shall be governed by a Christian ruler, though he himself is not one, will be gratified.

Not Russia.

IT has been frequently suggested that it would be well for the Armenians should Russia seize the eastern portion of Turkey and release the people from Turkish rule. Reports from Eastern Turkey, however, show that many Armenians who have gone to Russia in the hope of bettering their condition have returned, finding the situation more unendurable than where they were born.

Incidents of the Famine.

Incidents of the most pathetic character are constantly reported connected with the famine in India. Mr. Hume, of Bombay, writes of a visit to a school for Christian boys in which all the children showed signs of hunger and severe want. On inquiry he found that five of the number had not eaten a morsel that day, although it was then past noon. One little boy, who looked about six years old, but who probably was eight, supports his widowed mother and a younger brother by pulling a punkah at an office near by, for which he receives an amount that affords to each of the three members of the family a little less than two cents a day. And this family is classed among those that are provided for. The patient, uncomplaining spirit with which these poor people bear their adversities is said to be most touching. In responding to a gift of nearly $600, sent by the Christian Endeavorers of Iowa, for the relief of Christian agents in India, Rev. Edward Fairbank writes of the great relief afforded by this gift and says: "Some of my teachers with their families have been compelled, on account of the famine, to eat but one meal a day, and that in the evening. They have taught their classes six hours without a morsel of food, and at the close of the day have eaten a most meagre kind of a meal." The generous gift of the Christian Endeavorers of Iowa was distributed throughout a large number of the stations in Western India.

Death of Mrs. M. Clarke.

Many friends in Bulgaria and the United States have been surprised and pained to learn of the recent death of Mrs. Minnie B. Clarke, which event occurred at Samokov, Bulgaria, September 9. Early last year she was married and went to Bulgaria with Dr. Clarke, who was one of the first to begin work in the mission to the Bulgarians, almost forty years ago. Mrs. Clarke was not a stranger to all there, for twenty-five years ago she was a member of the mission for a short time, till failing health compelled her return to the homeland. Rev. Mr. Marsh says of Mrs. Clarke: "She came again to the work chosen in early life full of consecration and devotion. She took up the study of the language and work among the people with great zeal and enthusiasm. During the past winter she accompanied her husband in his tours over the field and in his relief work for Armenian refugees in Bulgaria. She was welcomed by the old friends who remembered her from former years as Miss Minnie Beach, and she found and made new friends everywhere. The members of our mission, and her many friends in Chicago, who were associated with her in mission work for Bohemians in the church of Dr. Adams, all sympathize with her relatives and mourn their and our loss."

A Hungry Crowd.

What would the members of any household in America think if on looking out from their windows they should be able to count 1,020 persons standing before their door and looking to them for some food to relieve their acute hunger? Yet this is what Mr. and Mrs. Winsor, of Sirur, saw before their door, according to a letter to be found on another page. Do we think enough and pray enough and give enough for our missionaries who bear such burdens and witness such distress? It is wonderful how they are sustained in the midst of experiences so trying to the nerves and so taxing the strength. May God have them still in his keeping!

Chinese Preachers.

A CHEERING feature of the work in China is the capacity which is found to exist in native young men for becoming preachers of the gospel. All missionaries unite in speaking of their efficiency both as graphic speakers and faithful ministers. Mr. George H. Ewing, of Pao-ting-fu, has just written of one man, who spent his earlier years in charge of a gambling den allied to a Chinese theatre. In this unholy pursuit he developed considerable ability, through art and artifice, in holding the attention of audiences. Having discarded this unholy calling altogether, and becoming a new man, he still retains his skill in holding the closest attention while addressing heathen as well as Christians. He is growing in grace and spiritual power and is possessed of abounding enthusiasm. While acting as a traveling evangelist he occasionally visited his native town, 130 miles from Pao-ting-fu, where he proves himself a prophet not without honor in his own country. Our letters from North China in this number of the *Herald* report the ordination of two pastors at Pao-ting-fu. The number of these efficient and godly preachers in China is rapidly increasing.

Loyalty to the Board.

ONE of our missionaries in India, in writing of the strain and wrench they had endured for the past year because of reductions in the appropriations, says: "We are too loyal to our Board to let things go to rack and ruin and so have tried, with a strain which none at home can fully understand, to keep things together as much as possible. For the past thirty years I have never found the appropriations when *unreduced* sufficient to meet the majority of the heads of expenditure. Small sums which have come from time to time from friends in America for my own use, and two small legacies which were wholly for my own use, have had to go into the mission funds to keep the ship afloat. But what is a man to do, with all the money he may get from gifts or legacies or other sources, if his appropriations are cut down fifty per cent?" This is indeed loyalty to the Board, and, better still, to Christ himself. Would that there might be a loyalty something like this among the contributors at home!

Pray for India.

Do we pray as we ought for our missionary brethren in India? Mr. Smith, of Ahmednagar, wrote in August last: "Famine, plague, earthquake, cholera, and now sedition of several persons in high position and their summary seizure and deportation by government, are a combination seldom experienced by any people. It is all that the best of us can do to keep from being overwhelmed by the general despair that is spread over the land and is written on every face." It is most gratifying to learn, by telegrams as late as September 15, that good rains have fallen in most districts, giving promise of relief.

Crowded Out.

OUR pages in this number are so filled by the papers presented at the Annual Meeting that much matter of interest is necessarily crowded out. There was never a time when so much interesting material was received from all parts of the world concerning the wide work of missions. They are matters over which angels are rejoicing, and in which Christians on earth should be deeply interested.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1896–97.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES L. BARTON, D.D.

[*Presented at the Annual Meeting of the Board at New Haven, October 12, 1897.*]

[Secretary Barton's Department.]

THIS report covers the two Indian missions and Ceylon, Japan, Eastern Turkey (which is Armenia), European Turkey (which includes Bulgaria), Austria, Spain, and Mexico. The first three are among the oldest missions of the Board, and the last three were organized twenty-six years ago. Without entering into details, the present purpose is to give a comprehensive view of the movements which are apparent in these missions and have a direct bearing upon our missionary work.

EUROPEAN TURKEY.

This mission has partaken somewhat of the unrest and anxiety which have marked the other Turkish missions. Three of its five stations are under the Ottoman government. Salonica and Monastir have been centres of activity in the late war between Turkey and Greece. The movement of troops, and the uncertainties of the war, while not directly disturbing the missionaries in their residence, have rendered outside evangelistic efforts difficult at all times and often impossible. The native Christian subjects of the Turkish government have not been able to move about freely, to assemble themselves together or to give their thought and time to distinctively Christian work. Nevertheless it is an encouraging fact that the mission has not only held its own but has made manifest advance. Not a note of discouragement comes from the missionaries, while they unite in a petition for reinforcement that they may begin a work among the Albanians, who seem to be not only ready but eager to welcome the Christian preacher or teacher.

The Bulgarian side of the mission has met with little change during the year except in the broadening of its work. The mission is more and more convinced of the necessity of a good training school for the young men in Bulgaria who shall be the evangelical Christian leaders of their own people. The greatest need to-day is an efficient, able, consecrated Christian leadership among the Bulgarians themselves. To meet this crying need, attention is now turned to the better equipment and organization of the Collegiate and Theological Institute at Samokov. The weekly *Zornitza*, which for twenty years has been the Christian periodical for the Bulgarian-speaking peoples of both Macedonia and Bulgaria, has been suspended for lack of funds. The Bulgarian Evangelical Society, feeling the importance of continuing this powerful evangelizing agency, is eager to keep it up if assistance can be obtained for this purpose until it is fully started and can be made self-supporting. Bulgaria and the Bulgarians have a strong desire for independence and for progress in all that makes a nation strong and great. We feel that they are learning more and more that Christianity in its simplicity and purity is the one thing needful, and that the missionaries are the true friends of the nation as well as of the individuals that compose it.

EASTERN TURKEY.

It is hard to speak calmly of the work of the Eastern Turkey Mission and of the missionaries who have so bravely remained at the post of privilege, danger, and duty. With depleted numbers, one having fallen while ministering to the needs of that suffering people, while others are in danger of following him, we have heard no sound of retreat. The condition of the missionary forces can best be understood by the fact that during the last three years twenty-seven have withdrawn from the mission, fifteen of them not to return, and in the place of these losses only nine have gone out to help bear the burdens of the work. It is marvelous in our eyes that no more lives have been sacrificed under the conditions that prevail.

The mission has been comparatively free from disturbances except in its eastern portions, where some Armenian revolutionists, organizing in Persia and Russia, have attempted to stir up animosities. These have been aided by their few sympathizers in Turkey. The Turkish government has upon the whole handled these incendiary elements with wisdom. Threats of new massacres have constantly been made, and the peaceable Armenians in many sections have been repeatedly threatened by their Moslem neighbors with new horrors in store for them. This has kept the entire country in a most unsettled condition, and the Armenians who were able to do so have left the country, and others are still leaving. Many of the pastors, preachers, and teachers, upon whom the missionaries were depending for the work of reconstruction, because of the fear they felt both for themselves and their families, have come to this country or crossed to Europe.

While the burden of the old work has thus been thrown back upon the mission with its sadly depleted forces, the opening work on every side has called loudly for renewed exertions. The uncared-for orphans have needed protection and shelter, and as the Christians in Europe and this country have generously responded with pecuniary aid it devolved upon the missionaries to devise and execute plans for orphan homes. With great enthusiasm have they entered upon this new phase of work until more than 2,000 of God's helpless, fatherless and motherless ones have been made to know that they are not left comfortless.

At the same time the field, with its ruined churches, scattered schools, and martyrs' graves, has been loudly calling for the work of reconstruction. The people in some parts seem to feel as never before their need of the consolation of the gospel. Multitudes have sought for spiritual instruction, and places that never appeared to care for Christian truth have been urgently seeking Christian preachers and teachers. God alone has given the strength by which the missionaries have been able to comfort and encourage the disheartened people while at the same time organizing and conducting large enterprises for various forms of relief and for the restoration of the disorganized work. As most of the Gregorian schools have been broken up, our schools have been almost overwhelmed with pupils. The people have proven their sincerity in this matter by the large sums in the aggregate which they are ready to give for gospel institutions.

We attempt no prophecy; we cannot see into the future, nor can our missionaries at the front. They are content if they can see one step ahead and if they know that the Master is leading them. They see untold opportunities on every side for binding up the broken-hearted, for caring for the widow and the fatherless, and imparting spiritual blessing to the desperately needy. They must have reinforcements at once, and we must assure them that we will support them in the field as they, Our Heroes in the Orient, render this noble, self-sacrificing service for the Master.

PAPAL LANDS.

The three missions in Papal Lands are Austria, Spain, and Mexico. These missions were begun in 1872 and have had a constant growth from their inception. To those who know these countries best, there is no doubt of the wisdom and need of missionary work among their priest-ridden peoples.

To show the steady onward progress of the work in these missions to the present time, it is necessary only to state that after five years of labor in these three fields, four churches had been organized with 150 members and with 18 native teachers, preachers, and assistants to aid in the general work. Five years later, and ten after the beginning of the missions, there were eight churches with 406 members and with 34 native assistants. There were also 244 pupils under instruction. Ten years later, or in 1892, there were 38 churches, with a membership of 1,552 and with 64 native helpers, ten of whom were ordained. The number of pupils under instruction were 1,226. The growth has continued to the present year, when we report a church membership of 2,101 with 1,358 pupils in the mission schools.

The Young People's Society of Christian Endeavor is making rapid progress in Mexico and Spain, while the Young Men's Christian Association is doing a similar work for Austria, all under the general care of the missionaries. One year ago the National Young People's Society of Mexico, the president of whom is one of the missionaries of our Board, received the banner from the International Society, for the largest percentage of growth in membership during the year; and at the Convention in California this summer the same banner went to Spain. Surely our home societies must bestir themselves or our mission young people will carry off all the prizes.

Spain has been a hard field in which to work during the past year owing to political excitement and suspicions and the terrible strain which rested upon the people. The missionaries there have been severely tested, but they have also learned in many cases who are their stanch and tried friends. In all these missions the missionaries see evidence on many sides that they are winning the confidence of the better classes and of the people with whom they have closest relations, although they meet everywhere the bitter opposition of the ignorant, fanatical priesthood which sees that over an enlightened people their power must wane. Statistics give but a faint idea of the work accomplished, for the leavening power of a pure gospel, appearing in the daily lives of the evangelical Christians, contains more to encourage than a large roll of church membership or an overwhelming number of pupils in the schools. The reflex influence of the pure gospel in these Papal Lands is unlimited and is appearing more and more on every side.

INDIA AND CEYLON.

What can we say in the brief time allotted to this subject for the multitudes of India and Ceylon? There are many other missionary societies working here, but each has more than it can do, while millions remain outside who never have heard and who never will hear of Jesus Christ. We are not there in competition to do what others can do as well or better than we. We are joining hands with mission societies of England and America, and together are attempting to teach the masses of India that God is their Father and that all men are brethren, thus abolishing caste; that they are made in the image of that God, thus lifting up the degraded; that the Holy Spirit cleanses the heart, thus purifying the life; and that within their breasts there are immortal souls to be redeemed by Jesus Christ, thus inspiring a living faith.

India is losing confidence in her idols, in her priesthood, and in her worship. It appears as if a wave of unbelief is sweeping over her 287,000,000, and that when they have let go that which so manifestly fails to meet the natural longing of the heart they will turn to the Christian faith. Reports which come to us from many parts of our own missions speak of manifest signs of this mighty trend of thought and feeling and longing. The plague and famine in the Marathi Mission have been revealing in a multitude of cases the fact that the people do not trust their priesthood or their idols. The land has suffered deeply and only the Christian faith, revealed in the lives of the missionaries and in the large number of native Christians, has triumphantly stood the test.

The opponents of Christianity during the history of our work there have tried a variety of modes of attack and all have signally failed. It is not expected that the conquest of that country will be an easy one. The very fierceness of the opposition shows most conclusively the onward march of the religion of Christ. The educated Hindus have recently turned to their ancient books to find that with which to thwart the work of missionaries. The Vedas have been dragged from their hiding-places and used as weapons against the Bible. Hinduism has seemed to be putting on a new life. The intellects of the leaders of this movement have become alert, and Hinduism has experienced a revival in the study of her own religion. This very movement is helping to undermine the faith of the Hindus and to show them that their own religion is doomed to decline, and that the gospel of Christ must stand at last as the universal faith.

Not a note of discouragement comes from all these fields. The signs of the times are signs of the morning. Applicants for baptism are many in all parts of the field, but our missionaries are more and more insisting that those who partake of the sacrament shall first show their worthiness by bringing forth fruits meet for repentance, and shall show a thorough change of life. The missions are no longer praying for open doors and opportunity for preaching Christ. The doors are all open and the places waiting to hear the gospel are far more than can be supplied with preachers. The great problem in these three missions is to secure men to preach and money to support them while they do so. The heaviest burden ever laid upon our missionaries there is to compel them to shut their ears to appeals for preachers and teachers, which are constantly coming to them from heathen villages.

The message from India and Ceylon tells us of fields ready to reap; of multitudes of souls that are being saved. Six and one quarter millions there are looking to the Congregational churches of the United States for the gospel that will save the nation, save society, save womanhood, while it saves the soul.

JAPAN.

The year in Japan has been marked by no great changes. The events of the year have fully proven the wisdom of the separation from the Doshisha that took place a year ago, which action was heartily endorsed by this Board at its last meeting. Some who at that time thought the action premature are now convinced that it was necessary. That institution with its new leadership under Mr. Yokoi, its lately elected president, is attracting the attention of Christian America and England as no other mission or home school is doing. The old Doshisha, under Dr. Neesima, was long considered the strongest ally of Christianity in all that empire. It is not yet clear what place the modern Doshisha will occupy in its relation to the onward movement of the kingdom. Many leading Japanese freely criticise the attitude assumed by this child of missions, but do not give up the hope that it will yet become, through a pure Christian instruction, the mother of leaders for the future evangelical churches of Japan. Mr. Yokoi, its new president, is a man of well-known ability and has shown a good spirit, and is facing a difficult problem. Time and patience and much wisdom will be needed, and the future is far from clear, yet we are not without hope that the institution may be restored to the confidence of our constituency.

In the mean time it is a fact becoming more and more apparent that the religions of Japan have not deep hold upon the hearts of her people. As the influence of the excellently conducted government schools enlarges, and the young men become educated and read for themselves the Christian literature of the world, they necessarily lose faith in the Shinto idols and the Buddhist religion. They no longer worship anywhere, but withhold their support of the temples and disclaim belief in any religion, relegating all to the realm of philosophy. This is not strange among a people who for centuries have interchangeably and unitedly expressed a belief in three religions, and at the same time maintain a receptive attitude towards newcomers. Ethics has always absorbed the attention of the Japanese people. This is the basis of their religion, and is regarded by them more important than worship. It is, however, an ethics whose basis is not the morality of Christianity. The moral centre of Japanese ethics is the emperor, while that of Christianity is the eternal law of right. Loyalty to the emperor is in every true Japanese the height of moral rectitude, and whatever can be interpreted as disloyalty to His Majesty, the father of all Japan, is immoral. Confucian ethics, with the head of the house as the centre, is applied by the Japanese to their entire country, as one great family looking towards its emperor as chief and lord. This principle of ethics, which has been so thoroughly taught in all that empire for over 1,300 years, has become a part of the very foundation of the government, as well as the guide of the thoughts and the norm of conduct for each individual in his personal conduct and life. It will require some time for Japan to learn that Christianity inculcates and even demands the most complete loyalty to its rulers, second not even to that taught by Confucius, and yet it necessitates a change of basis in the practical Christian life. I believe that in the conditions pointed out here we can trace much of the cause of the misunderstandings of the past few years.

It is interesting to note that as the thinking Japanese lose faith in the religions of their childhood, they turn to the Christian teachers and ask with all sincerity for the teachings of Christianity, that they may test it and see whether it meets the needs of their own lives. These inquirers are a multitude, and here alone is there an ample field for the united services of all our missionaries.

The crying need of the land to-day is for a consecrated Christian ministry. Many during the past few years have withdrawn from the service, and the new supply has not been equal to the demands. Pastorless churches are not a few, and places calling for preachers of the gospel are multiplying. The Christian preacher of Christianity has never had a more sober, free, intelligent hearing than he has there to-day. There is a demand for the preacher who has no vague theories or criticisms or speculations to offer, but one who believes in our Lord Jesus Christ with all his heart, and who, under the "woe is me," carries him in simplicity and in purity to those who know him not. Because of the demands from the field, the mission has started at Kyōtō a training school in the vernacular for Christian workers.

Sad at the conditions which compelled separation from the Doshisha, our mission is directing all its forces to direct evangelization, glad to coöperate with our Japanese brethren in every good word and work.

Japan is moving forward in the arts, in the sciences, and in education. It is rapidly taking its place among the leading nations of the world. Its intelligent people are inquiring for the truth. The land is open from north to south, from east to west, for the preaching of the gospel. There are no restrictions and no annoying conditions. The Japanese are anxious to hear; the missionaries are eager to tell the story of the Cross and the salvation that comes through Christ. It requires no spirit of prophecy to foretell what the result will be, for such conditions can lead only to the Christianization of the empire.

No report of these missions would be complete did it not mention the magnificent service rendered to the cause of Christ in India and Japan by Rev. Dr. J. Henry Barrows. His lectures, especially in India, have had a wide hearing and have made a profound impression. Cordial reference should also be made to similar services by Dr. F. E. Clark and Mr. John R. Mott, whose presence and utterances in these missions have been invaluable.

In all these missions under survey, there is no one in which the call for a forward movement is not long and loud. All of them plead for more missionaries to meet the demands of the opening work; for more money with which to send forth new workers. The greatest burden which the missionaries have borne during the year has not been the burden of war and massacre, of plague and famine, although these have been enough to crush the bravest heart and chill the stanchest courage; but it has been the inability to hold the ground taken and to advance into doors opening before them. Shall we send across the seas to our missions the command that the Lord Jehovah gave to Moses, "Say to the children of Israel that they go forward"? Without resources at hand and with the hosts of the enemy pressing hard upon them, those children of God moved on towards the sea of difficulty and apparent defeat and achieved under God a marvelous victory. Thus we stand to-day, not by any means face to face with defeat, but before the sea that separates us from the promised land of God. Shall we not order our missionaries to go over and possess the land in the name of Christ?

[Secretary Smith's Department.]

In the mutual division of the duties devolving on the secretaries of the Board, the official correspondence with eleven of the missions falls to my lot. These missions are the following: In Asia Minor, the Western Turkey and the Central Turkey missions; in China, the Foochow, the North China, the Shansi, and the South China missions; in Africa, the Zulu, the West Central African, and the East Central African missions; and in the Pacific Islands, the Micronesian Mission and certain forms of work in the Hawaiian Islands. In these fields 289 missionaries are stationed, of whom ten have gone out this year for the first time. By the side of these laborers stands a native agency of 1,055 native pastors, preachers, teachers, Bible-women, colporters, and other helpers, constantly increasing in numbers and attempting a larger share in the common enterprise. During the last year there have been added to the 205 churches of these missions on confession of faith 2,561, making the present number 19,180 souls; the native contributions have amounted to $53,378. The gain during the last ten years is about eighty per cent. Marked gains are also reported in the number of churches and preaching places, in the average congregations, and in Sunday-school pupils. The mission schools of all grades have been full in numbers, active in studies, and especially visited by revival influences.

The members reached in the hospitals and dispensaries have far surpassed the record of any former year, exceeding 113,000, to every one of whom the gospel has been preached, many of whom have borne far away to places, otherwise unreached, the truth which they have found. The printed page, in the Scriptures, in Christian literature, in the religious press, has carried the missionary's message and influence to hundreds of towns and hamlets, to thousands of homes, utterly beyond the reach of his personal presence or voice, and has strengthened the Christian life in a multitude of homes.

In these widespread and populous fields, constituting but a part of its jurisdiction, by these diverse and effective agencies, the Board is face to face with more than half the unevangelized population of the earth, and with other similar agencies is committed to the steadfast prosecution of its work until the world is won.

AFRICA.

THE EAST CENTRAL AFRICAN MISSION.

The East African Mission is rooting itself more and more deeply in its field, in the confidence of the natives, and in the respect of the colonists, and its first fruits begin to appear. This year a church has been formed, after patient waiting and careful examination, and seventeen admitted to baptism and the communion. It was nine years before the Zulu Mission was permitted to welcome its first converts; this mission, in the fourth year of its life, has this church of goodly numbers to cheer its heart. Strong reinforcements, speedily sent, are its one great need.

THE WEST CENTRAL AFRICAN MISSION.

The West African Mission, well settled in the adjacent kingdoms of Bailundu and Bihé, with a vast territory on every side all its own, moves steadily on in the regular lines, reaching every year a larger number with the gospel message. With seventy-nine communicants in three churches, 300 in Sunday-schools, and nearly 400 in day schools, with the New Testament translated, and a press giving out 150,000 pages yearly, with more than 7,000 treated in dispensaries and hospitals, the missionary activity is varied and effective. A native agency is rising up, considerable in numbers and earnest in spirit, and many villages near the stations are for the first time hearing the gospel and learning of its grace. The mission force is too small for the rapid growth of the field; but the progress is substantial, and the rate of advance increases from year to year.

THE ZULU MISSION.

A revival, wide-reaching, deep, and searching, has visited nearly every station and school and kraal in the Zulu Mission. This movement has been especially marked by the Spirit's presence and power, producing conviction of sin, open confession, and amendment of life, among the church members as well as among the heathen, and proving beyond a question that it is from God. The greater number of the students in the mission schools have made a Christian confession; church quarrels have been settled and old divisions healed; a new spirit of evangelism has taken possession of old and young, men and women, and new voices are everywhere speaking the wonderful works of God and persuading men to come to Christ. If we compare the present situation with that of ten years since, we find that the pastors and the native agency, church members, additions to the churches, and persons under instruction have more than doubled, and the native contributions have quadrupled.

A new spirit of independence is rising among the native Christians, unduly disposed to dispense with missionary counsel and direction, and requiring the greatest tact in dealing with it. It is, doubtless, in one sense, a result of increasing knowledge, an evidence of growing self-respect, and therefore to be welcomed; and under judicious treatment we may hope that it will be turned to good account.

THE PACIFIC ISLANDS.

HAWAIIAN ISLANDS.

A peculiar interest attaches in these days to the Hawaiian Republic, where a closer political union with our own nation is sought. American missionaries, under God, won these islands from paganism and barbarism, and organized the Christian civilization and prosperity they now enjoy, and American influence still exerts a leading part in all their life.

Those forms of labor which still receive grants-in-aid from the Board, the training of native preachers, and the supervision of Christian effort in behalf of the Chinese and Japanese, who constitute one half of the population, are in promising condition and contribute in no small degree to the peace and prosperity of the islands.

THE MICRONESIAN MISSION.

In the story of the year in Micronesia the note of success and growth is predominant. Mr. Price and Mrs. Logan visit the Mortlock Islands, where, at the last report, the work begun sixteen years since by Mr. and Mrs. Logan had fallen into great weakness and neglect; and, to their joy and surprise, their coming is everywhere greeted with warmest welcome; multitudes gather to the services, and more than 500 are added to the churches within thirty days. Dr. Rife, in the Marshall Islands, finds the churches open and full, the schools in successful operation, the native pastors and teachers zealous and successful, the Scriptures in great demand, new islands calling for teachers, and 429 are added to the churches. In this mission alone more than 1,000 were received to the church this year on confession of faith, nearly a third as many as in all the missions of the Board last year. A visit to Ponape, made upon invitation from the governor, gave occasion for free interviews with preachers and native Christians from all parts of the island, and revealed the presence there of about 500 church members, still faithful to their vows and eagerly awaiting the permanent return of the missionary leaders.

CHINA.

In China the tide of Christian truth and of missionary influence is steadily rising. Access to the people and to their homes becomes easier, the welcome given to the foreign teacher and to his message is far more cordial, the character and errand of the missionary force are better understood and appreciated, the Christian life and sentiment in Chinese hearts and homes and villages are acquiring increased strength and momentum, and the door of opportunity stands wide open from one end of the empire to the other. This is the result, in part, of the recent war with Japan and the incidents that accompanied it; in part it is due to the slowly accumulating force of missionary labors and example through fourscore years of patient toil; in part we must trace it to the overruling providence of God. The fact is too plain to admit of question; its significance is vast and momentous. China, at last, is entering upon that path along which all the great nations of Europe have come out of paganism to the Christian faith. Christ's truth is reaching her intellect, the power of his personal influence is touching her heart, and this nation that seemed dead for ages, including a full fourth of the human race, is awakening to life. The day of waiting has been long, but it is at an end; the movement is slow, but it has begun and cannot cease. And when at last this great land and people shall have entered into the circle of Christian nations, the world's complete redemption will be at hand.

THE SOUTH CHINA MISSION.

South China was opened as a mission of the Board fourteen years since, and has never had more than two ordained missionaries in its staff. Chinese Christians returning home from this country have contributed to the labors and resources of the mission to some degree; but the larger part of its work has been done by the same agencies and in the same way as mission work elsewhere in China. The additions to the churches this year have been fifty-nine, a larger number than in any single year, and more than were reported in all our China missions twenty-five years ago. And the work in other lines is thriving in like manner. The period of larger things has come.

THE SHANSI MISSION.

The Shansi Mission enjoys the favorable conditions observed elsewhere in China. The people have come to know the missionaries' errand, to trust their character, and to give readier hearing to their message. In hospital and dispensary, in schools, in chapels, and in village work, the opportunities quite outrun the numbers and strength of the laborers. Notwithstanding the small force in the field and the serious reduction in appropriations, a good year's work has been accomplished, and the outlook is cheering. This mission, established sixteen years since, is housed in rented buildings, and still waits for the first missionary house to be erected.

THE FOOCHOW MISSION.

The Foochow Mission has just celebrated its jubilee, and has put on record the story of the fifty years since Rev. Stephen Johnson and Rev. L. B. Peet entered the field. The last year crowns the whole, and presents a success along many lines of missionary work unparalleled in all our labors in China, rarely equaled in any field. The Kucheng massacre two years ago, in the field of the Church Missionary Society, adjoining this mission, seemed to threaten the overthrow of all Christian foundations. But the prompt inquiry, and the vigorous punishment meted out to the offenders, produced a reaction, and the spirit of prayer that pervaded the mission fields was followed by wondrous results. This year the mission reports 548 additions to the churches, almost fifty per cent of the whole number reported last year, and more than the total number in the mission five years ago. There has been an equal gain in the matter of self-support and in pecuniary contributions. The inquirers number more than 2,000, and it is impossible for the scanty force in the field to keep pace with the growth and properly care for those who are coming into the churches. New villages are asking for teachers; many new chapels have been opened, the cost being almost wholly provided by the people. It is the harvest time; the fruit of long years and many prayers is ripening beyond our highest hopes. Such a transformation as this puts utterly to silence every suggestion that missions are a failure, and fills every Christian heart with grateful joy. The call of the mission for reinforcements and larger supplies should meet a prompt and generous response.

THE NORTH CHINA MISSION.

In the North China field, where at least twenty million souls are directly dependent on the Board for the gospel, a great mission, ably manned and wisely administered, is dealing with one of the supreme missionary problems of the times. Evangelistic labors cover the whole field and employ the energies of many native preachers, in addition to the missionaries directly in charge. The schools of the mission are carefully graded and wisely planted, and from the kindergarten to the college and theological seminary are centres of Christian influence and a great enlargement of the mission's permanent power. Seven medical missionaries, one at each station, use effectively this arm of the service, and, through the instruction given and the physical relief afforded, extend the Christian influence to scores of places otherwise unreached. Success has attended all this varied labor; 264 have been added to the churches, making the total number more than 2,000; there are 375 students in the higher schools of the mission, seventeen of them preparing for the ministry; and about 70,000 patients have been treated in hospitals and dispensaries.

The native pastorate is growing in numbers and power, and proving itself an invaluable auxiliary. The college draws its students from all parts of the mission, gives a thorough Christian training to its pupils, and this year graduated its first class of six well-educated men. The mission bears its full share in the translation of the Bible and in the preparation of text-books for mission schools. Steadily the work deepens its hold, widens its reach, and multiplies its fruits, and conspires with similar work in other hands to turn the thoughts and heart and life of China toward Jesus Christ and his kingdom of truth.

TURKEY.

Our missions in Turkey have enjoyed a year of comparative quiet. Affairs in Crete and Greece have drawn the attention of the government away from Asia, and the outbreaks in Van, Tocat, and Constantinople have been far more strictly controlled than were those of the previous year. The results of those massacres, robberies, and outrages have remained to fill the land with suffering and poverty and dread; and but for the charities of Christendom, scarcely a remnant of the stricken people could have survived. The missionaries in Constantinople, in the summer of 1896, formed a plan for the rescue and training of the great numbers of orphans that wandered homeless and helpless in the land; and the gifts of many people in many lands have made it possible to gather hundreds and thousands of these hapless ones into comfortable homes, under Christian instruction and supervision, and so to save them for the church and for their own people. There is, perhaps, no single feature of missionary work in Turkey at the present time that makes so resistless an appeal to the benevolence and sympathy of Christendom, that yields so large immediate returns, or that promises so great things for the future. It has awakened some ecclesiastical jealousy among the Armenian clergy, and some opposition on the part of the government, but casts a pleasing light upon a scene otherwise most dark and pathetic.

THE WESTERN TURKEY MISSION.

For the first time in three years the Western Turkey Mission held a mission meeting and reviewed together the past and planned for the future. The meeting of those who had lived through the days of terror and been eyewitnesses of the scenes of blood, who had, so to speak, the smell of fire upon their garments, was most impressive; not unlike the Council of Nicæa, where many gathered who had lived through the persecutions of Diocletian, and bore on their persons the marks of that fury. The story of the year, from each of the seven stations, is full of encouragement and cheer. The gospel has a larger hearing and a heartier welcome than for many years; in many places Gregorians sit with Protestants in public worship, join with them in prayer, study with them the Bible lessons, and are learning to share their faith. In many instances, not in all, a common sorrow has obliterated lines of division, and has given a great impulse to the spiritual reformation of the old church.

The colleges at Constantinople and Marsovan have been well attended, and report a successful year; and this has been practically the case with all the higher mission schools. Touring, suspended for a time, has been resumed, to the great relief of the missionaries and the great joy of the people. The hostile attitude of the Turkish government remains unchanged; the questions at issue between our government and Turkey a year ago are still unsettled. The connection of the missionary work with the welfare of all the peoples embraced in the Ottoman empire is as close, and its service as fundamental, as it has ever been in the past. The Providence that called us to this field still bids us remain till the gospel has wrought its work, and peace and prosperity brood over the land and all who dwell therein.

THE CENTRAL TURKEY MISSION.

The Central Turkey Mission also met in annual meeting, the first time for several years, and enjoyed to the full the Christian fellowship of the occasion. The year has been marked by spiritual awakening in many places; great congregations, numbering 2,000 or 3,000, of Gregorians and Protestants combined, have gathered for worship at Aintab, Marash, and Oorfa. Miss Shattuck has had a weekly prayer-meeting with Gregorian women, attended by more than 400. This mingling of the two branches of the Armenians does not necessarily constitute the end of the old-time jealousy, or the completion of the work. But for the time it is a hopeful condition, and calls for special missionary effort.

The higher schools of the mission have all been maintained with usual success and with nearly the usual numbers. It is a marvel how the supply of students is maintained under conditions that we might think would compel the closing of the schools. Orphanages are established at almost every station, and add greatly to the cares of the missionaries, but also to the interest of their work. Swiss and French, English and German friends share with Americans in the support of these homes, and to some extent in their supervision.

The record of the year is less thrilling than that of a year ago; the high tension of those heroic days is somewhat relaxed; but it deals with the same great problems; it reveals an unparalleled opportunity, conjoined with an immeasurable need. The providence of God points but one way, and that right onward until Christ is Lord in all the land.

Thus runs, in brief, the story of the work which the Board is carrying on among the unevangelized in twenty mission fields that belt the globe. In 1,227 centres 543 missionaries, men and women, assisted by a force of 2,956 native preachers, teachers, and other helpers, are preaching the gospel in twenty-seven different languages, and directing a great evangelistic, educational, and medical enterprise. In 470 churches there is gathered a total membership of 44,606, of whom 3,919 have made confession of their faith this year. In seventeen theological schools 179 students are in direct preparation for the work of the ministry. In 118 colleges and high schools 6,991 picked youths of both sexes are in training, under the most favorable conditions, for a share in the work, and 43,221 pupils are under Christian instruction in 1,049 common schools. The medical work, invaluable in its direct and indirect influence and constantly enlarging, reaches more than 200,000, while a steadily increasing volume of Christian literature broadens the sphere of influence and enhances the power of the gospel.

> "Out of the shadows of night
> The world rolls into light;
> It is daybreak everywhere."

GENERAL SUMMARY, 1896.

Missions.

Number of Missions	20
Number of Stations	101
Number of Out-Stations	1,126
Places for stated preaching	1,501
Average congregations	63,264

Laborers Employed.

Number of ordained Missionaries (15 being Physicians)	174
Number of Male Physicians not ordained (besides 10 women)	14
Number of other Male Assistants	4
Number of Women (10 of them Physicians) (wives 176, unmarried 175)	351
Whole number of laborers sent from this country	543
Number of Native Pastors	234
Number of Native Preachers and Catechists	546
Number of Native School Teachers	1,651
Number of other Native Laborers	525
Total of Native Laborers	2,956
Total of American and Native Laborers	3,499

The Churches.

Number of Churches	470
Number of Church Members	44,606
Added during the year	3,919
Whole number from the first, as nearly as can be learned	138,790

Educational Department.

Number of Theological Seminaries and Station Classes	17
Pupils in the above	179
Colleges and High Schools for Males	54
Number of Pupils in the above	3,388
Number of Boarding Schools for Girls	61
Number of Pupils in Boarding Schools for Girls	3,603
Number of Common Schools	1,049
Number of Pupils in Common Schools	43,221
Whole Number under instruction	54,615
Native Contributions, so far as reported	$113,039

NOTE. — Owing to incomplete returns from the missions in Western and Eastern Turkey the items from those missions in reference to churches and native agencies are taken from previous reports.

SUMMARY OF THE REPORT OF THE TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1897.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$12,541.28	
Mission to East Central Africa	8,226.43	
Zulu Mission	25,539.87	
Mission to European Turkey	35,732.64	
Mission to Western Turkey	110,715.68	
Mission to Central Turkey	22,861.21	
Mission to Eastern Turkey	47,446.30	
Marathi Mission	54,470.83	
Madura Mission	53,197.35	
Ceylon Mission	10,176.48	
Foochow Mission	25,235.17	
South China Mission	5,923.03	
North China Mission	56,378.93	
Shansi Mission	9,221.85	
Mission to Japan	71,531.71	
Sandwich Islands	6,075.00	
Micronesian Mission	38,734.64	
Mission to Mexico	15,583.96	
Mission to Spain	15,565.08	
Mission to Austria	11,141.87	
		$636,299.31

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	15,378.92

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$11,352.79		
Less amount received from subscribers	$3,900.27			
and for advertisements	1,162.50	5,062.77		
			$6,290.02	
All other publications		$3,739.70		
Less amount received from sales		60.72	3,678.98	
				9,969.00

Cost of Administration.

Department of Correspondence	$12,928.21	
Treasurer's Department	6,277.74	
New York City	1,863.20	
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	5,697.82	
		26,766.97
Total		$688,414.20

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$471,108.21
Legacies, as acknowledged in the *Missionary Herald*	118,986.17

From the Legacy of Asa Otis	$37,612.46	
From Income of Legacy of Asa Otis	1,332.50	
Legacy of Samuel W. Swett	3,498.04	
Interest on General Permanent Fund	10,243.69	
		$642,781.07
Balance at credit of the Board August 31, 1896		502.63
Balance for which the Board is in debt August 31, 1897		45,130.50
		$688,414.20

BEQUEST OF MRS. C. L. A. TANK, OF FORT HOWARD, WIS.

By James W. Porter, Trustee.

Balance of the bequest August 31, 1896		$25,925.00
Expenditures during the year, as follows:		
For North China College plant	$7,364.00	
For Buildings at Pang-Chuang	2,500.00	
		9,864.00
Balance now at the credit of the Bequest		$16,061.00

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance in hand August 31, 1896	$16,229.96	
Received for Premiums	21,382.50	
Received for Dividends and Interest	1,332.50	
		$38,944.96
Expended for the Missions		$38,944.96

LEGACY OF SAMUEL W. SWETT, BOSTON.

Balance in hand August 31, 1896		$2,189.61
Received during the year		5,348.62
		$7,538.23
Depreciation in securities received from the Executors	$4,040.19	
Acknowledged in receipts of the Board	3,498.04	
		$7,538.23

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this Fund September 1, 1896, was	$239,734.22
Added during the year	1,000.00
	$240,734.22

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers, September 1, 1896, was	$59,808.00
Added during the year	400.00
	$60,208.00
The income of this Fund, applied to salaries, was	$3,323.06

WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	$30,859.38

HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	$25,000.00

ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts as last year to	$32,327.62

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	$5,000.00

MISSION SCHOLARSHIPS.

This Fund amounts as last year to	$9,215.14

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to	$2,500.00

BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	$2,000.00

MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts as last year to	$1,800.00

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts as last year to	$10,000.00

JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund amounts as last year to	$7,552.69

BLANK MEMORIAL FUND.

This Fund, for scholarships in Anatolia College, is	$2,000.00

ATTERBURY FUND.

This Fund amounts as last year to	$4,750.00

NORTH CHINA COLLEGE ENDOWMENT.

This Fund, from the Tank bequest, amounts to	$10,000.00

WILLIAMS HOSPITAL ENDOWMENT.

This Fund, from the Tank bequest, amounts to	$3,000.00

C. F. GATES—MARDIN HIGH SCHOOL SCHOLARSHIP.

This Fund, September 1, 1896, was	$541.39
Added during the year	618.71
	$1,160.10

PEARSON DORMITORY FUND.

This Fund from Constantinople for building purposes	$5,000.00

KHOOYLOO AID SOCIETY.

This Fund for educational purposes in Khooyloo, Eastern Turkey	$1,316.44

SECOND CHURCH, AINTAB.

This Fund for building church in Aintab	$3,063.36

PAPAZIAN SCHOOL, AINTAB.

This Fund for establishing school at Aintab	$1,335.67

FRANK H. WIGGIN, *Treasurer.*

Boston, Mass., October 7, 1897.

THE SUCCESS OF CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at New Haven, Conn., October 13, 1897.*]

TWO causes tend at the present time to diminish missionary zeal and to discourage missionary effort. A hostile criticism disparages the necessity of foreign missionary work and the wisdom and success with which it is conducted. Untoward events in the foreign field threaten the prosperity, if not the continued effectiveness, of the work where it has been already begun. At the same time the serious and protracted business depression has seemed to throw an embargo upon all Christian enterprises, as well as upon regular business movements. Each of these causes has exerted its injurious influence, and both combined create a situation that deserves careful consideration. These are by no means the only aspects of the foreign missionary movement of the day. They are not even the most important ones. The deepening interest in the foreign missionary cause among the churches, the wider dissemination of intelligence concerning it, the gathering in such a peculiar degree of the interest of the young people in our land upon this great enterprise, and the manifest blessing of God upon the work itself are, one and all, most cheering signs of the times and may well relieve every mind from despondency or doubt. At the same time the causes for discouragement above referred to are of enough importance in themselves, and have so much influence within the church as well as without, as to make it wise to give them careful examination, and if possible to avert their force. The proposition to which the discussion which follows will be directed may be stated in these terms: The argument for foreign missions and their claims upon the generous support of Christian people remain unchanged, notwithstanding hostile criticism that seeks to prove them needless, and disturbances upon the foreign field that seem to render them useless, and hard times which may be thought to render their due support impossible.

I. The times are rife with a hostile criticism of Christian missions, and with a subtle scepticism in regard to them which is its natural consequence. No one can have failed to mark a somewhat sudden and vigorous revival within these past few years of those attacks upon Christianity itself and upon its aggressive mission in the earth which in one form or another have attended its history from the earliest days. While criticism assumes many a form, and addresses itself to many a different feature of this great enterprise, we shall discover that four main lines include substantially all. Questions are raised as to the nature and the need of foreign missions; or the character and capacity of the agents in this enterprise are impugned; or the methods employed are declared to be ill-advised and ineffective; or, finally, the work itself is pronounced substantially a failure.

1. The first criticism assails the nature of foreign missionary work and its necessity. The attempt to turn all the nations of the earth to the knowledge and faith of Jesus Christ is declared to be an absurdity. Christianity has been of service to the nations of Europe and America in past centuries; it may still have an office for good in the countries where it is established. But India and China and Japan have their own religions, under which they have thriven for centuries and millenniums, under which they may still thrive; and the attempt to impose upon these people of hoary antiquity and striking civilization the faith and religion of the Western world is an impertinence, and betrays narrowness of view and unwarranted egotism. What have we of the Western world, whose civilization is of but recent date and still marked by so many imperfections. — what have we to do with imposing our faith and type of civilization upon a

people like the Hindus or the Chinese, full of years and full of wisdom and full of a prosperity of their own before America was discovered or European history had begun its course? Why should we of the West expect that the Japanese, a people so alert, ingenious, courteous, our superiors in many a way, will ever accept our faith in place of their own? The point of the objection is apparent. Christianity is not meant for all men. The nations have each their own religion under which they thrive best, and they should be left undisturbed.

To this objection the fundamental answer is obvious. It is a distinct and open denial of the truth of our Lord's statements and of the authority of his command. He has said to his Church, "Go ye into all the world and preach the gospel to every creature"; and these objectors declare the command absurd. Our Saviour has said, "And I, if I be lifted up, will draw all men unto me"; but the critics declare that this is a wild and hopeless scheme. The presumption and impiety of such an objection at once rob it of all force, at least to every loyal disciple of Christ.

But it is as contrary to facts as it is to our Saviour's word. The sin and ruin and despair that were in the world when our Saviour came, which gave way to a celestia peace and righteousness wherever his gospel was preached, still remain and brood over the nations and call for a divine Redeemer. Hinduism, Buddhism, and Confucianism have been on trial for centuries and have all been found wanting. The superstition and stagnation that prevail where they alone are found are at once their natural fruit and their swift condemnation. India needs the gospel as much as Egypt ever did; China is as hopeless without it as was the empire of the Cæsars; Japan's future depends on the grace of Christ as absolutely as did England's when Augustine first visited her shores.

But, in the next place, if this objection be valid, Christian history is a riddle. Why did the classic paganism of Rome pale and vanish before the Christian faith? How did it come to pass that Woden and Thor gave place to Jesus Christ in every European State? This is the dominant fact of history from the reign of Augustus Cæsar to the great Reformation. And wherever the gospel went it wrought the exaltation of individual character, the renovation of social and intellectual life, the strength and greatness of the nations. Its path was the path of progress and civilization and man's noblest life. And that which took place in Rome is going on to-day in India and China and Japan; the story of Europe in the Middle Ages is repeating itself in Africa and among the islands of the sea. These are the common places of historical study and of the news of the day. And in the light of these facts the criticism falls to the ground.

The objection is as old as Celsus in the third century, and is as futile now as then. For Celsus was answered long ago, not so much by the arguments of Origen and others who wrote against him, as by the march of events. The faith which he defended has vanished from the earth; the faith that he assailed has won its way and triumphed, and is in possession of the leading powers of the world.

2. The second criticism touches the character and capacity of the missionaries. They are an inferior class, narrow-minded, unequal to their task, seriously deficient in foresight, in sympathy, and in power. Now to most of us such criticism is of no weight, because we know them personally. They are our brothers, our sisters; they went out from our homes and from our churches; they sat beside us in the classroom, our peers, and they have gone on from that day of promise to this, with enlarging faculties and widening influence. We have met them as they have come back from their fields of labor, have looked into their faces, and heard their words, and no man can persuade us that as a body they are not worthy of the love and admiration which we give them.

But there is another proof not so personal, which amply clears them from the defects which are laid to their charge. The deeds which they have wrought are the proof of their substantial wisdom and power. Go back a hundred years to the beginning of our modern missionary epoch. Note the condition of the heathen world, lying in darkness, without the Word of God, with no institutions in their midst tending to uplift and purify, full of superstition and ignorance and the manifold evils that follow in their train. Then move forward through the decades that cover the intervening period, and mark how, little by little, that darkness is penetrated, that world of heathenism discovered, its peoples brought to view, its languages mastered, the Bible translated into those languages, converts gathered, one by one, into churches, the Christian family life developed, schools organized for the instruction of the young, and a Christian literature prepared for their enlightenment. Then come to the striking facts which greet us on the mission field to-day; 13,000 Protestant missionaries in foreign lands, 60,000 native preachers and teachers standing by their side and multiplying their influence, a million and a quarter of communicants in mission churches, nearly five million adherents associated with them, the Bible speaking the wonderful works of God in more than 400 different languages and dialects, whole nations and peoples Christianized within the period of which we speak, and standing to-day in the light and beauty of a Christian civilization. These are facts which no man can deny or overlook, which speak with an eloquence that none can resist, and they declare that the human agencies at work are fitted for the high task to which they have been set, and, under God, are equal to the vast endeavor that lies before them. We challenge their accusers to point out an equal number of men in any other enterprise who have showed greater power or wrought a greater work or shed a nobler lustre upon their land and times. Listen to the testimony of Lord Lawrence, Lord Napier, Sir Bartle Frere, in respect to what missionaries have wrought in India. Hear Colonel Denby, United States Minister to China, saying, "Believe nobody when he sneers at the missionaries. The man is simply not posted on the work." Read in the Smithsonian Contributions to Knowledge this tribute, "There is no class of men upon the earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation." See that most striking article by Stanley entitled "Twenty-five Years' Progress in Equatorial Africa," in the last (October) number of the *Atlantic Monthly*, in which he pays such splendid tribute to Christian missions as the prime civilizing influence in that vast region. Hear this unbiased witness speak: "The story of the Uganda missionary enterprise is an epic poem. I know of few secular enterprises, military or otherwise, deserving of greater praise."

But to be more specific. Events have taken place in the Turkish empire within the last two years, known to the world and read of all men. These events have set the missionary body in that land above all such accusations. Heroes and heroines these men and women have proved themselves to be in the face of danger, in the midst of death. Barnum and Gates weaklings; Fuller and Lee incompetent; Miss Shattuck and Miss Kimball failures! In the fierce light that has beaten upon the lives and deeds of these and their associates these two years past, and has revealed them to an admiring world, strong and capable, "limbed like the old heroic breeds," — how insolent the charge, how vain the accusation!

But there is another answer. Foreign missions did not begin with William Carey and Adoniram Judson. They have been in the earth since our Lord ascended into the heavens, and when missionaries are assailed the challenge reaches back and touches men like Anscar, the apostle of the North; Boniface, the apostle of Germany; Augustine, the apostle of England; Patrick, the apostle of Ireland. Nay, it reaches the great missionary of the New Testament, whose labors filled the Roman world with churches and confessors, and whose thoughts have shaped all later history. An attack that touches these names of immortal glory falls by its own weight.

3. Again it is urged that missionary methods are very imperfect, and often defeat the

very end they have in view. We undertake no indiscriminate defence either of missionaries or of missionary methods. The men and women who administer this enterprise are human, liable to mistake, with such frailties as we all possess. But this is nothing peculiar to the missionary cause. Every great enterprise of the world has been taken up and carried forward by men and women full of imperfections; mistakes have marked the development of great States and the enterprises which have commanded the world's admiration. New England was planted by fallible men; many are the particular mistakes we can point out. But on the whole the Colonial fathers deserve all the honor they enjoy as master builders of the State; the success that attended their efforts makes all hostile criticism vain. Prof. W. M. Ramsay, of Aberdeen University, who has spent twelve years in archæological study in the country, speaks of "the great educational organization which the American missionaries have built up in Turkey with admirable foresight and skill," and adds: "Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as most beneficent, influence in causing the movement toward civilization which has been perceptible among all the peoples of Turkey."

But it is said, why do not our missionaries when they go to a foreign land seek to become acquainted with the people and form friendly relations with them? Why do they not study their language and literature, their history and institutions, and put themselves as far as possible *en rapport* with those whose favor they would win? No man in any degree familiar with the missionary work of the day could possibly raise such inquiries. This is precisely what our missionaries are doing, and have been doing from the first. There are no students of the faiths and institutions and history and literature of the great peoples of the East that are superior in their spirit or in their success to the missionaries in these lands. Hear the testimony of Sir Augustus Rivers-Thompson, a Lieutenant-Governor of Bengal: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviors of the empire." But it is asked again, "Why should we impose upon an unwilling people the outworn creeds of the West?" Why, indeed? Who has done it and where has it been done? Surely they who speak thus are not habitual readers of missionary letters or of missionary literature. The course that is actually pursued by the Protestant missionary body to-day is as utterly opposed to this as could well be conceived. The clear presentation of the truth of the gospel, with appeal to mind and heart to win the assent of all who hear, — this is the method of missionary preaching and teaching everywhere. And it is supremely successful. If mistaken methods and ill-judged plans, in the hands of weaklings and incompetents, can achieve the results that mark with a blaze of glory the path of the Christian Church from the days of Paul and John to this day of grace, it is evident that to them belongs the honor that we accord to success. Compared with the achievements of Christian missions, issuing to-day in the unquestioned supremacy of the Christian powers of the earth and of the civilization which they nourish, the conquests of an Alexander, a Cæsar, or a Napoleon dwindle into actual insignificance. When any man, who knows what missionaries have done and how they have done it, can point to any spot on the habitable globe where by different methods better results have been accomplished, it will be time for him to object to those methods and for us to hear what he has to say.

4. But this brings us to the last objection, which accuses the foreign missionary movement of failure. Men visit India and come back to us and tell us that the missionary effort there has yielded no perceptible results. The same story comes to us from those who have visited China; they find no Christians to speak of and no perceptible influence of Christianity upon the national life. An editorial writer in one of

the leading metropolitan dailies, after dwelling on the cost of missions in money and time and men, raises the inquiry, what people, or tribe, or island has ever been known to change its faith because of such efforts? One is in doubt which most to admire, the effrontery or the ignorance of such an inquiry. The writer either is not familiar with history and the news of the day, or he presumes on the ignorance of his readers. Did he ever hear the story of Tahiti, of the New Hebrides, of New Zealand, and of so many other groups in the Pacific Ocean? Does he now know the story of Madagascar in this century? Did he never read the mediæval history of Europe?

In 1819 a little band of missionaries were sent by the Board from Park Street Church to the Sandwich Islands. The people to whom they went were barbarian and pagan, sunk in corruption, on the swift road to utter extinction. To-day the Hawaiian Republic sits with acknowledged right among the Christian nations of the earth, with Christian homes and churches and schools and a Christian literature, bearing her approved part in the evangelization of other islands of the Pacific. The result is due, under God, to nothing else than to the labors of that first band of missionaries and of those who followed them. Sixty years ago the Fiji Islands were the abode of a pagan people, barbarian and cannibal. The mariner prayed that he might be saved from landing on their inhospitable shores. To-day they are a Christian people, with churches and schools and a Christian literature, as highly regarded and as faithfully used as in the most favored Christian lands of the earth. Here, too, is a transformation which is to be explained only by the labors of the faithful Wesleyan missionaries who, under God, have wrought the change.

A conference of the missionaries of all the Boards at work in China was held in 1877, and careful statistics of the results then attained were gathered. It appears that the number of communicants was at that time about 12,000. In 1890, thirteen years later, a second conference of these workers was convened, and the statistics that were gathered showed more than 37,000 communicants. In other words, the Christian communicants had more than trebled within the thirteen years, and this in China. This is not the conversion of the nation, but it is a movement in that direction so striking in its character as to insure the final result.

The survey might be extended to every land visited by the Christian missionary during the century that is now near its close. Everywhere we see hopeful indications, cheering evidences of finished work in some places, work in the full tide of ripening, success in others, the tender shoot that promises the ripened grain, and the harvest at length in rich measure. It is only those who refuse to see that can declare the missionary work in this century a failure. When the circumstances are all considered we may say, without fear of challenge, that the work of the Christian missionary in the nineteenth century has been attended with more marked success and evidence of the divine favor than any similar work since the apostolic days.

But there is a further and decisive answer. There can be no question that Christian nations are in the ascendant in the world's affairs to-day, that the learning, the literature, the commerce, the arts, the great industries, the political power of the times are in their hands, and that it rests with them to shape the future of mankind. This position in the world's affairs was held by Rome at the beginning of the Christian era. The civilized world then was pagan; to-day it is Christian. And this tremendous revolution is supremely the result of Christian missions. Compared with this there is no record in human annals that does not pale into insignificance. Rome's greatness was majestic and has left a profound impression on the world, but it did not equal this; in truth, it was but the prologue to this swelling theme.

II. We next consider those untoward events in the foreign field which seem to threaten the prosperity if not the continuance of missionary work. The scourge of famine and pestilence sweeps over India and seems to lay an embargo upon missionary effort along with all other forms of activity. War breaks out between China and Japan, and for a time the missions in both empires seem imperiled. Spain sets up her jurisdiction in the Caroline Islands, and the Christian institutions upon Ponape seem to vanish from sight. The Turkish empire lets loose the storm of massacre and robbery and outrage till it sweeps from city to city and province to province, and leaves in its wake a pitiful scene of want and woe and dread, and the missionary work seems paralyzed. And in view of these things the question is raised, must we not abandon the fields so visited, must we not give way before these tremendous obstacles?

The answer to such inquiries is to be drawn in part from a closer observation of the very scenes which, at first view, suggest disorder, and in part from a wider view of the course of Christian history. If obstacles and opposition reaching even to violence and bloodshed were a sufficient reason for the abandonment of Christian work, how many times in the course of these eighteen centuries would the life of the Church have been suspended and its voice silenced? Beneath the blows that fell upon the infant Church from the Roman Imperial power, what hope that the true faith could ever survive, make progress, and seize upon the very throne from whence these blows were rained? And yet this we know to have been the dominant fact of Christian history up to the days of Constantine and Athanasius. How many times were the Christian settlements among the English and Germans and Scandinavians uprooted and laid in ruins? And had such disasters sufficed to quench the life of the Church, how could the Christianization of Europe ever have been effected? And yet we know that steadily, generation by generation and century by century, the light spread, the Church grew, monasteries flourished, bishoprics were founded, and the springs of social and literary and national life throughout all Europe were fed from the bosom of the Church. When the Papacy, with its hierarchical system and its crystallization of Christian dogma, had laid all Europe under the spell of its supremacy and had well-nigh crushed the life out of Latin Christendom, there were many who said that the end had come and that the Christian Church must disappear. And yet we know the story of the sixteenth century; the brave words and braver deeds of Luther and Calvin and Knox and many another of the Protestant host; and in place of the death and destruction that many apprehended there came an uprising of new and nobler life, the stir of which and the fruit of which are yet in all the earth. Thus it is shown continuously that the power that is in the Church is superior to the power that is in the world, that seeming disaster has over it no real power. It survives the fury of fire, of wild beasts, of sword, and all that human power and malice can bring against it, and moves along a path of perpetual victory.

If now we turn from this wider view and look upon the mission fields of to-day with a more careful eye, we shall find that the scenes of the earlier centuries are repeating themselves in many a land to-day. The sword of the Turk is not sharper than that of Rome, the martyrs of Asia Minor are not more numerous than those who were faithful to death in Rome and Carthage, in Antioch and Alexandria. Chinese mobs and massacres are not a more serious obstacle than the outbreaks which Augustine and Boniface and Anscar faced and overcame. As matter of fact the missionary work in its essential features is in a more hopeful condition to-day in Turkey, in China, in India, in Africa, in the Pacific islands than it has been at any time before. The cry that rose to many lips, when the bloody scenes of two years since were enacted, that the evangelical cause was destroyed, that our missions in Turkey were a failure, is shown to have been the cry of fear and not of faith. It was not destruction and final overthrow; it was chastisement heavy and sore; it was distress deep and bitter; but it was the prelude, not of death, but of far more glorious life and power. So Decius and Diocletian wreaked their fury upon the early Church, and martyr blood flowed in every city of the vast empire. But their fury was short-lived and vain. The Church arose from the encounter wounded and bleeding at every pore, but unsubdued and victorious. This is not the first time that the kings of the earth have boasted themselves, and the people have imagined a vain thing. And we should not forget the thrilling words of Scripture: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Well may we wait till we see the end: "Then shall He speak unto them in his wrath, and vex them in his sore displeasure."

But we need press the inquiry no further. Enough has been said to show that against this foreign missionary work no objection can be urged that is not equally valid against Christianity itself; that no insuperable obstacle can be raised in its path. The Lord has built his Church upon a rock, "and the gates of hell shall not prevail against her."

> "The eternal years of God are hers."

The question is, not whether this cause is to triumph, but what part we are to have in its victory. It needs no superior insight, but the single eye of candor to discern that the power which once transfigured the pagan empire of the Cæsars and laid the spell of the gospel on the rising nations of Europe, the power which for eighteen centuries has trod one uniform path of progress and increasing sway over the forces of the human mind and of human life, is to-day making resistless inroads upon all the great nations and peoples of the East, and is advancing with every wheeling year to universal supremacy on the earth. Dangers, seeming defeats, temporary disasters do not daunt it or stay its course. Like the tide, which obeys a heavenly impulse and steadily advances on the shore until it whelms beneath its waters every rock and headland that lies within its path, this onward movement of the kingdom of Christ pauses not, rests not, knows no impossibilities, and feels no check. They who resist it must yield or be overthrown. They who move with it march on to the conquest of the earth and to the ceaseless joys of heaven!

A SPECIAL BUSINESS PAPER FROM THE PRUDENTIAL COMMITTEE.

[*Presented by Hon. J. M. W. Hall at the Annual Meeting of the American Board, at New Haven, October 13, 1897.*]

THE present condition of affairs of the American Board is in some respects similar to that which has existed several times in past years. In other respects it is without a parallel; and to those who have had occasion to be brought in close contact with the work and workers it seems as if we were approaching more nearly a serious crisis than ever before.

Two facts are prominent. One, that in several missions of the Board (notably Turkey, China, and Africa) the work never before promised such large and satisfactory results. The demand for immediate reënforcement and extension of some of these missions is unprecedented. Through the terrible baptism of fire and blood the martyr spirit in Turkey cries for harvest workers as never before. Several of the missionaries there have broken down in health simply because of overwork, with no prospect of relief.

The other fact is that over against this pressing demand and unusual opportunity are the apathy and uncertain support of too many of the churches of our denomination in this land whom this Board represents, one result of which is a deficit in the treasury this year of over $45,000 ($45,130.50). It was reasonably expected by the Prudential Committee and officers of the Board that with the large debt of two years ago (canceled a year later), with missionaries' salaries reduced generally ten per cent and the work in mission fields cut down thirty to forty per cent, with no funds to send out new missionaries or increase the number of native helpers, the churches would at least respond to and maintain the reduced basis of expenditure, until more prosperous times or greater interest in the work would bring larger gifts to the Treasury and the work could be renewed where it had been dropped. In this we have been greatly disappointed. Not only have the gifts to the Board been inadequate to maintain the reduced work, but the continued lessening of receipts makes a further reduction of appropriations for 1898 imperative if this diminished support is to continue.

It is more a question of *fact* than *faith* that we meet, for it must be borne in mind that by carefully prepared statistics, gathered from the different treasurers of fourteen active missionary denominations in this country, the decade from 1880 to 1890 "greatly outstripped its predecessors in absolute contributions to mission objects." The business depression that followed the Baring failure six years since, with the financial panics of 1893 and 1896, seriously affected contributions; and yet the gifts to missions in 1895 were $12,000,000, or only $2,000,000 less than the high-water mark of giving which was, in 1890, $14,000,000, and of these fourteen active missionary denominations that gave this amount the Congregationalists stand *at the head of the average Missionary Contributions for each* $100 *of church property, and for each church member, for the years* 1885 *to* 1894.[1]

The per-capita contribution for missions, which in 1860 was 7.9 cents for each man, woman, and child in the United States, had risen to 15.3 cents in 1880, 22.2 cents in 1890, and was about 20 cents in 1896. These statistics do not indicate lack of missionary giving, but they do show that the gifts are scattered in so many different directions and for such a multitude of objects that the Foreign and Home Societies, especially intrusted to our denominational care, are like the Grecian widows of apostolic times, "neglected in the distribution," and it might be wise to follow the apostles' example and appoint "seven men full of faith and the Holy Ghost" who should give special attention to this matter. What we need is more denominational loyalty to those societies founded, fostered, and developed under our care, and which we are in Christian honor bound to sustain.

It is from this standpoint we must look at the position of affairs and decide what is best to be done, not only for 1898, but for the future of our foreign missionary work. We should determine the best methods to secure a definite and assured income sufficient to properly maintain the work. To say that the present financial condition is not exceptional, or that nearly all the great missionary societies of our own and other denominations are in equally bad or worse condition, does not relieve the situation or make clearer the path of the future for us. We may gain a feeble increase of comfort by the knowledge that others are in the same fog as we are. It is not comfort in the fog, but a way out of it that we need.

As wise men to whom is intrusted as sacred a charge as ever was given to men, we must look at the matter as it is, without fear or favor, and with a willingness and determination to adopt measures which will meet the condition of things we face. It may be that radical changes in the management of our foreign mission work should be adopted; that long-cherished plans or carefully nursed work should be abandoned or transferred to other fields or other denominations; that some missions should be speedily graduated from the financial care of the Board. May there not be a danger at the present time that we shall cling to traditions and be swayed by sentiment and temporary enthusiasm, and blindly believe that somehow it will come out all right, as it has before? Any corporation eighty-seven years old has a devotion to old traditions and customs hard to abandon or modify. We venerate and appreciate them for all that has been accomplished through them, but they should not be worshiped or necessarily be a guideboard in changed conditions and demands of our work.

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[1] See *Outlook*, July 3, 1897, page 586.

In Harvard Square, Cambridge, is an old stone on which is inscribed, "To Boston 8 miles — 1734." That was by the old road. It is the same distance to-day over *that* road, but it is only three miles to Boston over Harvard Bridge or West Boston Bridge. One way is venerable and traditional; the other is the modern and far more expeditious way. Both are good roads; you would reach Boston either way.

May it not be a reasonable interpretation of the present condition of affairs that it is a Providential leading that there should be a readjustment of the policy and work of the Board? A somewhat careful examination of the general work of the Board and its present financial condition and prospects suggests several points for consideration, as to some of which there cannot be any serious difference of opinion. It will be wise to consider our points of agreement, and thus find, perhaps, a clearer way to deal with the problems that so greatly perplex us. On the following we shall, without much doubt, agree: —

1. The command given on the Mount of Ascension by the great Head of the Church is not withdrawn, and the Foreign Mission work of the Christian Church is not yet complete. If this is so, *our* denomination has its share of this work yet to do.

2. The Foreign Mission work has not been transferred to home fields, as some claim, because of the large numbers of foreigners who have come here to find temporary or permanent homes. If an increase in gifts to the Home Mission work counterbalanced the decrease in donations and legacies to Foreign Missions, this argument, as an excuse or reason for reduced contributions to the American Board, might have some force. But as the Home Missionary Societies are also heavily burdened with debt, the inevitable conclusion is that there is not only a lack of interest in and support of Foreign Missions, but an equal lack of thought of Home Missions in the branches particularly under the care of our denomination.

Furthermore this large inflow of population from foreign lands *comes not from those countries where the great work of the American Board has been or is carried on*. The proportion of immigrants coming to these shores from Africa, Japan, India, Turkey, and the Pacific Islands is so insignificant that all combined are hardly a factor in our great Home Missionary problem in this land. Out of 343,267 immigrants who came to our country for the fiscal year ending June 30, 1896 (the last published report of the Bureau of Immigration), only two per cent (or 6,977) were from those lands (excluding Papal Lands in Europe) where the American Board is doing its work. The Chinese exclusion bill has settled for a generation, probably, any needed consideration of that race in connection with the Home Missionary work beyond what is already being done. But it has greatly increased our responsibility in connection with the foreign work to see that missions are extended in China. The day is coming when this country must reckon with that empire for our unreasonable and unjust treatment of and discrimination against that nation. And what better solution or preventive of serious international disputes can there be than the work of the Christian missionary? As lovers of our country, as men and women actuated by the principles of our divine Master, we are under obligation, not only to maintain existing work, but largely to increase the scope of operations in China. Li Hung Chang's recent tribute to Christian missionaries was not the compliment of a diplomat so much as the testimony of a keen observer and judge of national progress and its causes.

Whether it may not be wise to transfer our missions in Papal Lands *in Europe* to the United States is a question that should be carefully considered. It has never been discussed by the Prudential Committee, but has sometimes been incidentally raised. It is possible that this branch of the work of Foreign Missions in Papal countries in Europe (not in Mexico) should become a part of Home Mission work because of the large inflow of immigrants from those countries, and it may be quite as important to evangelize them here as in their native land. The results of work in Papal Lands in

Europe as compared with similar work among the same nationalities in this country furnish a fairly reliable basis for determining what the policy of the Board for the future should be in this department, and they should be carefully studied.

3. Another fact is that in many places the mission cause is suffering to-day because the work has been reduced when it should have been increased. Such action is discouraging to native helpers especially, who interpret it as a lack of interest and belief in the work among Christians here. The influence upon these new converts can easily be understood. In these foreign fields the native helpers have given up their former employments and associations and have become a part of our missionary force. To be summarily dismissed because the mission has no funds to continue their meagre salaries is not only disheartening to them but seriously tests their faith. The average salary of native preachers and helpers in China is $60 per year; in Turkey, a little over $100 per year; in India, about $50 per year; in the Pacific Isles, about $40 per year. The native preachers and helpers have been reduced in numbers the last two years by 151. Shall these valuable auxiliaries be forced to abandon Christian mission work and return to their old associations and employments? It is a serious question. Its answer will determine to a great extent whether these missions shall be maintained or abandoned. *The hope of Foreign Missions is in the native pastors, teachers, and helpers.* To cut down this work is to cripple it; to cripple it is to ruin it eventually. When a mission is graduated from the Board it should be strong and active, not crippled and paralyzed.

4. One more fact on which we shall no doubt agree is that there is no lack of funds to properly maintain and extend our Foreign Mission work. The elegance and luxuries of our city and many of our suburban churches, and the cost of sustaining them, the comforts and increased expenditures in all that enter into our domestic life and social surroundings, the fact that wealth is accumulated in vastly larger amounts than ever before, are sufficient proofs that there is money enough. One of the best evidences that the churches will meet the call when the case is clearly laid before them is the quick and hearty response to personal letters sent to the friends of the Board recently, so that in less than three weeks the deficit which would have been this year $85,000 was reduced to $45,000. Apply this to all the church members of our denomination, and the financial problem will not perplex us in the future.

On these four points then there is little ground for disagreement:—

1. The continued demand for Foreign Mission work.
2. The Foreign Mission work has not been transferred to home fields.
3. The disastrous consequences of reducing or discouraging native pastors, teachers, and helpers, who must yet take the place of our missionaries.
4. There is money enough to sustain and enlarge the work.

One more important fact, we can secure plenty of new missionaries and native helpers, but there are no available funds to send them out or support them.

CAUSES OF THE LACK OF INTEREST AND SUPPORT.

We come now to consider some of the causes that have produced the present lack of interest among our churches and withholding of funds from our Foreign Mission work. It is very probable that there may be a difference of opinion as to these.

We are met at the outset with the startling fact that out of 5,554 Congregational churches in our land 2,046 of them gave *nothing* to Foreign Missions the last year. Many of these having a name to live are dead, and many more never have come up to the standard of those mission churches St. Paul planted, in which "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Sift the matter all we may and still we find hundreds of churches of our denomination which should help support the American Board, that are not giving one dollar to Foreign or Home Missions to-day. The churches supported by native converts in many foreign fields are luminous examples of Christian generosity and self-sacrifice, and worthy of all imitation.

One of the prime doctrines that should be stamped indelibly on every new church as it is organized is the duty each year to do *something, however small*, for Christian missions. The growth of Congregationalism in our land should be determined rather by the increased number of churches that give to Foreign and Home Missions than by the increase in churches organized. But the fault is not altogether with the churches, for we cannot resist the conclusion, that a proper presentation of the case to these churches by those in charge of them would lead to a decided change. There are among our city churches some which give a mere pittance, out of their abundance, for missions; and which care so little for the great mission work of our denomination that they refuse even to listen to an appeal from the secretaries or representatives of the Home or Foreign Mission Boards. We cannot believe the fault *here* is with the churches altogether. What such churches need is leaders who believe that the world is lost without Christ, and that the special work of the Christian Church is to evangelize the world through its representative Mission Boards.

Another cause of the lack of interest and funds is the lack of information as to the mission fields. We give to what we are interested in. We cannot be interested in what we know little or nothing about. And the lack of missionary intelligence to-day among church members is one of the leading reasons for the decline of interest in Foreign Mission work.

The Woman's Boards have done and are doing through their auxiliaries a work of inestimable value to Foreign Missions in the care they have given to the instruction of the young in the literature of missions. This lack of information among church members as to mission work has come largely because of a failure to sustain the missionary concert. If we want an example of the effect of a zealous observance of the missionary concert, look at the Clarendon Street Baptist Church, Boston, Rev. A. J. Gordon, D.D., late pastor. By no means a wealthy church, but a church permeated through and through by an intense missionary spirit, a longing to save the world. Dr. Gordon's successor has not yet been found, but the tidal wave of that man's spirit still pervades every household in that parish, and that church is one of the largest givers to Foreign Missions in this country. Would that a similar spirit actuated all our ministry and churches!

We place as one of the chief reasons of the present financial condition of our Mission Boards *a lack of missionary intelligence and a decadence of the missionary spirit, as indicated by a failure to sustain or even think of the meeting of prayer and conference for missions.* What an impetus to the spiritual life of the church comes from the Week of Prayer! What results might come if all the churches of our denomination *once a month* observed one evening for prayer and conference for missions! Let an earnest appeal go out from this meeting of the American Board for a "new departure" in this respect.

It is possible that another cause of lack of interest in some quarters is the fact that the Prudential Committee have not carried out the desires of some rather overzealous friends of the Board that no reduction or retrenchment be made in the work. Every year when it is suggested that some curtailment of the work will be necessary unless larger gifts come to the treasury, a motion is put that the Prudential Committee be directed to make no retrenchment in the work, and amid applause and singing the "Doxology" it is carried. Now, brethren, this emotional method of dealing with definite and serious financial problems does not and will not appeal to the judgment of conservative men to whom the work is committed. If the work is to be continued to its full capacity, something more substantial than such resolutions must be provided; and we believe the churches and individuals contributing to this work will, by a large majority, approve of this position. The work has already been reduced, but only because we were forced to do it. It has now reached the danger line. *The crisis of missions is plainly in view!*

One more reason which has in the minds of many thoughtful, observant persons, friends of the Board, operated to check enthusiasm and create a somewhat critical spirit, and so affect their interest in the work, is the serious problem that the Prudential Committee have been unable thus far satisfactorily to solve. How far is the Board warranted in continuing the support of well-established and long-continued missions? Several of our missions have been established for over seventy-five years. The question is a fair one. It involves some radical changes in the principles of the mission work as at present conducted by the Board. But it should be fairly considered. Your Committee recognize the force of the claim made by some of the most valued constituency of the Board, that if after sixty years and more of work in and support of a mission, during which at least two generations have been graduated from the schools, seminaries, and colleges of the Board, the mission is not capable then of taking care of itself, under such supervision as St. Paul gave in his mission tours, then there is something that needs careful revision and correction. It is a fair question, will the time *ever* come when the missions of the Board will become self-supporting and self-propagating? That certainly was the idea on which they were founded. It is what should be looked forward to as the logical and Scriptural result of well-established and properly conducted mission work.

In 1870 the coöperation of the Presbyterians and Congregationalists in the prosecution of Foreign Mission work ceased. In the Annual Survey of the Missions of the Board for that year, 1870, we read : " The number now in mission training schools and seminaries, looking forward to the work of the ministry, is nearly if not quite equal to that in theological seminaries belonging to the constituency of the Board at home. The object in these institutions is, primarily, to raise up able expounders of Bible truth and faithful pastors. Some time must be allowed to educate men who have all their lives been subject to the bondage of political and priestly power, to the wise conduct of their own ecclesiastical affairs. The results, however, thus far, have shown a practical good sense and an ability that would do honor to older bodies in this country, and *amply justify the missionaries in passing over to them, at the earliest practical moment, the entire responsibility of what may be termed the home work of the native churches.*[1] The presence of the missionary will for a time be required, not for the exercise of authority, but of love and wise counsel, for the sake of that practical wisdom that becomes a part of the common sense of those reared amid free Christian institutions. *But a native agency, well educated and guided by wise counsels, is our great reliance, next to the Spirit of God, for the success of the mission work.*"

Twenty-seven years have passed since that was written, and not a mission has been graduated. The Sandwich Island Mission retired from the Board's care in 1863, forty-three years after its establishment, and has come again under the partial care and support of the Board.

While we do not indicate what if any missions can properly, in whole or in part, be graduated from the present care of the Board, or what readjustment or consolidation of mission work in Oriental lands can be adopted, for many perplexing questions arise in connection with this, yet these matters should be decided after careful consideration by the Board, and after a deputation of discreet, well-informed, sagacious men have visited these lands with reference to this. And already the Prudential Committee have taken preliminary steps to send deputations to China and India with reference to this and other problems and expect to report in due time.

We mention but one more probable cause of the decline in interest in Foreign Missions — as related to the management of the work. It is a question concerning which there is and always has been a difference of opinion among the friends of missions. It is the relation and extent of educational to evangelistic and medical work. It would not be wise, even if there were time, to discuss this matter in this report. One thing is certain, that a large number of the constituency of the Board among its liberal supporters believe that too large a portion of the appropriation is given to the educational work. But this difference of opinion should not lead to a lack of confidence or support. The supreme motive in all the work is the evangelization of these nations. We are agreed that the educational work is a means, not an end. If no other result has been accomplished than the wonderfully hopeful and successful work in educating young women who have become Christian mothers and leaders in communities where before they were ciphers and slaves, and have given their children a Christian training, such a result has repaid all the outlay thus far. But how far this should be continued is a serious question involving radical changes. If the friends of the Board think less attention should be given to the educational and more to the evangelistic and medical work, there is no better place to discuss the matter and advise the Prudential Committee than at our Annual Meeting.

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[1] The italics are ours.

We recommend that more time be given at the Annual Meeting for frank discussion of the great problems touching the work of the Board. No program should be presented by the Business Committee that precludes this or restricts the freedom of inquiry. The question is sometimes asked by the friends of the Board whether a greater interest would not be aroused if a somewhat different method prevailed in this respect at the Annual Meeting.

In closing, your Committee suggest that the problems that perplex us are largely in the hands of the constituency of the Board. We are their representatives in carrying on this work. We hope that at the next Annual Meeting we shall understand better than now why so large a percentage of our churches give nothing to Foreign Missions. In the mean time shall not all pastors and agents of Home Mission Societies in the various branches be earnestly urged to coöperate with our Board in kindling the mission spirit in these silent and non-contributing churches, not only for Foreign but Home Missions?

We believe that the time has now come for an advance in Foreign Mission work. The great rise in values of securities and the improved condition in the business world, with favorable prospects for years to come, give reasonable ground to ask and expect that the work in Foreign Mission fields we have been forced to cut down be restored so far as seems wise, and we recommend that the churches and other friends of the Board be asked to increase their gifts for 1898 beyond any previous year. It can be done. But it will require systematic, prompt, and unceasing effort on the part of the ministers and churches, and hearty coöperation by all friends of the Board. We should not further retreat. We have cut down the work all it *can bear*. Abandonment or advance, — which? Between the two the churches must decide. And they will decide, we believe, for God and for the world. Our denomination is enlisted in a work it must not and will not lay down until "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

Letters from the Missions.

South China Mission.

PAK SHA VILLAGE.

Mr. Nelson, of Canton, writes: —

"The villages near Canton have for a long time been neglected, while fields farther away have been occupied. In the early days of mission effort in South China, the neighboring villages were the most promising and were frequently visited, because they were easy of access. Later the Sz Yap district became the inviting field, because the Chinese in the United States come from this section. The name Sz Yap means The Four City District, namely, San Ui, San Ning, Hoi Ping, and Yan Ping cities. The province of Kwang Si, west of the Kwang Tung province, was then closed to Christian work.

"The missionaries gradually withdrew from the villages near Canton; some say that the people rejected the gospel, and new doors opened farther away; others say that it was thought that the villages close by would gradually get the gospel from the Christians in Canton. Work, however, has been so slow in the city that even now, although it is ninety years since Morrison first came to China, there are not more than fifteen preaching halls in the city and suburbs, for a million and a half of people. If we include the district south, across the Pearl River, Honam and another district called Fa-ti, there are about twenty preaching halls for two million souls. To-day there are not more than 600 Christians residing in the city. The largest gathering for preaching has been in the Preston Memorial Chapel, at the hospital. This seats about 500, and has frequently been filled, but all are not Christians. There are several large missions in Kwang Tung, but their members are mostly from the country. The four largest missions will perhaps average 1,000 members each; the smaller ones combined will have a total of about 1,000. Numerically the membership is small, but this does not represent the work done. There are thousands who are gradually becoming weaned from idolatry, and gospel truth is spreading in every direction, so that a large harvest may be expected in the future.

"The villages near Canton are practically destitute of the gospel, and yet they are easy of access, as far as traveling is concerned. As a rule they are built on the banks of rivers or canals. Some of the villages have a large population. This year I became especially interested in Pak Sha village, through a Chinese who had been to Australia, but whose home is in Pak Sha. This man had heard something of the gospel in Australia, and was favorably inclined, so much so that he decided to send his eldest son, a youth of sixteen, to our school in Canton, and to support him. Later both father and son received baptism. The father next became interested in his neighbor and his son, also a lad sixteen years old. This man also has means and decided to send his son to the school, but circumstances arose which prevented him for a time.

"In the mean time I had been invited by both of these men to visit their village. Accordingly, after closing school for a few weeks' vacation, I took with me our Chinese preacher, and started in a 'slipper boat.' The boat has the shape of a slipper. Our course lay west and north along the river, past boats and rafts, past paddy fields and fruit orchards, and after an hour's ride we entered the canal leading to the village. The population is about 4,000, including men, women, and children. In this village there are about six clans living together yet separate. Each clan has its own ancestral hall and separate schools.

"The women of the better class had bound feet. Unlike many places, they came out to see the foreigner, and some even followed us into shops to listen to us. A few of the women also bought books. A few, perhaps, can read. We were told that there were ten schools for the boys and one for the girls in this village. The schools were not well attended, as many of the children worked in the homes or shops preparing rattan for shipment.

"The village is not much to look upon; the houses are all small one-story buildings made of brick. Some of the older walls were made of shells. All seemed dark and damp within. Small canals and ditches ran through the village. The houses had no back yards, no front yards, no flower plots. The only redeeming features were the large airy ancestral halls, and the large banyan trees with their delightful shade. In a few places outside the village we saw a few fruit trees. Pigs, ducks, geese, chickens mingled freely with the children in the streets and in the houses.

"The opportunities we had for preaching were exceedingly good. No previous notice was necessary. It was enough to see the foreigner enter the village. Our first preaching was done in a place where rattan was being prepared for the market; in fact the whole village seemed to be engaged in this work. During our stay in the village we visited one temple. Several men followed me in, and listened while I asked some questions regarding the god they worshiped and explained to them how we worshiped the true God. "Oh," said one man, "we worship the same God you do, but we make an image to represent his presence. We worship what our eyes can see, while you worship what your eyes cannot see." When I asked them the origin of their god they knew nothing about him. While I was talking inside, the preacher outside had a large audience of old men, women, and children. A rain shower came on and dispersed his audience. We visited ancestral halls, schools, and shops, and were kindly treated.

"On our way home we still had one more opportunity to testify for Christ; it was to the two women who rowed the slipper boat. As a rule, all boats have shrines or places for worship in the back end of the boats, and this boat was not an exception. Upon inquiry we found that this boat family spent for worship about $15 annually. As a rule the boat people are very religious. As we talked and asked questions, one of the women, with a sigh, said: 'It is very hard for us boat people to know what to worship; we are constantly moving about and have no one to teach us.' And it was true. Nothing is being done for the boat population which, according to Dr. Noyes' estimate, is about 160,000, and then he only estimates that there are five in each boat. How to reach the boat people is a problem we daily ask ourselves. They seldom, if ever, go on shore, and are much despised by the land people."

North China Mission.

THE "CHILD-STEALING FEVER."

Mr. Perkins, of Lin Ching, gives some instances of the singular delusion which prevails among the Chinese in regard to the relation of foreigners to children: —

"The Chinese get every few years the 'child-stealing fever,' and have had a sharp attack this year. I do not mean that all the natives take to stealing children, but they seem to be possessed with the idea that nearly every one else is doing so. The basis of this idea is provided by the fact that boys are now and then stolen and sold to theatrical companies, and girls also, who are sold to mistresses. Next comes the fact that foreigners are here, who must have some evil purpose, and as everybody says they do cut out children's eyes and hearts for medicine, this must be the object that keeps so many of them in China. These stories brought about the Tientsin massacre twenty-seven years ago, and I am sorry to say that they are to-day very widely believed.

"A young man, living ten miles distant, became an inquirer and spent some six weeks with us last winter as a member of the station class. He afterward became a probationer, and this spring came to us as a medical student and stayed twenty days, when his family sent for him and he returned home, afterwards coming to us with the word that he could not stay, as all his friends were sure that he would learn our evil ways. When he tried to persuade them that they were mistaken, they took this as proof that he had already taken our 'witch medicine,' so that he saw evil as good, etc.

"The second instance I will give was one which had no special connection with ourselves except that which existed in the excited imagination of a large number of people. A man was walking by the river bank; a crowd of boys, seeing that he was a stranger, started the cry, 'A child-stealer,' and ran away. One of the boys was a half-witted lad, who did n't know exactly from whom the rest were running, and so he ran to this man and caught hold of his long coat. The man, to shake the boy off, hit his head with a fan, whereupon the boy fell down in an epileptic fit. Some men looking on, already a little excited by the cry of the boys, said to one another, 'This must be a bewitcher of children,' and hurried toward him, who straightway began to fear that they meant mischief and at once started to run. This confirmed their worst suspicions and they gave chase, caught him, and dragged him to the city *yamen* for trial.

"The official had already shown that he was as much under the influence of the craze as his people, and the result of his trial was a sentence to the wooden cage, in which the culprit stands with his head projecting, his neck being closely confined in a board collar. This man stood here till his death on the third day. It is now well known that this man was a medicine seller who has been here before, and who has led a life of comparative harmlessness, except that he has earned his living by quackery, which is equally true of all his class.

"I am glad to add that in conversation with those who live this side of the city, and with such as have been in the habit of coming to our street chapel, it was quite evident that these persons were not taking the current reports very seriously. This therefore is the medicine for this disease, this distrust and suspicion, namely, daily contact with the people and a steady shining of our light as God gives it to us."

NATIVE PASTORS ORDAINED.

Dr. Porter, of Pang-Chuang, writing July 23, gives other illustrations of the delusion prevailing in China that children are being stolen for evil purposes, though he adds that in their vicinity the rumors are dying out. He writes especially of their joy that a further step had been taken at Pang-Chuang in the way of church organization. It had been assured that the contributions of the people were sufficient to support two native pastors. The selection was left to the free choice of the church members, of whom there are 250, twenty-three having been received on the previous Sabbath, besides thirty on probation.

Dr. Porter writes:—

"The ballot was wholly informal, no nomination having been made. The result was, however, as we had hoped. Out of 100 votes, fifty were given for Chia Chu T'u, and thirty-two for Wu Yu Hsiang. Four other names were voted for, but only in a scattering way. The second ballot was then taken, and these two admirable young men were chosen to be the first pastors of our Shantung churches.

"One of these men now chosen, as we hope, by the Holy Spirit, for the work so full of meaning, has been a Christian for thirty years. He had two years at the Tung-cho Seminary, twenty-five years ago, and has been our strongest and most spiritual fellow-worker all these years. His home is in Chang Ssü Ma.

"The second had a full course at Tung-cho, graduating in 1886. He has grown steadily into the work through these years. He was at first reluctant to think of being called to the pastorate, but he was conscious that he was well fitted for the office. There was a quiet gladness pervasive of the church when the elections had been announced. They have held the foreign pastors in such high esteem that to have one or two of their own selected for like duties has given them a sense of dignity and of progress upward which will be very helpful, we are assured. In the later meetings of the Association preparations were duly made for calling the first council in Shantung. September 26 is the day selected for the ordination. We shall hope to have present Mr. Stanley, who was the first missionary in charge of the station, as well as Drs. Sheffield and Goodrich, who were the instructors of both of these men.

"You are perhaps aware of the fact that before that date Mr. Smith and myself will have completed the first twenty-five years of service in China. It will round out this quarter century of service to see the lads who have grown up about us appointed to their new office. We shall feel as if we had not wholly labored in vain if a self-supporting pastorate can be well started ere the beginning of the second twenty-five years. By the time of the coming ordination service it is our plan to have the church building enlarged one third."

OUT-STATIONS OF PANG-CHUANG.

Dr. Porter writes of a visit at some of the out-stations south of Pang-Chuang. Of Hsia Chin he says: —

"We have been there a year in undisturbed possession of a preaching chapel. The local official really aided us in the beginning by his wise disregard of the attempt to oust us. The year has been peculiarly blessed in the opportunity to reach men both within and without the city. There are several members and a dozen inquirers outside of the city. We seem to have secured a solid basis of advance in the thus extended work. I was especially interested in an old man of seventy-five, a graduate and a teacher. His family were all well read and intelligent men. He heard the truth first at Lin Ching, and now since the gospel is near at hand he is a constant attendant. He has a very clear knowledge of the Old and New Testaments, which he reads during the many leisure hours of his quiet old age.

"From Hsia Chin I went to Kao Tang. The growth has been very great. The Sabbath spent was full of spiritual joy. Persons came from twenty-seven villages to attend the services in our rented inn. Nearly eighty were present, many of them new faces to me. One of the most interesting of them was from the village of Wu Li Pu. The medical work opened his heart to the gospel, when three sons and a daughter-in-law were sick at once. One son and the daughter-in-law died. Others were helped. He became a diligent student. Last spring he was received on probation. He spent fifty days at Pang-Chuang at his own expense. He returned full of delight in all he saw of the new Christian faith and fellowship. While here, at the suggestion of one of our excellent young men, he gave up tobacco, and very soon after his wine, of which he had been a free devotee. I spent a day at his house and held two services. All the family and all the church members of the village were present and in a very attentive frame of mind. The next day most of them were present at the Sunday services. It was remarked in the evening that representatives of seven different sects or religions were worshipers with us that day. One was a Mohammedan, another an admirer of the Catholic faith, who long ago left them and returned to his own little sect, of which he was an influential leader. The fact of the presence of so many intelligent and active men and women, despite the frightful rumors that have filled the air, was a sign of the steadily increasing influence which our work is gaining. I mentioned a Mohammedan inquirer. He has spent many years on the Amur River, and is somewhat loosened from his old way of thinking, although his grandfather was a priest of the Mosque. He assured me that he understood the doctrine of Christ's sacrifice, and that nothing need prevent his becoming a sincere follower of Jesus. Another man came in with a list of thirty names, all of whom, as he thought, wished to ally themselves to us. They wanted to give the church a laudatory tablet. We could not commend this form of interest, but were glad that so many were willing to listen. Another man had just returned from our hospital, where he had been healed of a cataract in one eye. Having been blind for eight years, he was in a state of special delight. My Sunday here was full of unalloyed pleasure and of special hope for the work."

Micronesian Mission.

THE ROMAN CATHOLICS.

A VERY brief letter from Dr. Rife has reached us by a chance vessel, dated Kusaie, May 24, in which he says: —

"We have finished our second term of school since the sailing of the *Star*. I am in receipt of letters from some of our teachers in the Marshalls, and the work is reported as good. The Catholic priest at Jaluij does not seem to be meeting with very great success, as he cannot get the people to come to his services. He has a church at the station of the German firm; in fact, all the foreigners at that island are there. Our people have built a church there also, since we were at the islands. They had been asked, however, to build some time before the Catholics came, and I think they had their house erected first. They write that the priest comes and stands at the door to see the house filled with people, and then goes to his own church to say mass only before the Samoan chiefs that are there in exile. This will probably be different when he once has the language, but we will try to give them as little ground to deceive the people as we can.

"I have already gotten a little book ready against the time of our going to the islands. It consists of five pages, closely written on the typewriter, and I have made twenty copies. I tried to give them a condensed sketch of the Reformation, and something of the doings of the Catholics. Mr. Price writes that he expects them to come to Ruk also."

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The Spanish Mission.

CHRISTIAN ENDEAVOR SOCIETIES.

In his report for the past year Mr. W. H. Gulick writes from San Sebastian: —

"Preëminent on the list of better things that we have brought to Spain is the idea of the Societies of Christian Endeavor. As these societies had their origin in the United States, it was but natural that they should be first organized in Spain within the mission of the American Board. The first society was formed in our Boarding School for Girls in San Sebastian. From this centre the growth has been continuous, and Christian girls graduating from this school, thoroughly trained in the ways and methods of organizing and conducting Christian Endeavor Societies, have been instrumental, directly or indirectly, in forming societies in many different places, the most being found in the extreme north and in the extreme south of the country. There are to-day in Spain nineteen societies, eight of them Juniors and eleven Young People's, with over 400 members, about equally divided between active and associate.

"One of the most helpful influences in the fostering and development of this beautiful idea and method of Christian work has been a monthly letter, written by the Good Literature Committee of the San Sebastian Society, of which Miss Catharine Barbour is the chairman, which letter is sent out by her to all the graduates of the Boarding School of San Sebastian and to some of their friends. Two hundred and fifty copies are printed every month, and it is given the name of 'La Carta Mensual.' Copies of this are sent regularly to all the evangelical pastors of Spain, with the result that frequent inquiries are received respecting the formation of societies and for special literature on the subject. Notice has just been received by us that the 'Badge Banner,' for the greatest proportional increase during the last year in the number of Junior Societies, has been awarded by the United Society to Spain, it being now in Mexico. The companion trophy for the greatest proportional increase in Young People's Societies falls to Ireland. It is significant how these banners are being won by Roman Catholic countries."

THE INSTITUTE FOR GIRLS.

"It is indeed the cause of deepest thankfulness on our part that another year has been successfully closed. For the sake of economy, the number of scholars was reduced to about thirty, the smallest number that we have had for years, but it was none the less an interesting and important group of girls. No other institution in the land is comparable with this school in San Sebastian for bringing close home to the hearts and minds of the young people, and for maintaining that contact until the character is manifestly influenced and formed by them, the pure and elevating influences of the simple gospel, which it is the glory and strength of a sound evangelical Protestantism to do. The girls that have taken a course of study here, about 100 in number now, scattered all over the country, are already a force for good, the value of which is beyond calculation by human standards.

"Besides the careful study of the foundations of the evangelical faith that are found only in the Bible, and which is the predominant feature of the school, is the careful and systematic training and practice in all kinds of Christian service, so far as it is possible to illustrate it in the school and congregation. Naturally and necessarily the Spanish Protestant family grows up generally in a Roman Catholic atmosphere and surrounded by Roman Catholic examples and influences. They are deprived of the thousand influences that surround one in our Protestant communities, that unconsciously impress upon the mind and heart evangelical beliefs and ways of thinking, and that make one familiar with the best means and methods to be employed to maintain and develop Christian life in the individual and the family, in the school and congregation, and in the community. It is no exaggeration to say that this school in San Sebastian supplies that lack for the girls that are brought under its influence as no other institution in Spain pretends to do. And it is not too much to say that the persons who are giving their lives and their substance to this work are doing a very important part of the work of laying the foundations of the new community that is being formed in Spain.

"In the annual examinations, as well in our own classrooms and in the Government Institute, the usual high standard of scholarship has been maintained that this American school has always represented."

THE BIBLE-WOMAN OF ZARAGOZA.

"It is remarkable how this chief assistant of the pastor in Zaragoza succeeds in penetrating the abodes of her Roman Catholic neighbors, making friends with them, calming their fears and overcoming their hostility, and then inducing them to listen to the reading and explication of the Scriptures. She says that it seldom occurs that once having induced even the most violent opponents to listen to the Scriptures, that they do not yield and finally admit that it is all true and good. The real reason why hundreds do not openly accept the gospel and throw in their lot publicly with the Protestants is the fear of losing friends and substance.

"When last in Zaragoza, a few weeks ago, I attended three different neighborhood meetings of women, organized by the Bible-woman and her daughter, in one of which some twenty women meet daily for Bible study and prayer; and in the two others, some fourteen women meet in different parts of the city on Tuesday and Friday evenings for prayer."

THE COLPORTERS.

"During another year the American Bible Society has sustained two, one in the Santander district and one at Bilbao. No other class of Christian laborers in Spain reaches the people so effectively in the rural districts, and no other workers are exposed to such trials and dangers. Everywhere the 'people' are friendly, though they may be indifferent to the matters of religion. But the priests are always and everywhere bitterly hostile to the circulation of the Word of God. The wonder, therefore, is, not that so few copies of the Scriptures are sold, but rather that so many are bought by the people. And here and there throughout their districts the colporters have encouraged small groups to read the Bible together systematically. These circles serve as centres around which they work in ever-widening circles. The faithful colporter is a man who deserves our highest respect, and who merits our most cordial and prayerful help."

Western Turkey Mission.

OUT-STATIONS OF MARSOVAN.

Mr. Riggs, of Marsovan, reports a visit at three out-stations, — Bafra, Alacham, and Samsoun, — this time accompanied by his wife and youngest daughter. He says: —

"The whole impression of the trip was

very pleasant. The spiritual condition of our Protestant brethren in those places is encouraging, though of course we are never satisfied with results. You know something of the heroic story of Alacham, and the noble generosity of our remarkable friend Nicolaki Agha Kouzoudjakoghlou. His simple and profound faith in the efficacy of prayer has had a marked influence on the little community of which he is the centre, and they continue their daily prayer-meetings with remarkable constancy and fervor, as also in their efforts for the enlightenment of the neighboring villages. The hospitality of this good man's house was bounteous and princely, and he is at work on a scheme for transferring all his property so that it may be a permanent fund for the extension and support of gospel work.

"Bafra has always been one of our less encouraging out-stations, but things are really looking better than usual. The preacher is a Greek, although most of his congregation are Armenians, but they are much attached to him, and outsiders are steadily drawn into their services. The effort, begun long ago, to build a little place for worship has been much hindered, but the difficulties now seem to be removed, and these brethren now propose to rise and build. Personally this trip was a constant delight. Aside from the cordiality of the friends who were much pleased at the visit of a missionary lady, — the first such ever made in these two places, — the season and the scenery were all that could be desired. It is a warm climate, and we had some pretty hot weather, but varied with cooling showers. It is also a moist region, near the sea, and the vegetation is luxuriant, almost tropical."

Marathi Mission.

FAMINE AND PLAGUE CONTINUED.

Mrs. Winsor, of Sirur, writing August 4, says that on a recent day 1,020 persons were counted in front of their mission bungalow, of whom 500 were selected who were known to be destitute, and to whom some food was given, costing about thirty dollars. Some of the others were doubtless needy. About ninety were sent to the relief works, for whom some provision has to be made for the journey and for a few days after their arrival. At the relief works many suffer for want of shelter, for the bamboo matting of which their houses are made will not shed the rain. Mrs. Winsor writes: —

"Many sleep without blankets on the ground. We give clothing to a limited number, as our funds allow. It is hard to send off women with their poor little children. We would like to take more into our schools. Can any one be found, who has not given to the famine funds, whose heart can be touched for the children?"

Notwithstanding the burden that rests upon them, Mrs. Winsor speaks of some bright sides of the situation: —

"Yes, there is a bright side. This famine subdues the proud hearts of these stubborn people; those who have watched our work within this district from the beginning will remember the persecutions from the villagers in Ranjangao, the patil and others setting fire to houses, burning plows, etc., and persecuting in all imaginable ways. This patil was deposed by Lord Reay, but now he comes, and others who did so much mischief have come, to ask forgiveness. From another village where the Mahars were burned out, forty men have come to humbly confess their crime, saying they would do what they could to make amends. Mr. Winsor did not fail to show them that a Christian can forgive, and that their crime was not so much against us, or even the people, as it was against God.

"There are, of course, large numbers asking for baptism, but we do not baptize any as yet who do not date their interest as far back as January, at least before the very hard times began. But we have on Saturdays on our veranda a class of inquirers. We also preach to the crowds that gather. The Bible-women also meet them at stated times."

The missionaries as well as the government have given out much seed, but a part of this seed has failed on account of the drought. There have been a few cases of plague at Sirur, the families in which the disease has appeared hiding the fact from the knowledge of the authorities. Most vigorous methods have been employed to stamp out the disease, and it is hoped it will not spread. It is an interesting fact that in the selection of a 'search committee' to examine the houses the Mussulmans have chosen a well-known Christian woman as the one whom they would prefer to have enter their homes."

Madura Mission.

VILLAGE CONGREGATIONS.

Dr. Chester, of Dindigul, aside from his large medical work, has the care of many village congregations, and the following details of his recent labors among these villages will illustrate well the character of one branch of a missionary's service. Under date of August 14, Dr. Chester writes: —

"Since the middle of June I have been visiting all my village congregations, administering the Lord's Supper, receiving members into the church, and baptizing infants.

"In one location, to save my own time, and allow me to attend the Tamil Sunday-school at Dindigul, on Sunday afternoon, as well as to enable me to administer the Lord's Supper more frequently to these congregations, I meet five of the congregations in my tent. Here, Pastor A. Savaramuttu, who has pastoral charge of all the congregations in the western portion of the Dindigul Station, assists me in the service. At the last service about eighty church members were present. This audience fills the tent, and it surprises me, each time I hold the service, to note how quietly they remain, and with what attention they listen, through all the service.

"The next congregation I visited is under Pastor A. Savaramuttu's charge. He is always present with me when I hold a service here. The church was well filled, and the exercises most interesting. Two young men were admitted to the church, after passing a very satisfactory examination.

"My next visit was to a congregation in the northern part of the Dindigul Station, in charge of a catechist, a young man who recently graduated from our Theological Seminary at Pasumalai. He has done good work for this congregation, and seems popular. This is the only congregation, in the Dindigul Station, of this particular caste. All the families in this village are of the Kallar or Robber caste. But the Christians in our congregation show much zeal for the cause of Christ, are regular in their Sabbath attendance, read their Bible, and show a commendable spirit in the giving of offerings for church purposes. Here the church was so filled, when I held the service, that I told the members of the congregation that they would have at once to enlarge their church building. Five young men united with the church after a close and careful examination, conducted by the catechist and missionary, which was very creditable and afforded me much pleasure.

"My next visit was to Artupatti, one of the smallest congregations I have, but well cared for by the catechist, whose daughter teaches a school in the village, of more than twenty boys. I have wondered that there were not some girls in this school, but in some localities the people have no desire to have their daughters educated. In this service two young women, both the wives of young men who are church members, united with the church. Their examination was a good one, and I gladly gave my consent to their being received into the church.

"The next service I held with the congregation at Muruganpatti, in the southern part of the station, in charge of one of the older catechists. It is one of the largest in the station. Their church was burned down at the time of a large fire in the village, and Sabbath services are held, with a good deal of crowding, in a portion of the catechist's house. When I administer the Lord's Supper, I have my tent brought to the main road, near the village, and there hold the service. The tent was well filled. There were quite as many women as men. Here three united with the church, one young man and two young women. The catechist had carefully prepared them for the examination, and I had no doubts as to the advisability of receiving them. But an examination for admission to the church among our native Christians here in India is a very different thing from that which the pastor in America has to make. No less care is required, but with this there must be a deal of judgment, a deal of common sense, and a deal of love.

"I am glad to be able to say that the church members in our native congregations in India think very much of the privilege of partaking of the Lord's Supper, and seem to esteem it a great loss if for any necessary discipline they are for a time under suspension, and not allowed to come to the communion.

"In these past six weeks I have administered the Lord's Supper to the congregations in five villages, besides these I have mentioned."

Ceylon Mission.

NOTES FROM JAFFNA.

MR. HASTINGS writes from Jaffna: —

"The expectations of so many Christians in England and America that our divine Lord is to come again in the near future, to close up the present dispensation and to inaugurate a new, meets with a response on the part of many of our Christians in these Eastern lands. There seems to be a feeling, more or less prevalent, that we may look for great changes in the next few years. According to the Hindu system a new era is to dawn soon, and this with the fact that a part of the Christian world, at least, is expecting a change makes a condition of things that ought to be favorable to the spread of Christianity. We fear, alas! that this is not yet proving true. At the meeting of the churches connected with the American mission last month, a less number of conversions than usual was reported for the first six months of the year. This does not necessarily prove, however, that the total for the year will fall short of last year's, as generally more are baptized and admitted into the church during the closing than in the earlier months of the year.

"Our Ecclesiastical Association is composed of missionaries, pastors, licensed preachers, and one delegate from each church. It has no ecclesiastical authority, but is a body for counsel and suggestion. It meets twice in a year, and much of the time is taken up in listening to reports from the churches. The rest of the session is spent in discussing important questions that may arise, from time to time, in connection with our church policy and doctrine.

"Our only ordained home missionary (supported by the contributions of the churches) was called, early in the year, to the position of head master of the Tillipally Training School, and only this month has a successor been found to take his place in the Island field. The latter leaves a small church which was very united and devoted to him, to take up work in a field that is not desired by any of our men, and we pray that he may be richly blessed of God in the sacrifice that he is making. Church buildings are in course of erection in two or three of our out-stations, and we hope to see them completed soon and dedicated to the worship of God. The form of church building generally adopted here is a plain stone structure, from forty to fifty feet in length by twenty to thirty feet in width, costing with a tiled roof about 1,200 rupees or $400. We have seven or eight such buildings already in use. Our station churches are either large Dutch churches put in repair, or newly built houses costing from 4,000 to 10,000 rupees. There are now some twenty church buildings, all told, connected with the American mission, of which two are soon to be finished and dedicated. What we need now is development at these centres, a building up of the church spiritual. A great awakening is what we want, and what we are anxiously praying for, and which we hope soon to see."

Notes for the Month.

Special Topic for Prayer.

That the blessing of God may so follow the deliberations and action of the Annual Meeting of the American Board that a new impulse shall be given to the work of foreign missions, and that the coming year may witness a new and deeper consecration on the part of God's people, both of themselves and of their possessions, to the work of evangelizing the world.

Arrivals at Stations.

July 18. At Madura, Rev. W. W. Wallace and wife.
September 7. At Trebizond, Rev. M. P. Parmelee, M.D., and wife.
September 10. At Bitlis, Eastern Turkey, Rev. Charles R. Ashdown.

Arrivals in the United States.

September 25. At New York, Miss Katherine B. Fraser, of the Eastern Turkey Mission.
October 7. At Boston, Rev. T. W. Woodside and wife, of the West Central African Mission.

Departures.

September 18. From New York, Rev. Lorin S. Gates and wife, returning to the Marathi Mission, and Miss Mary B. Harding, daughter of Rev. Charles Harding, to join the mission.

September 21. From San Francisco, Rev. A. W. Stanford and wife, returning to the Japan Mission; H. N. Kinnear, M.D., and wife, returning to the Foochow Mission; also Miss Cora McCandlish, to join the Japan Mission.

September 25. From New York, Rev. Frederick B. Bridgman and wife, to join the Zulu Mission. Mr. Bridgman is the son of the late Rev. H. M. Bridgman, of the Zulu Mission, and Mrs. Bridgman is a daughter of Rev. Dr. J. D. Davis, of the Japan Mission. Miss Hattie Clark sailed at the same time to join the Zulu Mission.

October 9. From Montreal, Mrs. William N. Chambers, returning to the Eastern Turkey Mission, and Miss Jane Dickie, to join the same mission. Mr. Ellsworth Huntington sailed at the same time to become an instructor in Euphrates College, at Harpoot, but not under appointment by the Board.

October 16. From New York, Rev. George D. Marsh and wife, returning to the European Turkey Mission. They were accompanied by Miss Elizabeth C. Clarke, who goes to make a home with her father, Rev. J. F. Clarke, D.D., of Philippopolis.

Donations Received in September.

MAINE.

Bangor, Central Cong. ch.	30 00	
Biddeford, Mrs. Waldo Anthoine,	3 00	
Brewer, 1st Cong. ch.	11 00	
Buxton, South Cong. ch.	3 00	
Hallowell, South Cong. ch.	10 00	
Lewiston, Abbie M. Adell,	1 00	
Machias, Centre-st. Cong. ch.	9 02	
North Bridgton, C. H. Gould,	2 00	
Portland, West Cong. ch., 20; Mary A. Ellis, 10; "D. C.," 2.36,	32 36	
Wells Beach, 2d Cong. ch.	2 00	
Wilton, Cong. ch.	10 00	113 38
Legacies. — Bangor, Nehemiah Kittredge, by John L. Crosby, interest,		8 50
		121 88

NEW HAMPSHIRE.

Bennington, Y. P. S. C. E., "Forward Movement," toward support Rev. J. H. Pettee,	5 00	
Brookline, Friend,	1 00	
Candia, Lizzie E. Crane,	5 00	
Canterbury, Cong. ch.	6 00	
East Derry, 1st Cong. ch.	1 00	
Hampton, Anna M. Cole,	2 50	
Hanover, P. B. Pelton,	1 00	
Littleton, Y. P. S. C. E., for native preacher, Madura,	40 00	
Nashua, Kate B. Swain,	1 00	
North Hampton, Cong. ch.	38 00	
Pelham, Friend,	5 00	
Stratham, Cong. ch.	5 00	
West Concord, Lydia R. Farnum,	3 00	
West Lebanon, Friend,	2 00	
Wolfeboro, Mrs. Emily Douglas,	1 00	116 50

VERMONT.

Berlin, Cong. ch.	2 00	
Brattleboro, "S. M. B."	5 00	
Bristol, Mrs. F. W. Nash,	4 00	
Brookfield, 1st and 2d churches, extra,	10 70	
Greensboro, Rev. C. L. Guild,	5 00	
Jericho, 2d Cong. ch.	2 78	
Kirby, Cong. ch.	50	
Lyndon, Cong. ch.	50	
Manchester, Cong. ch.	70 72	
Montpelier, Bethany Cong. ch.	30 60	
Pittsfield, Mrs. Arunah Allen,	1 00	
Rupert, Cong. ch.	25 10	
Rutland, 1st Cong. ch., 50; Pierce Davies, 1,	51 00	
South Royalton, Cong. Sab. sch., for catechist, Madura,	10 00	
Williston, Cong. ch.	34 45	253 35
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Trustee, add'l,		8 00
		261 35

MASSACHUSETTS.

Abington, Friends, to const. Rev Walter P. Hutchinson, H. M.	100 00	
Auburndale, Cong. ch.	25 00	
Belchertown, Harriet E. Alden,	10 00	
Berlin, Clara L. S. Eager,	5 00	
Boston, Park-st. ch., 50; 2d ch. (Dorchester), 40; Mrs. H. Houston, 10; Z. A. Norris, 10; Friend, 10; Mrs. Mattie Seavey, 2; Friend, 70c.	122 70	
Boxford, Mrs. E. L. Sawyer,	2 00	
Braintree, Henry A. Johnson,	25 00	
Cambridgeport, Pilgrim Cong. ch.	18 16	
Chelsea, Central Cong ch.	1 00	
Concord, Charles Thompson,	5 00	
Curtisville, Cong. ch.	16 26	
Danvers, Abby L. Pierson,	5 00	
Dedham, 1st Cong. ch., 5; "C. M.," 1,	6 00	
East Northfield, Mrs. L. E. Pinneo, 5; Miss M. G. Pinneo, 10; Miss A. E. Pinneo, 5,	20 00	
Edgartown, Cong. ch.	5 00	
Everett, Mystic Side Cong. ch.	11 12	
Grafton, Miss M. C. Putnam,	1 00	

Halifax, Cong. ch.	14 12	
Hanover, 2d Cong. ch.	2 50	
Hardwick, Cong. ch.	12 00	
Harvard, Cong. ch.	22 00	
Holliston, Friend,	1 00	
Holyoke, 1st Cong. ch.	86 35	
Hopkinton, Cong. ch.	10 00	
Hyde Park, 1st Cong. ch.	25 91	
Lawrence, Trinity ch., 66.65; United Cong. ch., 10,	76 65	
Leicester, 1st Cong. ch.	33 50	
Lincoln, Cong. ch.	98 00	
Littleton, Cong. ch.	21 25	
Longmeadow, "G."	20 00	
Lowell, Swedish Cong. ch.	8 00	
Ludlow Centre, "Self-Denial,"	5 00	
Marlboro, Y. P. S. C. E. of Union ch., for Debt,	25 00	
Melrose Highlands, Cong. ch., to const. JOHN ADDIE, H. M.	100 00	
Merrimac, Friend,	25 00	
Middleton, Cong. ch.	2 25	
Millbury, 2d Cong. ch.	17 21	
New Bedford, Trinitarian ch.	55 33	
Newburyport, Belleville Cong. ch., 10; Prospect Cong. ch., 6.83,	16 83	
Newton, Eliot ch., 200; An old friend of the Board, 5,	205 00	
Newton Centre, 1st Cong. ch., 168.14; Mrs. Geo. A. Burdett, 1,	169 14	
Northampton, S. E. Bridgman,	10 00	
Northbridge, Rockdale Cong. ch.	2 10	
North Brookfield, 1st Cong. ch.	23 85	
North Carver, Cong. ch.	25 00	
Norwood, Rev. C. F. Weeden,	1 00	
Orange, Cent. Cong. ch.	2 00	
Oxford, Mrs. M. F. Labarte,	1 00	
Peabody, Mrs. S. S. Pike,	2 00	
Pepperell, Cong. ch.	12 30	
Plympton, Cong. ch.	8 37	
Salem, Friend,	2 00	
Sharon, Cong. ch.	23 38	
Somerville, "In memoriam,"	10 00	
South Ashburnham, Marshall Swallow,	1 00	
South Dartmouth, Cong ch.	8 50	
South Framingham, Grace Cong. ch.	71 22	
South Walpole, Friend,	1 00	
Springfield, 1st ch. of Christ, 205; Olivet Cong. ch., 65.75; Carrie E. Bowdoin, 5,	275 75	
Sterling, Cong. ch.	26 13	
Sutton, Cong. ch.	14 25	
Taunton, Edw. F. Delano,	25 00	
Townsend, Friend of missions, Thank-offering,	5 00	
Upton, Cong. ch.	5 00	
Wakefield, Cong. ch.	39 08	
Walpole, 2d Cong. ch.	20 63	
Ware, Geo. E. Tucker,	25 00	
Warren, Cong. ch., toward salary Rev. S. C. Bartlett,	75 00	
Wellesley, Sarah P. Fery, 10; Mary A. Gillette and Susan R. Le Bosquet, 55c.	10 55	
Westboro, Susan Miller,	1 00	
West Medford, Cong. ch., 27; Y. P. S. C. E., toward support Rev. C. S. Sanders, 10,	37 00	
West Medway, 3d Cong. ch., 13.75; Jemima A. Gale, 2; Friend, 25c	16 00	
West Newton, "Pax,"	1 00	
Weston, H. F. Burridge,	1 00	
West Springfield, Park ch., for native preacher, China,	25 00	
Weymouth and Braintree, Union Cong. ch.	40 25	
Winchester, 1st Cong. ch.	2 00	
Worcester, Union ch., toward support Rev. Jas. C. Perkins, 150; Plymouth ch., 28.03; Y. P. S. C. E. of Hope ch., for native preacher, Foochow, 12; Friend, 500; H. B. Lincoln, 100; Mrs. S. E. Wheeler, toward support Rev. H. N. Barnum, 25; Julius Garst, 5; Mrs. E. J. Pelton, 5; Friends, 3; Mrs. S. H. Thurston, 2,	830 03	
——, J. T. Wittet, 10; "H. J. P.," 5,	15 00	3,124 67
Legacies.—Newburyport, Harriet M. Savory, by Louis Patriquin,	29 12	
South Weymouth, Mrs. E. L. Howe, by I. Matson and H. H. Matson, Ex'rs,	1,000 00	1,029 12
		4,153 79

RHODE ISLAND.

Central Falls, Henry G. Thresher,	10 00	
Chepachet, Cong. ch.	25 00	
Pawtucket, Park-place Cong. ch.	32 00	
Providence, Beneficent Cong. ch., 225.35; do., Member, 5; Plymouth Cong. ch., 25,	255 35	
Slatersville, N. J. Haswell,	2 00	
Westerly, Pawcatuck Cong. ch.	5 75	330 10

CONNECTICUT.

Berlin, 2d Cong. ch.	50 00	
Black Rock, Cong. ch.	72 00	
Bloomfield, Cong. ch.	8 51	
Bridgeport, South Cong. ch.	134 55	
Bristol, Two friends for Debt,	12 00	
Buckingham, Cong. ch.	12 00	
Canterbury, 1st Cong. ch.	16 00	
Cheshire, Cong. ch., Mrs. Hotchkiss,	100 00	
Cornwall, 2d Cong. ch., 89.70; John E. Calhoun, 100,	189 70	
Derby, Ross F. Gates, for Debt,	500 00	
East Granby, Cong. ch.	7 70	
Fairfield, Cong. Sab. sch., for Debt,	10 00	
Hadlyme, Richard E. Hungerford,	10 00	
Hartford, 1st Cong. ch., 168.66; "In loving memory of M. C. H.," 250; Dwight Loomis, 25; Miss M. F. Collins, 5,	448 66	
Higganum, Cong. ch.	2 00	
Kent, Friend,	50	
Lakeville, S. J. Pennock, for Debt,	2 00	
Madison, Jos. S. Scranton,	1 00	
Mansfield, 1st Cong. ch.	47 40	
Middletown, S. H. Butler, 20; Mrs. Edith A. Malony, 25c.	20 25	
New Canaan, Wm. J. McKendrick,	10 00	
New Haven, Church of the Redeemer, Welcome Hall Miss. Band, 5; W. C. T. U., No. 2, for Zulu Mission, 25c.	5 25	
New Preston, Rev. Henry Upson,	10 00	
Newtown, Cong. ch.	8 55	
Norfolk, Cong. ch.	143 77	
North Madison, Cong. ch.	10 00	
Norwich, Park ch. (of which 100 from Friend, for Debt), 150; Broadway Cong. ch., 20,	170 00	
Plainfield, Cong. ch.	15 00	
Salisbury, Friend,	1 00	
South Glastonbury, Friend,	5 00	
South Norwalk, Rev. Gerald H. Beard, for Debt,	10 00	
Southport, Miss Eliza A. Bulkley,	150 00	
South Windsor, 1st Cong. ch.	20 55	
Terryville, Cong. ch.	101 78	
Torrington, Chas. Hotchkiss,	10 00	
Trumbull, Cong. ch.	11 00	
Wapping, Cong. ch.	15 47	
Washington, 1st Cong. ch.	115 50	
Wethersfield, Cong. ch.	41 50	
Winchester, Cong. ch.	36 62	
Winsted, 1st Cong. ch., 2; "One interested," 5,	7 00	2,542 26
Legacies.—Hartford, Roland Mather, by Edw. W. Hooker, Ex'r,	10,000 00	
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r,	150 00	10,150 00
		12,692 26

NEW YORK.

Albany, Friend,	50 00	
Barryville, Cong. ch.	3 55	
Brooklyn, Puritan Cong. ch., 148.81; Mrs. E. S. Heath, 1; Miss M. A. Clark, 1,	150 81	

Buffalo, Mrs. E. Sterling Ely,	5 00	
Canandaigua, Mrs. Geo. N. Parmele,	1 00	
Chateaugay, Joseph Shaw,	5 00	
Clinton, "An offering,"	2 00	
Glen Spey, Cong. ch.	3 23	
Manlius, Mrs. F. C. Nims,	1 00	
Massena Centre, Mrs. E. C. R. Sutton,	5 00	
Moravia, Mrs. Carrie L. Tuthill,	10 00	
New York, J. H. Lane, 100; Mrs. Geo. S. Hickok, for Debt, 5; Friend, 1,	106 00	
Oswego Falls, Mary E. Matson, 2; Ellen Thomas, 2; Sadie Rice, 50c.	4 50	
Oxford, Friend,	1 00	
Poughkeepsie, Sarah S. Lilley, 1; Mrs. Stephen G. Guernsey, 1,	2 00	
Rochester, Geo. W. Davison (of which 10 for Debt),	25 00	
Syracuse, Geddes Y. P. S. C. E., toward "Forward Movement," for support Rev. C. C. Tracy, D.D., 5; Two friends, 1.50,	6 50	
Walton, A. S. Fitch, 5; Friend, 2,	7 00	
Winthrop, Cong. ch.	4 20	392 79

NEW JERSEY.

Atlantic, Reader *Missionary Herald*, for Debt,	5 00	
East Orange, Lillie C. Lapham,	1 00	
Montclair, Rev. A. H. Bradford,	10 00	
Newark, Belleville-ave. Y. P. S. C. E.. for Bible-reader, Madura,	10 00	
Woodbridge, 1st Cong. ch.	27 60	53 60

PENNSYLVANIA.

Allegheny, "A. B. T."	1 00	
Delta, Bethesda Cong. ch.	2 20	
Gouldtown, Geo. Lewis,	5 00	
Philadelphia, 1st Cong. ch. (Germantown), 5; Friend (Roxborough), for Debt, 60; Mrs. Mary E. Sargent (Germantown), 1; Hannah M. Prescott (Germantown), 1; M. E. Elliot, 1,	68 00	76 20
Legacies. — Erie, Irwin M. Wallace, by Mrs. John De Witt, fifth instalment,		20 00
		96 20

MARYLAND.

Baltimore, Geo. Frame,	10 00	
——, Friend,	100 00	110 00

VIRGINIA.

Poplarmount, Julius F. and Mary W. Bingham,		10 00

GEORGIA.

Thomasville, Bethany Cong. ch.		2 50

FLORIDA.

Georgiana, F. W. Munson,	3 00	
St. Petersburg, 1st Cong. ch.	1 00	
Winter Park, "F. W. L."	100 00	104 00

ALABAMA.

Tuscumbia, Emilia F. Brewer,		5 00

MISSOURI.

Lowry City, Mrs. S. W. Sayles,	1 00	
Springfield, German Cong. ch., Individuals,	4 00	
Webster Groves, 1st Cong. ch.	9 11	14 11

INDIANA.

Anderson, Hope Cong. ch.		11 00

OHIO.

Akron, West Hill Cong. ch.	10 00	
Ashtabula, 2d Cong. ch.	2 00	
Atwater, Mary Brush,	5 00	
Aurora, 1st Cong. ch.	5 35	
Bellevue, Cong. ch.	25 00	
Castalia, Cong. ch.	15 00	
Claridon, Cong. ch., for Debt,	21 50	
Cleveland, Euclid-ave. Cong. ch., 40; Union Cong. ch., 5.20,	45 20	
Coolville, Cong. ch.	3 00	
Delaware, John Richards,	1 00	
Dover, Cong. ch.	20 00	
Hudson, Cong. ch.	10 00	
Kipton, H. A. Deming,	10 00	
Newark, Plymouth Cong. ch.	9 50	
Olmstead Falls, Friend,	2 00	
Pittsfield, Cong. ch.	12 50	
Siloam, Welsh Cong. ch.	5 00	
Sullivan, Cong. ch.	6 25	
Sylvania, Cong. ch.	3 38	
Yellow Springs, Eliza G. Rice,	3 00	214 68

ILLINOIS.

Amboy, Cong. ch., 2; Lucy B. Mead, 1,	3 00	
Alton, Church of the Redeemer,	60 25	
Batavia, Cong. ch.	1 00	
Champaign, 1st Cong. ch.	5 00	
Chicago, 1st Cong. ch., 40.67; Warren-ave. Cong. ch., 11.60; 1st Evan. Luth. Cong. ch., 4; Chas. H. Hulburd, 25; Mrs. Chas. E. Culver, 25; Mrs. E. R. Gordon, 10; W. A. Snow, 2.75,	119 02	
Decatur, 1st Cong. ch.	22 19	
Delavan, Richard Hoghton, with prev. dona., to const. himself, H. M.	50 00	
Downer's Grove, R. E. Lacey,	24 00	
Elgin, Geo. P. Lord,	100 00	
Emington, Cong. ch.	12 27	
Evanston, Wm. H. Rice,	5 00	
Forrest, 1st Cong. ch.	16 54	
Galesburg, Mrs. W. Davis,	5 00	
Galva, Cong. ch.	25 73	
Geneva, Mrs. Wealthy Alexander,	100 00	
Hinsdale, Cong. ch.	32 40	
La Grange, Cong. ch.	11 00	
La Harpe, Lucy S. Maynard,	2 00	
Moline, Mrs. J. W. Atkinson,	1 00	
Nora, Mrs. Mary D. Warner,	5 00	
Peoria, Rev. A. A. Stevens,	10 00	
Port Byron, Miss E. L. Hollister,	2 00	
Princeton, Rev. E. G. Smith,	10 00	
Rockford, Mr. and Mrs. W. A. Dickerman,	5 00	
Roseville, Cong. ch.	15 00	
Seward, 1st Cong. ch.	24 13	
Thawville, Cong. ch.	7 90	
Wayne, Cong. ch.	15 00	
Wheaton, The Misses Wyckoff,	10 00	699 43
Legacies. — Geneseo, J. T. Atkinson, by Mrs. Anna E. Keyes, Trustee,		100 00
		799 43

MICHIGAN.

Breckenridge, Cong. ch.	5 00	
Coloma, Cong. ch.	9 80	
Detroit, Woodward-ave. Cong. ch.	128 20	
Dowagiac, Cong. ch.	15 42	
Hancock, Cong. ch.	50 00	
Imlay City, 1st Cong. ch.	5 00	
Litchfield, 1st Cong. ch.	11 95	
Olivet, 1st Cong. ch.	5 00	
Portland, Through Rev. I. Terburgh,	2 00	
Somerset, Cong. ch.	6 25	
Three Oaks, Cong. ch.	53 29	
Watervliet, Geo. Parsons,	25 00	316 91

WISCONSIN.

Baraboo, Mrs. E. P. Lewis,	1 00	
Beloit, 1st Cong. ch., Rev. and Mrs. Geo. R. Leavitt, 50; Friend, 7.50,	57 50	
Boscobel, Cong. ch., for Debt,	16 00	

Bristol and Paris, Cong. ch.	18 36	
Clinton, Cong. ch.	8 50	
Coloma, Cong. ch.	1 50	
Eagle River, Ben F. Jones,	1 00	
Glenbeulah, Cong. ch.	5 00	
Greenwood, Geo. Ford,	5 00	
Janesville, 1st Cong. ch., with prev. dona., to const. Rev. ROBERT C. DENNISON, H. M., 25; Mrs. E. E. Pratt, 50c.	25 50	
La Crosse, H. O. Rockwell,	1 00	
Lancaster, B. White,	5 00	
Mondovi, Mrs. Lucy D. Stanley,	1 00	
Seymour, Cong. ch.	2 60	
Watertown, 1st Cong. ch.	4 65	
Williams Bay, Cong. ch.	1 48	155 09

IOWA.

Atlantic, Cong. ch.	5 00	
Chester, Cong. ch.	1 20	
Council Bluffs, Rev. G. G. Rice,	5 00	
Creston, Mrs. M. M. Pinkerton, "Forward Movement," for support Rev. J. P. Jones,	1 00	
Des Moines, Pilgrim Cong. ch., 7.33; M. S. Atkins, for Debt, 5,	12 33	
De Witt, Cong. ch.	15 60	
Dubuque, 1st Cong. ch.	33 50	
Dumont, Mrs. H. C. Brown,	5 00	
Eagle Grove, Cong. ch.	75	
Emmetsburg, Cong. ch.	5 61	
Garner, Mrs. Wm. Schneider, "Forward Movement," for support Rev. J. P. Jones,	1 00	
Gem Point, Cong. ch.	2 45	
Glenwood, Y. P. S. C. E., for Debt,	10 00	
Goldfield, Harriet Philbrook,	2 00	
Humboldt, Cong. ch.	17 20	
Iowa Falls, Cong. ch., by Proctor Bros.	5 00	
Letts, H. Lieberknecht,	10 00	
Long Creek, D. D. Davis,	6 50	
Maquoketa, 1st Cong. ch.	13 15	
Minden, Cong. ch.	10 00	
Mt. Pleasant, Friend,	2 00	
Muscatine, Cong. ch.	76 47	
New Hampton, 1st Cong. ch.	12 25	
Newton, Cong. ch.	23 25	
Orient, Cong. ch.	5 00	
Osage, Mrs. P. A. Shattuck,	5 00	
Otho, Cong. ch.	5 50	
Prairie City, 1st Cong. ch.	11 66	
Randalia, N. S. Parker,	50	
Rowan, Cong. ch.	2 00	
Toledo, F. J. Douglass,	2 50	308 42

MINNESOTA.

Excelsior, Cong. ch.	13 50	
Minneapolis, Como-ave. Cong. ch., 100; Vine Cong. ch., 5; do., Mrs. K. A. Fisher, 13; Friend, 50; S. R. Sikes, 10,	178 00	
Northfield, Cong. ch.	15 15	
Owatonna, Cong. ch.	24 50	
St. Charles, C. C. Bachelder,	75	
St. Paul, A. M. Stokoe,	1 00	
Silver Lake, Bohemian ch.	20 25	
Spring Valley, 1st Cong. ch.	17 30	270 45

KANSAS.

Herndon, Ger. Cong. ch.	4 00	
Kirwin, Cong. ch.	3 18	
Logan, Ger. Cong. ch.	3 00	
Manhattan, 1st Cong. ch.	38 70	
Netawaka, Cong. ch.	12 40	
Wabaunsee, 1st Cong. ch.	26 15	87 43

NEBRASKA.

Blair, Cong. ch.	4 47	
David City, 1st Cong. ch.	1 45	
Exeter, 1st Cong. ch.	6 40	
Germantown, Cong. ch.	11 00	
Grant, Mrs. G. W. Knapp,	5 00	
Jamestown, G. P. Davis,	5 00	
Meriden, Mrs. H. W. Sprague,	5 00	
Neligh, 1st Cong. ch.	26 00	
Sutton, 1st Cong. ch.	24 10	88 42

CALIFORNIA.

Cottonwood, Cong. ch.	1 00	
Martinez, Cong. ch.	31 00	
Oakland, Rev. and Mrs. L. L. Wort,	3 00	
Paso Robles, Plymouth Cong ch., Ladies' Work Circle,	1 50	
Red Bluff, Scott Doane,	5 00	
San Francisco, Richmond Cong. ch., 7; W. L. Irvine, 1,	8 00	
Santa Rosa, Cong. ch.	12 00	
Saratoga, Cong. ch.	1 00	
Villa Park, Cong. ch.	10 00	
——, Friend,	9 60	82 10

OREGON.

Corvallis, Mrs. R. Kelley,	1 50	
Forest Grove, Cong. ch.	11 00	
Hood River, 1st Cong. ch.	2 90	15 40

IDAHO.

Boise City, Cong. ch.		4 00

WASHINGTON.

Colville,	4 55	
Madrone, R. M. Hoskinson,	4 00	
Seattle, Mrs. H. Vance,	10 00	
Walla Walla, Whitman and Ells Memorial ch.	2 50	
Washougal, B. Acker,	20 00	
West Ferndale, Cong. ch.	1 00	42 05

UTAH.

Salt Lake City, Phillips Cong. ch.		10 70

NORTH DAKOTA.

Amenia, Cong. ch.	12 00	
Williston, Cong. ch.	1 60	13 60

SOUTH DAKOTA.

Cheyenne River, Cong. ch.	1 00	
Mazeppa, Cong. ch.	2 00	
Moreau River, Cong. ch.	1 37	
Myron, Cong. ch.	1 00	
Oahe, Cong. ch.	1 50	
Wakonda, Cong. ch.	7 35	14 22

COLORADO.

Highlandville, Mrs. M. L. Mead,		5 00

OKLAHOMA.

Seward, Rev. L. S. Childs, for work in Armenia,		2 50

MONTANA.

Billings, C. M. Chaffee,	10 00	
Red Lodge, Cong. ch.	5 50	
South Butte, Alice L. Crossman,	5 00	20 50

NEW MEXICO.

Albuquerque, Cong. ch.		10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tientsin,	10 00	
Germany, Ilsenburg,	5 00	
Hawaiian Islands, Honolulu,	80 00	
Turkey, Harpoot,	27 50	122 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,050 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer*, 387 70

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, 1st Y. P. S. C. E., 10; Bar Harbor, Cong. Sab. sch., 10; Brownfield, Saco Valley Convention, Y. P. S. C. E., 8.75; Saco, 1st Parish, Y. P. S. C. E., 5,	33 75
Vermont. — Greensboro, Cong. Sab. sch., 2.21; Montpelier, Y. P. S. C. E., 8.19,	10 40
Massachusetts. — Brockton, South Cong. Y. P. S. C. E., 5; Norwood, 1st Cong. Y. P. S. C. E., 5; Spencer, Y. P. S. C. E., 5; Sterling, Y. P. S. C. E., 5; Westfield, 1st Cong. ch., 12,	32 00
Connecticut. — Danbury, 1st Cong. Y. P. S. C. E., 10; East Granby, Y. P. S. C. E., 2.30; Norwich, Broadway Y. P. S. C. E., 60; Winsted, Union Y. P. S. C. E., 2,	74 30
New York. — Brooklyn, Y. P. S. C. E. of Church of the Pilgrims, 25; Middletown, 1st Cong. ch., 4; Sherburne, 1st Cong. Sab. sch., 24.30; Warsaw, Cong. Sab. sch., 10.96,	64 26
Missouri. — St. Louis, Reber-pl. Y. P. S. C. E.	5 00
Illinois. — Chicago, Pacific Y. P. S. C. E., 5.37; Lisle, Cong. Sab. sch., 6,	11 37
Ohio. — Cleveland, Olivet Y. P. S. C. E.,	3 00
Michigan. — Clinton, Y. P. S. C. E., 20; Detroit, Jun. C. E. S. of Old First Cong. ch., 10,	30 00
Iowa. — Dubuque, 1st Cong. Sab. sch., 4.01; Humboldt, Y. P. S. C. E. and Jun. do., 10; Manchester, Y. P. S. C. E., 5.30,	19 31
Wisconsin. — Waukesha, Y. P. S. C. E., Tab. Welsh Cong. ch.	9 87
Kansas. — Smith Centre, Jun. C. E. S.	6 00
Utah. — Salt Lake City, Phillips C. E. S.	2 50
Idaho. — Boise City, Y. P. S. C. E.	3 30
South Dakota. — Wakonda, Union Y. P. S. C. E., for work in Armenia,	4 00
	309 06

CHILDREN'S "MORNING STAR" MISSION.

Vermont. — Montpelier, Y. P. S. C. E., for pupil, Marshall Islands Training School,	25 00
Massachusetts. — Watertown, Infant class, Phillips Cong. Sab. sch.	3 31
Illinois. — Chicago, 1st Cong. Sab. sch., 6.03; Joy Prairie, Cong. Sab. sch., 9.91,	15 94
	44 25

FOR SUPPORT OF YOUNG MISSIONARIES.

Connecticut. — Lisbon, Y. P. S. C. E.	10 00
Illinois. — Belvidere, Y. P. S. C. E., for Larkin Fund, 5; Crystal Lake, do., for do., 5; Danvers, do., for do., 10; Granville, do., for do., 5; Malta, do., for do., 5; Mattoon, do., for do., 2.50; Wyanet, do., for do., 16.55,	49 05
Wisconsin. — Fort Atkinson, Y. P. S. C. E., for Olds Fund, 5; Milwaukee, Y. P. S. C. E. of Grand-ave. Cong. ch., for do., 6.25; Plymouth, Y. P. S. C. E., for do., 6.69,	17 94
Iowa. — Fairfax, Y. P. S. C. E., for White Fund, 3; Victor, do., for do., 4,	7 00
Minnesota. — Crookston, Y. P. S. C. E., for White Fund,	2 25
Nebraska. — Exeter, Y. P. S. C. E., for Bates Fund, 10; Taylor, do., for do., 5,	15 00
Colorado. — Lyons, Y. P. S. C. E., for Albrecht Fund, 3.05; Manitou, do., for do., 15,	18 05
	119 29

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

New Hampshire. — Lyme, Jun. C. E. S., for pupil, Yozgat,	5 00
Vermont. — West Townshend, Mrs. Frank Barber, for work, Kalgan,	75
Massachusetts. — Boston, J. W. Field, for work, East Turkey, 30; L. M. Child, for Child School, 25; Laura W. Shapleigh, for work, care Dr. A. L. Shapleigh, 15; Framingham, Miss Lucinda Carter, for native helpers, care Rev. C. R. Hager, 2; Newton, Eliot ch., for scholarship, Yozgat, 15; do., Y. M. C. A., for native preachers, care Dr. A. L. Shapleigh, 70; Newton Highlands, Y. P. S. C. E., for Bible-reader, Marathi, 24; Reading, Cong. ch., for use Rev. James Smith, 14; Springfield, Sale of shells, for work, care Rev. L. S. Gates, 87c.	195 87
Connecticut. — Middletown, Mrs. Ward, for work, care Rev. L. S. Gates, 20; New Haven, Rev. H. W. Pope, for use of Rev. Dwight Goddard, 30; Putnam, Friend, for student, Foochow, 20; Somers, Friend, for work, care Rev. L. S. Gates, 5; Southport, Mrs. W. D. Gookin, for work, Pasumalai, 25; Windsor Locks, Prim. Dept., Cong. Sab. sch., for work in China, 9,	109 00
New York. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, China, 5; East Bloomfield, Cong. Sab. sch., for missionaries' homes in Shansi, 25.47,	30 47
New Jersey. — Princeton, D. N. Furnajieff, for student, Samokov,	30 00
Pennsylvania. — Philadelphia, A. M. Morrison Bible class, for student, Foochow,	33 00
Georgia. — Atlanta, Mrs. Lucy Case, for work, care Rev. L. S. Gates,	10 00
Louisiana. — Jennings, Y. P. S. C. E., for work, care Rev. H. G. Bissell,	16 00
Ohio. — Oberlin, Friend, for pupil, Marsovan,	13 25
Illinois. — Evanston, Friend, for work, care Rev. S. C. Bartlett,	1 00
Kansas. — Manhattan, Y. P. S. C. E., for student, Anatolia College,	14 00
Wisconsin. — Trevor, Y. P. S. C. E., for work, care Rev. H. G. Bissell,	10 00
California. — Mills College, Mrs. C. T. Mills, for work, care Rev. R. C. Hastings,	20 00
Turkey. — Talas, Friends, for Bibles, care Rev. J. P. Jones,	10 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,
Treasurer.

For refit Miss M. J. Gleason,	125 00	
For extra expenses Miss M. M. Patrick,	133 00	
For pupil, care Miss E. M. Stone,	13 20	
For work, care Miss E. McCallum,	19 00	290 20

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For use of Miss A. E. Swenson,	8 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income in part for College expenses at Marsovan,	880 00	
For self-help department,	264 00	
For scholarship,	132 00	
For building expenses,	44 00	1,320 00
		2,116 54
Donations received in September,		14,769 70
Legacies received in September,		11,315 62
		26,085 32

FOR YOUNG PEOPLE.

A BRAVE CONFESSOR.

BY REV. CYRUS HAMLIN, D.D., LL.D.

ABOUT the month of September, 1864, I went to the beautiful city of Brousa, in order to settle some difficulties in the church over which I had a special care. I took with me Mr. Williams, the "converted Turk," who, under the protection of the English and Dutch embassies, had for years been unmolested.

We crossed the Sea of Marmora, about forty miles, in a crowded steamer, not less than twenty Brousa Turks being of the party. He was not to make himself known; for Brousa was a fanatical Moslem city. To my consternation I found him in the midst of the Turks on board, giving them a lecture on the points in which the Koran agrees with the Four Gospels. I drew him off as soon as I could and planned our escape from what I knew would follow. Landing at Moudania, there was a ride of sixteen miles to Brousa. We landed first, at some risk. I knew that the Greek Toma (Thomas) had the two fleetest of the forty horses waiting at the landing. I am no horseman, but we mounted those horses and were off long before any Turk had his mount, and we were in Brousa a full hour before any other arrival.

Our Armenian brethren felt anxious about the morrow; but we held the church meeting which had been appointed, and the difficulties were easily settled.

It was almost incredible that a Turk should be speaking the words of Jesus in Brousa, and should declare himself ready to meet the consequences, since they would be only such as his Lord should appoint.

The next day, at about ten o'clock, the badvelli (pastor), Mr. Williams, and myself went to the large and fine school kept in the basement of the church. I had built this basement expressly for the school. While sitting there, I was suddenly filled with consternation by a procession passing down by the windows to the entrance of the school. It was the vali, the chief justice, and the collector of the revenue — the three highest officers of the great province of Bithynia, with a guard of sixteen soldiers.

I said to the pastor as they stopped at the door, "Invite them in, and we will show them what the school is." After a few words with them he came back, saying, "They wish to meet us and *our guest* in the church." The teacher went out to conduct them into the church, and we three went right upstairs to meet them.

They were evidently gentlemen of fine presence and bearing. After all Oriental salutations had passed between us and all were seated, and again saluted, the chief justice — whom Consul Sanderson had told me was the ablest Moslem he

had met with in his twenty-five years of consular duties — turning to me, said, "I think that large book on the desk is your holy book (*Azziz Kitab*)." I replied, "It is a translation from the original languages into Armenian." Turning to Mr. Williams he remarked that he had read and admired the poetry of Isaiah in the Arabic. Then a spirited and interesting conversation took place between Mr. Williams and the chief justice, to which the other two officials listened with fixed attention.

At length he stopped and fired his first gun, which took our breath away. Turning full upon Mr. Williams he said: —

"It has been my good fortune to converse with foreigners who spoke our language passably well, but I never before met with one who speaks it as you do, exactly like a Moslem born!"

"I may well so speak it," replied Mr. Williams. "I was a Mussulman until I was forty-five years old, when I became acquainted with the holy gospels; and I am now a Christian, a disciple of Hazaretli Isa (adorable Jesus)!"

It confounded them all. The soldiers stepped forward, but the vali's hand arrested them. The chief justice bent forward, his elbows upon his knees, and ran his beads swiftly through his hands. The vali looked straight into the air. The collector at my right, evidently a rollicking fellow, ready to burst at the utter confusion of his superiors, nudged me and hid his face from them behind me. The silence was awful. But the chief justice recovered himself. He threw himself back into an easy attitude and, with a tone of forced indifference, remarked, addressing Mr. Williams, "There is one thing I never could understand. How can an educated man — a man of science and philosophy — believe and affirm that three are one and one is three? What is your doctrine of the Holy Trinity?"

"Your Honor is in error," replied Mr. Williams. "That is not our doctrine of the Holy Trinity. I believe in the unity of God as earnestly as Your Honor. But in the mystery of the infinite deity there is a distinction — to us a mysterious, but yet a true distinction — which is not a separation of the unity of God, but which is manifested to us as Father, Son, and Holy Spirit. They are not three in the same sense that they are one, because there is no division of the being or infinite nature of God."

Many other things were said and passages in the Koran referred to. The chief justice turned to me and said, "Do you accept the words of your friend?" I replied in the affirmative. He added, "I now see how it is possible for an educated man to accept and defend this doctrine. But I have asked bishops, Armenian and Greek, and they have always replied, 'It is a holy mystery; it is not for us to explain it.'" Some uncomplimentary remarks about the bishops followed and conversation became general.

After a little while, all restraint being thrown off, the vali rose to take leave, ordering the soldiers to retire and wait. Now came the final test. Turkish etiquette has a way of measuring respect, or the want of it, in leave-taking. The three officials first saluted me, as they would any person, in a friendly manner. They did the same to the native pastor — a rayah — and without the least trimming whatever. But next came the renegade whose life was forfeited. Would they pass him with a sneer? Each one — the vali of Bithynia, the astute and learned chief justice, and the collector — bowed down and gave him the salutation of honor!

When all had retired and we were left standing in amazement, I said to Mr. Williams, "How do you understand this?" "The hand of Jesus was upon them," he replied; "the hand of Hazaretli Isa."

A TURKISH VILLAGE NEAR BROUSA.

These officials had doubtless concocted an entirely different program, which was upset by Mr. Williams' unexpected and astonishing confession; and the acute chief justice gave it the turn he did. It may be that the salutation was out of respect to his courage. The next day we left Brousa, and it was well we did.

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-eighth Annual Meeting in the Hyperion Opera House, New Haven, Conn., October 12, 1897, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Jonathan L. Jenkins, D.D., Portland.
George H. Eaton, Esq., Calais.
Hon. Egerton R. Burpee, Bangor.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Franklin D. Ayer, D.D., Concord.
T. Eaton Clapp, D.D., Manchester.
Elisha R. Brown, Dover.
Cyrus Richardson, D.D., Nashua.
Rev. George E. Lovejoy, Pittsfield.

Vermont.

Charles F. Thompson, Esq., Brattleborough.
Gen. Oliver O. Howard, Burlington.
Matthew H. Buckham, D.D., Burlington.
Rev. Henry Fairbanks, PH.D., St. Johnsbury.
George W. Phillips, D.D., Rutland.
Charles W. Osgood, Esq., Bellows Falls.
Albert H. Heath, D.D., St. Johnsbury.
Gilbert M. Sykes, Dorset.

Massachusetts.

Joshua W. Wellman, D.D., Malden.
Edwin B. Webb, D.D., Wellesley.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
Richard H. Stearns, Esq.. Boston.
Samuel Johnson, Esq., Boston.
Egbert C. Smyth, D.D., Andover.
A. Lyman Williston, Esq., Northampton.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Thomas J. Borden, Esq., Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Franklin Carter, LL.D., Williamstown.
Samuel B. Capen, Esq., Boston.
Hon. William P. Ellison, Newton.
Hon. William H. Haile, Springfield.
John Lincoln Barry, Esq., Dorchester.
G. Henry Whitcomb, Esq., Worcester.
Edward A. Studley, Esq., Boston.
Arthur Little, D.D., Dorchester.
Rev. George A. Tewksbury, Concord.
Francis E. Clark, D.D., Auburndale.
Rev. Payson W. Lyman, Fall River.
Lyman S. Rowland, D.D., Lee.
Hon. J. M. W. Hall, Cambridge.
Rev. John R. Thurston, Whitinsville.
Thomas Weston, Esq., Newton.
Ezra A. Stevens, Esq., Malden.
Rev. William W. Jordan, Clinton.
Samuel E. Herrick, D.D., Boston.
Charles H. Daniels, D.D., Newton.
Smith Baker, D.D., East Boston.
William H. Davis, D.D., Newton.
Henry M. Moore, Esq., Somerville.
William F. Day, Esq., Boston.
Elijah Horr, D.D., Brookline.
James L. Barton, D.D., Newton Centre.
DeWitt S. Clark, D.D., Salem.
Charles A. Hopkins, Brookline.
Rev. John H. Lockwood, Westfield.
Edward F. Morris, Monson.
Hon. Edward W. Chapin, Holyoke.
William F. Whittemore, Boston.
Frank H. Wiggin, Boston.
Rev. Charles M. Southgate, Auburndale.
Rev. William H. Woodwell, Sandwich.
Rev. Frank L. Goodspeed, Springfield.
Thomas Todd, Esq., Concord.
George A. Gordon, D.D., Boston.
Arcturus Z. Conrad, D.D., Worcester.
Rev. Charles E. Jefferson, Chelsea.
Edward A. Reed, D.D., Holyoke.
Samuel Usher, Cambridge.
Charles J. Holmes, Fall River.
Samuel B. Shapleigh, Allston.
Rev. Edward C. Ewing, Danvers.
Hon. William B. Plunkett, Adams.
Rev. William E. Wolcott, Lawrence.
Rev. John A. McColl, New Bedford.
Charles N. Prouty, Spencer.
Rev. Samuel V. Cole, Norton.
Charles E. Swett, Winchester.

Rhode Island.

James G. Vose, D.D., Providence.
Rev. James H. Lyon, Central Falls.

Connecticut.

Charles R. Palmer, D.D., New Haven.
Burdett Hart, D.D., New Haven.
Hon. Nathaniel Shipman, Hartford.
Lewis A. Hyde, Esq., Norwich.
Azel W. Hazen, D.D., Middletown.
Frank Russell, D.D., Bridgeport.
James W. Cooper, D.D., New Britain.
George P. Fisher, D.D., New Haven.
Lewellyn Pratt, D.D., Norwich.
Chester D. Hartranft, D.D., Hartford.
S. LeRoy Blake, D.D., New London.
Hon. N. D. Sperry, New Haven.
Samuel H. Howe, D.D., Norwich.
Rev. Joseph H. Twichell, Hartford.
Waterman R. Burnham, Esq., Norwich.
Justin E. Twitchell, D.D., New Haven.
John H. Perry, Esq., Southport.
Hon. Simeon E. Baldwin, New Haven.
Hon. O. V. Coffin, Middletown.
John G. Davenport, D.D., Waterbury.
William W. McLane, D.D., New Haven.
Rev. Asher Anderson, Meriden.
Watson L. Phillips, D.D., New Haven.
Russell T. Hall, D.D., Greenwich.
Edward W. Marsh, Esq., Bridgeport.
Charles M. Lamson, D.D., Hartford.
Joseph Anderson, D.D., Waterbury.
James B. Williams, Glastonbury.
George M. Woodruff, Litchfield.
Lucian D. Warner, Naugatuck.
Rev. John DePeu, Bridgeport.
George B. Stevens, D.D., New Haven.

New York.

Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
D. Willis James, Esq., New York City.
L. Henry Cobb, D.D., New York City.
Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D., New York City.
A. J. F. Behrends, D.D., Brooklyn.
M. E. Strieby, D.D., New York City.
Thomas B. McLeod, D.D., Brooklyn.
John F. Anderson, Jr., Esq., Brooklyn.
John H. Washburn, Esq., New York City.
William E. Park, D.D., Gloversville.
John D. Cutter, Esq., Brooklyn.
Charles C. Creegan, D.D., New York City.
William A. Robinson, D.D., Middletown.
Samuel H. Virgin, D.D., New York City.
Joseph E. Brown, Esq., Brooklyn.
Charles A. Hull, Brooklyn.
Albert J. Lyman, D.D., Brooklyn.
David A. Thompson, Esq., Albany.
Robert R. Meredith, D.D., Brooklyn.
J. J. McWilliams, Buffalo.
William E. Griffis, D.D., Ithaca.
Lyman Abbott, D.D., Brooklyn.
Rev. Charles H. Dickinson, Canandaigua.
Rev. William H. Hobbs, Warsaw.
Guilford Dudley, Poughkeepsie.
C. Delano Wood, Esq., Brooklyn.
George N. Boardman, D.D., New York.

New Jersey.

Amory H. Bradford, D.D., Montclair.
William Hayes Ward, D.D., Newark.
Fritz W. Baldwin, D.D., East Orange.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

David J. Brewer, LL.D., Washington.

Louisiana.

Henry L. Hubbell, D.D., Lake Charles.

Ohio.

James Brand, D.D., Oberlin.
John W. Simpson, D.D., Marietta.
Henry M. Tenney, D.D., Oberlin.

Illinois.

Eliphalet W. Blatchford, Esq., Chicago.
Ralph Emerson, Esq., Rockford.
Charles H. Case, Esq., Chicago.
James G. Johnson, D.D., Chicago.
Franklin W. Fisk, D.D., Chicago.
William E. Hale, Esq., Chicago.
G. S. F. Savage, D.D., Chicago.
Alexander R. Thain, D.D., Chicago.
Thomas D. Robertson, Esq., Rockford.
Rev. A. N. Hitchcock, PH.D., Chicago.
Rev. Frederick S. Hayden, Jacksonville.
David Fales, Lake Forest.
Willard Scott, D.D., Chicago.

Michigan.

Nehemiah Boynton, D.D., Detroit.

Wisconsin.

Edward D. Eaton, D.D., Beloit.
Eugene G. Updyke, D.D., Madison.

Minnesota.

James W. Strong, D.D., Northfield.
George H. Rust, Esq., Minneapolis.
George R. Merrill, D.D., Minneapolis.

Iowa.

William W. Gist, D.D., Osage.

Missouri.

Michael Burnham, D.D., St. Louis.

South Dakota.

Rev. Edward M. Williams, Yankton.

North China.

Henry Blodget, D.D., Peking.

MALE HONORARY MEMBERS REPORTED AS PRESENT.

Maine.

Rev. J. S. Williamson, Augusta.
Rev. H. G. Mank, New Gloucester.

New Hampshire.

Rev. A. J. McGown, Amherst.
Rev. W. W. Livingston, Jaffrey.
Rev. J. G. Robertson, Chester.

Vermont.

Rev. H. F. Barnard, Bradford.
Rev. W. N. Bacon, Bridport.
E. L. Ripley, Burlington.
Rev. W. S. Hazen, Northfield.
Rev. William Hazen, Sherburne.

Massachusetts.

Rev. G. W. Christie, Amesbury.
Paul T. B. Ward, Amherst.
F. N. Peloubet, D.D., Auburndale.
Rev. A. B. Keith, Braintree.
Rev. J. F. Gaylord, Barre.
Rev. J. B. Seabury, Dedham.
Rev. E. C. Webster, Dorchester.
Rev. Hiram Houston, Dorchester.
Rev. E. G. Porter, Boston.
Rev. S. L. Loomis, Boston.
Rev. M. H. Hitchcock, Boston.
Rev. A. W. Archibald, Brockton.
Reuen Thomas, D.D., Brookline.
Rev. J. W. Sneath, Cambridge.
Rev. E. F. Hunt, Conway.
Lyman Whiting, D.D., East Charlemont.
Rev. G. H. Hubbard, Enfield.
Rev. R. M. Woods, Hatfield.
Rev. Edward Day, Lenox.
Rev. G. R. W. Scott, Leominster.
Rev. S. G. Barnes, Longmeadow.
James G. Buttrick, Lowell.
Rev. B. F. Leavitt, Melrose Highlands.
Thomas Sims, D.D., Melrose.
Rev. A. M. Boulgourjoo, Melrose.
Rev. John Barstow, Medford.
Hon. Eleazer Boynton, Medford.
H. N. Ackermann, Medford.
Rev. Webster Woodbury, Milford.
Rev. G. P. Eastman, Millbury.
T. P. Carlton, Middleboro.
Rev. James Tufts, Monson.
Rev. C. E. Havens, Newton Highlands.
Rev. A. W. Hitchcock, Newburyport.
Rev. I. O. Patton, Newburyport.
E. H. Byington, D.D., Newton.
Rev. J. S. Sewall, North Brookfield.
Rev. J. C. White, Plymouth.
Rev. F. J. Fairbanks, Royalston.
Rev. C. A. White, Princeton.
Rev. J. F. Brodie, Salem.
Rev. John Cowan, Southampton.
Rev. F. B. Makepeace, Springfield.
J. H. Barton, Springfield.
Rev. J. A. Goodrich, Shelburne.
Rev. H. A. Blake, Webster.
Rev. E. H. Chandler, Wellesley.
Rev. P. T. Farwell, Wellesley Hills.
Samuel Smith, West Springfield.
Rev. R. A. Robinson, Williamstown.
Rev. T. S. Robie, West Hawley.
Daniel Merriman, D.D., Worcester.
Rev. F. L. Bristol, Uxbridge.

Rhode Island.

Rev. A. L. Clark, Kingston.

Connecticut.

Rev. Augustus Alvord, Barkhamsted.
Rev. H. C. Woodruff, Black Rock.
Rev. J. P. Hoyt, Cheshire.
B. G. Northrop, LL.D., Clinton.
Rev. T. A. Emerson, Clinton.
Rev. E. C. Ingalls, Colchester.
J. N. Adams, Colchester.
Rev. H. S. Brown, Danielson.
Rev. A. F. Pierce, Danbury.
Rev. W. E. B. Moore, East Hartland.
H. D. Chapman, East Haddam.
Rev. S. J. Clark, East Haven.
Rev. W. F. English, East Windsor.
Rev. O. W. Means, Enfield.
Rev. W. F. Arms, Essex.
Rev. G. W. Banks, Guilford.
E. P. Parker, D.D., Hartford.
Rev. G. E. Sanborne, Hartford.
Rev. J. S. Voorhees, Hartford.
Geo. B. Burrall, Lakeville.
E. N. Hinckley, Lebanon.
E. W. Leete, Leete's Island.
Rev. Q. M. Bosworth, Lisbon.
S. B. Little, Meriden.
Rev. J. W. Moulton, Middle Haddam.
Rev. F. W. Greene, Middletown.
L. S. Deming, Newington.
T. H. Thorpe, North Haven.
J. H. Wilcox, New London.
E. S. Green, New Milford.
Rev. F. H. Viets, North Woodstock.
T. T. Munger, D.D., New Haven.
Rev. William H. Kingsbury, New Haven.
Samuel Harris, D.D., New Haven.
Rev. N. H. Whittersey, New Haven.
Rev. J. R. Browne, New Haven.
Henry A. Warner, New Haven.
Geo. E. Day, D.D., New Haven.
Thomas P. Merwin, New Haven.
Rev. W. B. Greene, Pomfret.
C. N. Fenn, Putnam.
Rev. F. D. Sargent, Putnam.
Rev. R. H. Gidman, Preston.
Rev. J. W. Ballantine, Ridgefield.
Rev. J. S. Ives, Stratford.

Rev. J. C. Goddard, Salisbury.
Rev. W. H. Barrows, Southbury.
Rev. F. S. Brewer, South Glastonbury.
Rev. J. O. Barrows, Stonington.
Rev. G. A. Pelton, Stony Creek.
Rev. William Carr, Taftville.
Rev. Austin H. Norris, Torringford.
Rev. J. J. Blair, Wallingford.
Rev. N. J. Squires, West Haven.
Rev C. F. Clarke, Whitneyville.

New York.

Rev. J. C. Wilson, Brooklyn.
Rev. A. L. Green, Buffalo.
Rev. H. D. Sheldon, Buffalo.
A. S. Smalley, D.D., Jamestown.
Edward W. Gilman, D.D., New York City.
D. B. Holmes, New York City.
O. S. Dean, D.D., Patterson.
W. W. Belden, D.D., Pleasant Plains.
Rev. W. H. Hopkins, Poughkeepsie.

New Jersey.

Rev. H. S. Bliss, Upper Montclair.

Ohio.

Rev. C. S. Mills, Cleveland.
Lucius F. Mellen, Cleveland.

Illinois.

Simeon Gilbert, D.D., Chicago.

Idaho.

Rev. E. A. Paddock, Weiser.

MISSIONARIES PRESENT.

Rev. T. W. Woodside, Africa.
Rev. Geo. D. Marsh and wife, European Turkey.
Rev. J. W. Baird, European Turkey.
Miss E. M. Stone, European Turkey.
Rev. O. P. Allen, Turkey.
Mrs. T. D. Christie, Turkey.
Mrs. G. P. Knapp, Turkey.
Mrs. F. M. Newell, Turkey.
Miss E. B. Huntington, Turkey.
Rev. Willis C. Dewey, Turkey.
Miss K. B. Fraser, Turkey.
Rev. Lyman Bartlett, Turkey.
Mrs. Sarah E. Smith, Turkey.
Rev. Henry S. Barnum and wife, Turkey.
Mrs. C. Frank Gates, Turkey.
Mrs. S. M. Schneider, Turkey.
Rev. John S. Chandler and wife, India.
Rev. Harvey M. Lawson and wife, India.
Rev. Henry Blodget, D.D., and wife, China.
Rev. William S. Ament and wife, China.
Rev. James H. Roberts and wife, China.
Rev. Lyman P. Peet and wife, China.
Rev. C. C. Baldwin, D.D., China.
Rev. F. W. Davis, China.
Miss Mary S. Morrill, China.
Rev. D. C. Greene, D.D., and wife, Japan.
Mrs. J. H. Pettee, Japan.
Mrs. J. H. De Forest, Japan.
Miss Eliza Talcott, Japan.
Rev. Hilton Pedley and wife, Japan.
Miss A. H. Bradshaw, Japan.
Miss Nina C. Stewart, Japan.
Miss F. E. Griswold, Japan.
Mrs. Alice G. Gulick, Spain.
Rev. I. M. Channon, Micronesia.
Miss Annie E. Abell, Micronesia.
Rev. John S. Porter and wife, Austria.

President Rev. R. S. Storrs, D.D., took the chair, read the Scriptures, and offered prayer. The hymn, "All hail the power of Jesus' name!" was sung.

The Minutes of the last meeting were read.

Prof. Geo. P. Fisher, D.D., extended a welcome in behalf of the churches of New Haven, to which the President responded.

The President appointed the following: —

Committee on Nominations. — Rev. S. C. Bartlett, D.D., Charles A. Hopkins, Esq., Charles A. Hull, Esq., Prof. Geo. P. Fisher, D.D., Rev. M. Burnham, D.D., Ralph Emerson, Esq., Pres. Jas. W. Strong, D.D.

The President also nominated the following Committees: —

Business Committee. — Rev. Charles R. Palmer, D.D., Samuel Johnson, Esq., D. Willis James, Esq., Rev. A. H. Bradford, D.D., Prof. F. W. Fisk, D.D.

Committee of Arrangements. — Rev. Watson L. Phillips, D.D., Rev. W. W. McLane, D.D., Rev. Newman Smyth, D.D. These nominations were confirmed.

Secretary Daniels read the Report of the Prudential Committee on the Home Department.

Treasurer Wiggin presented the report of the financial affairs of the Board, with certificates of the auditors.

Secretary Barton read that part of the Annual Survey relating to the missions in Japan, Ceylon, India, Eastern and European Turkey, and Papal Lands.

Secretary Smith read that part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Adjournment was taken to a quarter before eight o'clock.

TUESDAY EVENING.

The President took the chair at 7.45 o'clock. A hymn was sung. Scripture was read by Rev. Llewellyn Pratt, D.D., and a prayer was offered by Rev. E. B. Webb, D.D.

The sermon was preached by Rev. Nehemiah Boynton, D.D., of Detroit, Mich., on the text (John 21 : 17), "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

The hymn "Rock of Ages" was sung.

Rev. S. C. Bartlett, D.D., reported for the Committee on Nominations the following Committees and they were appointed: —

Committee on Home Department. — Rev. Arthur Little, D.D., Rev. Howard S. Bliss, Rev. J. H. Roberts, Joseph E. Brown, Esq., John D. Cutter, Esq.

Committee on the Missions in Secretary Smith's Department. — Rev. Cyrus Hamlin, D.D., Rev. E. C. Ewing, Rev. James W. Cooper, D.D., Rodney Dennis, Esq., Dyer B. Holmes, Esq.

Committee on Missions in Secretary Barton's Department. — Pres. F. W. Fisk, D.D., Rev. A. B. Bassett, Rev. Robert M. Woods, Prof. Egbert C. Smyth, D.D., Geo. H. Rust, Esq.

Committee on the Treasurer's Report. — D. Willis James, Esq., Col. T. J. Borden, Z. S. Ely, Esq., Wm. H. Haile, Esq., H. M. Moore, Esq.

Adjournment was taken to Wednesday morning at nine o'clock.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. Elijah Horr, D.D. A hymn was sung and the Minutes were read.

The President nominated the following new members for the Committee on New Members to report next year: Galen C. Moses, Esq., Rev. W. H. Davis, D.D., Chas. H. Hulburd, Esq., Rev. Wm. E. Park, D.D., and they were appointed; Rev. E. N. Packard, D.D., E. D. Smith, Esq., and Pres. Jas. W. Strong, D.D., being the old members of the present Committee, who are continued.

W. F. Whittemore, Esq., reported for the Coöperating Committee for the New England District.

Chas. H. Case, Esq., reported for the Coöperating Committee of the District of the Interior.

Rev. H. S. Bliss reported for the Coöperating Committee for the Middle District, and the several reports were accepted.

Secretary Smith read a paper from the Prudential Committee on "The Success of Foreign Missions."

The Nominating Committee reported through Rev. S. C. Bartlett, D.D., the names of the following gentlemen as a

Committee to Nominate Officers. — Hon. David J. Brewer, Rev. A. J. F. Behrends, D.D., Rev. M. Burnham, D.D., Prof. Geo. P. Fisher, D.D., D. Willis James, Esq., Rev. Arthur Little, D.D., Hon. N. Shipman, Rev. J. G. Vose, D.D., G. Henry Whitcomb, Esq., and they were appointed.

Rev. C. R. Palmer, D.D., reported for the Business Committee the following resolution, which was adopted: —

Resolved, That a Committee of five be appointed to report at this meeting concerning the observance of the approaching Fiftieth Anniversary, on November 29, of the massacre of Marcus Whitman, M.D., recommending such methods as seem appropriate thereto, in recognition of his relation to this Board, and his service in its behalf and that of the country; also to report concerning the propriety of permanent memorials to Dr. and Mrs. Whitman and their associate missionaries of this Board.

The Committee on Nominations reported the following as the

Committee on Place and Preacher. — Rev. G. S. F. Savage, D.D., Rev. N. Boynton, D.D., Rev. C. M. Southgate, Rev. C. M. Lamson, D.D., John H. Washburn, Esq., and they were appointed.

Addresses were made by Rev. E. D. Eaton, D.D., Rev. W. S. Ament, of North China, and Rev. C. M. Lamson, D.D.

The President nominated the following Committee on the Whitman Memorial: Prof. George L. Weed, Rev. A. H. Bradford, D.D., Z. Stiles Ely, Esq., Elbridge Torrey, Esq., Rev. D. L. Furber, D.D., and they were appointed.

Hon. J. M. W. Hall presented from the Prudential Committee a paper on the Business Features of their Work, and the paper was referred to a Committee to be appointed. It was voted that the first hour of the afternoon session be devoted to a free discussion of points touched upon in this paper.

Adjournment was taken to half-past two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock. Prayer was offered by Rev. C. R. Palmer, D.D., and a hymn was sung.

During the hour assigned for discussion, under a vote limiting addresses to five minutes, remarks were made by Rev. V. D. David, of India, Rev. Newman Smyth, D.D., C. F. Thompson, Esq., Rev. W. E. Park, D.D., Rev. W. H. Ward, D.D., Rev. J. R. Thurston, J. L. Cozad, Rev. I. M. Channon, and others.

The President nominated the following Committee on the paper from the Prudential Committee presented by Mr. Hall: Rev. Newman Smyth, D.D., Rev. William Hayes Ward, D.D., Rev. C. M. Southgate, Messrs. J. L. Cozad and C. F. Thompson, and they were appointed.

Rev. Arthur Little, D.D., presented the report of the Committee on the Report of the Home Department.

Addresses were made by Rev. Arthur Little, D.D., Rev. J. H. Roberts, of North China, Rev. Howard S. Bliss, Rev. A. N. Hitchcock, PH.D., and the report was accepted.

An address was made by Rev. F. E. Clark, D.D., President of the United Societies of Christian Endeavor.

Adjournment was taken to 7.45 P.M.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.45 o'clock and read the Scripture. A hymn was sung. Prayer was offered by Rev. George W. Phillips, D.D.

Addresses were made by Mr. John R. Mott, President of the Student Volunteer Movement, and Rev. John Henry Barrows, D.D., of Chicago.

Adjournment was taken to nine o'clock Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. A. H. Plumb, D.D. A hymn was sung and the Minutes of yesterday's sessions were read.

The Committee on Missions in Secretary Smith's Department reported, through Rev. E. C. Ewing, in regard to the mission in China. Remarks were made by

Mr. Ewing and Rev. L. P. Peet, of the Foochow Mission, and the report was accepted.

Prayer was offered by Rev. J. B. Seabury.

Prof. G. L. Weed, of the Committee on the Whitman Memorial, reported the following resolutions and they were adopted: —

1. *Resolved*, That some recognition of the services of Marcus Whitman, M.D., to this Board and to the country, be made in the pulpits of the Congregational Churches of the United States on Sunday, November 28, that being the day previous to the fiftieth anniversary of his massacre.

2. *Resolved*, That we recommend that special memorial services be held in Boston and Washington on November 29, the fiftieth anniversary of the massacre.

3. *Resolved*, That we recommend the appointment of a representative from this Board to bear its greetings to the Presbyterian friends of missions at the anticipated unveiling of the statue of Dr. Whitman on the Witherspoon building in Philadelphia; also, that a representative of the Board be appointed to bear similar greetings to the gathering to celebrate this anniversary at Walla Walla, Washington, on the same day.

4. *Resolved*, That we recommend that a Committee of six be appointed, with power to add to its number, to arrange for the memorial services in Washington and Boston, and that to this Committee be referred the question of the erection of a suitable monument to the memory of Dr. Whitman.

Remarks were made by Professor Weed and the President. The latter nominated the following Committees under the resolutions: —

Delegate of the Board to the exercises in Walla Walla, Rev. W. H. Scudder, D.D., of Tacoma.

Delegate of the Board to the exercises in Philadelphia, Rev C. H. Richards, D.D., of Philadelphia.

Committee on Public Services in Boston, Rev. S. E. Herrick, D.D., Rev. A. E. Dunning, D.D., Rev. Edward G. Porter.

Committee on Public Services in Washington, D. C., Rev. S. M. Newman, D.D., Gen. E. Whittlesey, Gen. O. O. Howard.

These nominations were confirmed.

The Committee on Missions in Secretary Smith's Department presented its report on the missions in Africa through Rev. S. L. Blake, D.D.

Remarks were made by Rev. T. W. Woodside, of the West African Mission, and the report was accepted.

Rev. Cyrus Hamlin, D.D., presented that part of the report which concerned the Turkish missions.

Remarks were made by Dr. Hamlin and Rev. H. S. Barnum, of Constantinople.

Prayer was offered by Rev. J. L. Thurston, and the report was accepted.

Mr. Dyer B. Holmes presented that part of the report which concerned the missions in the Pacific Islands, and the report was accepted.

Remarks were made by Rev. I. M. Channon, of Kusaie, Micronesia.

Pres. F. W. Fisk, D.D., presented the report of the Committee on Missions in Secretary Barton's Department, and the report was accepted after remarks by Rev. J. S. Chandler, of Madura.

Adjournment was taken to four o'clock.

THURSDAY AFTERNOON.

The Board united in the communion service, led by Rev. A. H. Bradford, D.D., and Rev. Geo. A. Gordon, D.D., in the Center Church.

The President took the chair at four o'clock. Prayer was offered by Rev. J. H. Lockwood.

Rev. Michael Burnham, D.D., offered the report of the Committee on New Members, reporting the death of nine members, and the following resignations: Hon. J. W.

Noyes, Rev. D. T. Fiske, D.D., Rev. Daniel March, D.D., Charles A. Jewell, Esq., Hon. Samuel Merrill.

These resignations were accepted.

The Committee nominated the following for Corporate Membership, and they were elected: —

Rev. James G. Merrill, D.D., Rev. George E. Hall, Hon. Dexter H. Richards, Rev. George E. Street, Hon. W. J. Van Patten, Esq., Rev. Reuen Thomas, D.D., James G. Buttrick, Esq., Samuel C. Darling, Esq., Rev. Harlan P. Beach, Rev. W. V. W. Davis, D.D., Edward Whitin, Esq., Rev. F. B. Makepeace, Rev. F. S. Hatch, Dr. John C. Berry, Arthur H. Wellman, Esq., Herbert J. Wells, Esq., Rev. Alexander McGregor, D.D., Rev. Newman Smyth, D.D., Prof. Arthur Gillett, Rev. James W. Bixler, Rev. Albert F. Pierce, Frank E. Ferris, Esq., Henry D. Smith, Esq., Rev. Robert J. Kent, D.D., Albro J. Newton, Esq., Rev. Willard B. Thorp, Rev. William H. Pound, W. H. Nichols, Esq., Charles P. Peirce, Esq., Rev. Howard S. Bliss, Rev. Charles S. Mills, Lucius F. Mellen, Esq., Rev. Frank N. White, Rev. E. M. Vittum, E. S. Miller, Esq., Prof. Arthur H. Pearson, Rev. George C. Adams, D.D., Rev. Thomas McClelland, D.D., Rev. Augustus G. Upton.

Mr. H. M. Moore presented the report of the Committee on the Treasurer's Report, and it was accepted.

A telegram was received from the Congregational Association of Utah, and a response sent.

The Committee appointed last year on Conference with the other Congregational societies, upon a union of the Annual Meetings, was continued, with the addition of two members. The Committee is as follows: Rev. R. R. Meredith, D.D., Rev. C. R. Palmer, D.D., Joseph E. Brown, Esq., Rev. Frank Russell, D.D., C. Delano Wood, Esq.

Rev. A. J. F. Behrends, D.D., reported for the Committee on Officers, nominating the following officers, and they were elected by ballot: —

President.

CHARLES M. LAMSON, D.D.

Vice-President.

D. WILLIS JAMES, Esq.

Secretaries of Correspondence.

JUDSON SMITH, D.D.
CHARLES H. DANIELS, D.D.
JAMES L. BARTON, D.D.

Editorial Secretary.

E. E. STRONG, D.D.

Treasurer.

FRANK H. WIGGIN, Esq.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Prudential Committee.
For three years.

EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ALBERT H. PLUMB, D.D.
HON. WILLIAM P. ELLISON.

To fill vacancy caused by death of Hon. Henry D. Hyde.

SAMUEL C. DARLING, Esq.
Term expires 1899.

Auditors.

E. H. BAKER, Esq.
E. R. BROWN, Esq.
HENRY E. COBB, Esq.

Prayer was offered by the retiring President.

Excuses for non-attendance at the meeting were presented from the following Corporate Members: J. B. Anderson, W. G. Ballantine, J. E. Bradley, F. T. Bayley, G. B. Barnes, E. H. Baker, D. C. Bell, J. E. Bradley, R. R. Bishop, M. A. Bullock, S. G. Buckingham, A. W. Benson, E. C. Barnard, D. F. Bradley, C. A. Beckwith, J. W. Bradbury, C. R. Brown, D. N. Beach, R. Coit, R. Cordley, B. M. Cutcheon, T. Y. Crowell, N. P. Dodge, W. F. Day, N. Dingley, S. W. Eaton, W. Frear, H. T.

Fuller, D. T. Fiske, F. Fosdick, W. H. Fenn, F. S. Fitch, A. L. Frisbie, E. P. Flint, L. Gregory, E. F. Grabill, J. B. Gregg, E. P. Goodwin, R. Hazard, J. C. Holbrook, N. A. Hyde, C. H. Hulburd, E. Hawes, S. Holmes, L. H. Hallock, H. Hopkins, R. G. Hutchins, G. H. Ide, A. Kimball, J. D. Kingsbury, E. P. Kimball, J. F. Loba, H. T. Lay, G. R. Leavitt, W. H. Laird, W. A. Mahony, G. Mooar, J. K. McLean, E. H. Merrell, S. Merrill, A. McKenzie, F. A. Noble, J. W. Noyes, S. B. L. Penrose, G. Parsons, E A. Park, E. H. Pitkin, J. S. Ropes, C. H. Richards. W. H. Rice, W. S. Smart, E. D. Smith, S. F. Smith, J. H. Selden, J. M. Sturtevant, M. Smith, R. Swift, C. F. Thwing, J. W. Tucker, A. C. Thompson, J. E. Tuttle, J. E. Todd, G. E. Tucker, F. D. Taylor, E. Whittlesey, E. F. Williams, J. M. Whitehead, L. C. Warner, E. P. Wilcox, G. L. Walker, F. P. Woodbury, W. H. Warren.

On motion of Vice-President Blatchford a Committee was instructed to present the sympathies and love of the Board to Rev. S. G. Buckingham, D.D., and Rev. George Leon Walker, D.D., detained by infirmity. Mr. Blatchford and Secretary Smith were appointed the Committee.

Rev. Elijah Horr, D.D., offered the following resolution, which was adopted: —

Resolved, That the Committee of Arrangements for the next Annual Meeting be instructed to provide for an executive session of the members at some time during the Annual Meeting.

The Business Committee offered the following resolutions, which were adopted by a rising vote, after remarks by Rev. Lyman Abbott, D.D.: —

The Board, having learned with profound regret that the President and Vice-President declined to be considered candidates for reëlection to their respective offices, desires to place upon record its sentiments, in view of their retiring from its service, and adopts the following minute: —

Resolved, That we, the members of the American Board, in Annual Meeting assembled, hereby express to the Rev. Dr. R. S. Storrs our heártfelt gratitude for his distinguished services to the cause of missions, and to the churches of this country, as our official head; for the signal ability, fidelity, and success with which he has discharged the duties of his office for so many years, and in every way commended himself to the confidence of the Board and its friends.

Assuming office at a critical period in the history of the organization, when opinion upon important questions of policy was divided, and the situation was not without its perils, he leaves it with the Board united in its counsels and its spirit, and united, as well, in respect and admiration of him. We shall long remember his eloquent addresses, in which he has lifted our thoughts to the most impressive aspects of our work, and inspired and instructed the large assemblies gathered at our annual meetings.

We thankfully recognize, also, the services rendered by the retiring Vice-President, the Hon. E. W. Blatchford, whose intelligence, whose disinterested and catholic spirit, whose unfailing suavity, and unwearied activity have been illustrated throughout his official term, and cannot be forgotten.

We rejoice that although they relinquish their official relations to the Board, we are not to be deprived of their sympathy, their continued presence, and their counsels, and trust that many years of honor and of usefulness remain to them, and assure them of their abiding place in our hearts.

On motion of Col. C. A. Hopkins, a Committee of five was appointed to receive subscriptions for the debt. It was appointed as follows: Col. C. A. Hopkins, Messrs. C. D. Woods, Samuel Johnson, W. E. Hale, and E. R. Burpee.

Adjournment was taken to 7.45 o'clock.

THURSDAY EVENING.

President Lamson took the chair at 7.45 o'clock. A hymn was sung. Prayer was offered by Rev. R. R. Meredith, D.D.

Col. C. A. Hopkins reported subscriptions of $15,000 made at the close of the afternoon session, and appealed for pledges to cancel the remainder of the debt of $45,000. Remarks were made by Mr. H. M. Moore, and a collection taken.

Rev. R. S. Storrs, D.D., delivered an address. Prayer was offered by Rev. S. E. Herrick, D.D.

Adjournment was taken to nine o'clock Friday morning.

FRIDAY MORNING.

The President took the chair at nine o'clock and offered prayer.

The Minutes of the sessions of yesterday were read.

Rev. G. S. F. Savage, D.D., reported for the Committee on Place and Preacher, recommending Grand Rapids, Mich., as the place, and Rev. R. R. Meredith, D.D., as preacher, with Rev. George C. Adams, D.D., as alternate; and the report was accepted and its recommendation adopted.

The following Committee of Arrangements was appointed: Rev. Dan F. Bradley, D.D., Rev. R. M. Higgins, H. J. Hollister, Esq., B. M. Cutcheon, Esq., and C. F. Bradley, Esq., of Grand Rapids; Rev. H. P. DeForest, D.D., of Detroit; Rev. W. E. Strong, of Jackson; Rev. J. W. Bradshaw, D.D., of Ann Arbor, and David Fales, Esq., of Chicago.

Col. C. A. Hopkins presented the report of the Committee on admitting Women to Corporate Membership, concluding that no change in the charter of incorporation of the Board is necessary if the Board desires to elect women. After remarks by Rev. E. B. Webb, D.D., and Ralph Emerson, Esq., the report was accepted.

On motion of Mr. Ralph Emerson the Committee was continued and instructed to respond to the original communication of the Board of the Interior and to have conference with the Women's Boards on the subject.

Rev. Newman Smyth, D.D., reported for the Committee on the paper from the Prudential Committee presented by Mr. Hall, offering the following resolutions: —

Resolved, (1) That this paper be referred to a Committee of fifteen, who shall report at the next Annual Meeting of the Board, or who, if they deem it desirable, may earlier submit such information and conclusions as they may reach, for consideration in all our churches, by means of a preliminary report to the President and Prudential Committee of the Board.

Resolved, (2) That in the morning of one day at the next Annual Meeting, an hour for free public discussion of any of the matters pertaining to the policy of the Board or relating to the great world problems which our missionaries will present, be made the regular order of the day, and that ample time be allowed for such discussion; also, that under such order of the day and at the time of such discussion the introduction of no resolutions shall be allowed and no votes or division shall be taken.

The report was accepted and the resolutions were adopted.

Mr. J. L. Cozad, of the same Committee, presented a paper concerning the appointment of a "General Manager," which was referred to the Committee created by the foregoing resolutions.

The Business Committee offered the following resolution, which was adopted: —

Resolved, That all questions in regard to the appointment and the functions of the Coöperating Committees be referred to the Prudential Committee, with power, to whom all matters of agencies and method properly belong.

Addresses were made by Rev. D. C. Greene, D.D., of Japan; Rev. George D. Marsh, of Bulgaria; Rev. J. W. Baird, of Bulgaria; Rev. Lyman Bartlett, of Smyrna; Rev. W. C. Dewey, D.D., of Eastern Turkey; Mrs. Alice G. Gulick, of Spain; Rev. J. H. Roberts, of North China; Rev. H. M. Lawson, of India; Rev. J. S. Chandler, of India; and also by E. W. Blatchford, Esq., and D. Willis James, Esq.

The President nominated the following Committee under the resolutions presented by Dr. Newman Smyth, and they were appointed: —

Rev. R. S. Storrs, D.D., Rev. N. Smyth, D.D., Rev. W. Hayes Ward, D.D., Rev. C. M. Southgate, Mr. Justus L. Cozad, Mr. C. F. Thompson, Hon. E. R. Burpee, Mr. Elbridge Torrey, Rev. W. H. Davis, D.D., Rev. A. W. Hazen, D.D., Rev. F. S. Fitch, D.D., Mr. E. W. Blatchford, Mr. E. D. Smith, Rev. James B. Gregg, D.D., Rev. Geo. R. Merrill, D.D.

Rev. A. W. Hazen, D.D., in behalf of the Business Committee, offered the following resolutions, which were adopted: —

Resolved, That the Board hereby expresses its grateful appreciation of the welcome received from the churches of New Haven, of their gracious hospitality and thoughtful provision for every need of the great gathering, of the courteous invitation of Yale University to visit its halls, of the effective services of the committees, ushers, and musicians, of the sermon by Rev. Nehemiah Boynton, D.D., a copy of which is requested for publication, of the ample reports of the proceedings in the press of the city, and of concessions granted by the various lines of railway.

Response was made by Rev. W. L. Phillips, D.D., of New Haven, to which the President replied.

The Minutes of this session were read, and these and the Minutes as read from day to day were approved.

Prayer was offered by E. B. Webb, D.D.

The hymn, "Blest be the tie," was sung, and adjournment was taken to the next Annual Meeting in Grand Rapids, Mich., the first Tuesday in October, 1898.

HENRY A. STIMSON, *Recording Secretary.*

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

The Committee on the Treasurer's Report, H. M. Moore, Esq., Chairman: —

Your Committee appointed at the last Annual Meeting respectfully report that they have carefully examined the Treasurer's report, also the Auditor's certificate, for the year ending August 31, 1897. We are greatly pleased with the thorough system which prevails in the Treasurer's office, and which proved very satisfactory to the expert accountant employed by the auditors to examine the books and accounts.

Instead of the great pleasure enjoyed by our predecessors last year of reporting a surplus of over $500 in the treasury, we find ourselves, at the commencement of this new year, confronted by a debt of over $45,000 ($45,130.50).

At first thought this deficit seems a serious matter; but when we consider the great liberality of our churches, notwithstanding the recent financial condition of our country, in the magnificent contributions which resulted in freeing this Board from debt last year, we believe that, when the present emergency is *made known*, with the improved conditions in business, the response will be sufficient to cover all our needs.

The splendid contributions made by churches and individuals last August as the result of the information communicated to them relative to the financial condition of the Board, by which the prospective debt was greatly reduced, and which might possibly have been entirely cared for if presented earlier, leads us to express the hope that, in the future, measures will be adopted that will result in keeping the constituency of the Board fully advised of present and probable needs, so as to avoid the necessity of making special and spasmodic efforts which do not prove entirely satisfactory or of permanent advantage.

We believe that the pastors and churches of our denomination are in hearty sympathy with the work of the Board, and that the Christian business men believe in, and are ready to sustain, an aggressive work all along the line; and that no backward step should be taken in a work which is so blessed of God, and so clearly demanded by the Master.

Committee on the Report of the Home Department, Rev. Arthur Little, D.D., Chairman, reported as follows: —

In the Report on the Home Department the Prudential Committee has given a faithful account of its stewardship. Every page is worthy of thoughtful and prayerful consideration.

It aims to embody in articulate speech and interpret to our understanding somewhat of the toils and prayers and burdens and labors, in season and out of season, and even the heartaches of the earnest men to whom this Board has committed the administration of its affairs. In what a forge and what a heat these trumpet-tongued utterances have been wrought and taken shape for our inspiration and service we can never know.

Death has been doing its accustomed work in the removal from our fellowship of eight Corporate Members, including one member of the Prudential Committee, Hon. Henry D. Hyde. In this we find a fresh incentive to work while the day lasts, for the night of death cometh when no man can work.

Our rejoicing that more missionaries have been sent out than in the preceding year — twenty-two in all — is tempered by the fact that "the support for five of these is provided from outside the usual resources of the Board," and also by the further fact that "the appointments were made to fill vacancies where the cases seemed exigent." Abiding by the austere instructions given a year ago, the Committee has been compelled to cut to the very quick during another twelve months.

The suggestions of the Editorial Secretary, touching our publications, deserve the most thoughtful attention. The testimony from every part of the field is that call for tracts, leaflets, and papers of various kinds has been incessant and increasing, and that there are indications of a growing interest in the Monthly Concert. Too much effort cannot be made to extend the circulation of the *Missionary Herald*, which, always admirable, by common consent, improves with age. How can intelligent Christians get along without it?

The alertness, fidelity, abundant and exhausting labors of the officers of the Board are worthy of the highest commendation.

A very large part of the report is devoted to the presentation and discussion of the financial situation; the burden of the message centres at this point. The Committee's study of this problem as a practical everyday matter that meets them at every turn has naturally made them very sensitive to every possible aspect of it, alike in its bearings upon the churches at home and the missions abroad. This Committee stands as the purveyor of the bread of life between those who are dying with hunger of body and soul on the one hand, and a self-indulgent, unconsecrated church, only feebly responsive to the Saviour's last command, on the other. When it is remembered that the last year has been the hardest one in the late financial troubles, there will be no surprise that the receipts have been somewhat below the average of preceding years, or that the year has closed with a debt.

There is rather occasion for thanksgiving to God that the receipts have been so well sustained, and especially that the responses to the call of the treasury during the month of August were so manifold and generous. The spirit in which the offerings were made means much more for the future of the Board than the gifts themselves. We must agree that the debt, under the circumstances, could not have been wisely avoided. The "extra expenses" were clearly necessary. Any other course would have been poor economy.

A year ago the Committee was instructed to restore appropriations as soon as possible. And yet we are saddened as we read in this year's report that "appropriations were made upon the same inadequate score as the previous year," curtailing the expenditures upon the mission fields to the point of destructive hardship.

In this connection we urge a careful reading of that portion of the report which makes clear the fact that, while gifts to special objects and special donations are valuable and help forward the work, they do not aid the Committee in making the annual appropriations. The relief work done in Turkey and India, through the agency of the Board, is a luminous spot in its splendid history.

It is encouraging to be told that more churches have probably contributed this year than in any year of the history of the Board, and yet we must give those 2,046 churches, even though some of them are small and pastorless, no rest until they recognize it to be their privilege to have some part in this blessed work.

But vastly more important than any other part of the report is the question of immediate needs. We cannot wisely adjourn this meeting without some trustworthy assurances given to the overworked men who administer for us the sacred trust. We are advised that the lowest sum with which the missions can do their work *effectively* this year is $645,000, or $130,000 more than last year. We are further told that "even with this sum of money no new work can be begun and no new missionaries appointed beyond the imperative calls for filling vacancies." *Sad, sad words indeed!*

The Swett and Otis legacies, which have been so productively administered, have been exhausted, they having been largely transferred into real estate in foreign lands, though the memory of those men is forever enshrined in the hearts of God's people in many lands.

We are not ready yet to transfer or abandon any of our missions. We cannot consent to part with any of our precious children until one more honest effort has been made for their retention and support.

Can this advance of $130,000 upon last year be wisely undertaken? This is the main question. "Have the churches reached their limit?" There is but one answer, — *No!* Can we shut our ears and harden our hearts to the cry from Turkey, Africa, and China for reinforcements in this critical juncture in the history of those countries? We must not so far distrust and dishonor the God of missions and add to the burden of breaking hearts.

It is the unanimous judgment of your Committee that with the inspiring reports of triumphs abroad, and returning financial prosperity at home, we cannot do less than accept and resolve to meet the proposal of the Prudential Committee.

We recommend a trial of the "Old South" plan, as outlined in the report. New methods are not so much needed as a new spirit in the old methods. "A contribution from every church and from every member of every church" must still be our watchword, while the pastors must be continually reminded of their grave responsibility in the matter; and, above all, earnest, united, unceasing prayer for the presence and inworking of that Spirit which made the early disciples, after they had received the Pentecostal blessing, eager to bring all their possessions and lay them a glad, willing offering at the Master's feet.

Report of the Committee on the African Missions, Rev. S. L. Blake, D.D., Chairman: —

Your Committee, to whom was referred the African Missions of the Board, beg leave to submit the following. We have found that while nothing unusual has marked the work of the West Central African Mission, yet it has progressed steadily and satisfactorily along the usual lines. Evangelistic work has been done in regions adjacent to the station; preaching has been maintained with increasing congregations; wanderers have been reclaimed; the Sunday-school has increased; the weekly prayer-meeting has been well sustained; and the school work shows a marked improvement. So that if "the story of the year is not marked by striking experiences or unusual growth," "it is bright everywhere with the presence and blessing of God."

The East Central African Mission is young, and we find that it is attended with the usual difficulties attendant upon a new movement. But the missionaries are gaining a foothold which surely warrants the undertaking. The one event of the year which marks it is the organization of its first church, January 10, 1897, with sixteen members. Among these were Matabeles, lads from the mountains and lowlands, and children of the American missionaries. The first collection of this new church was $11. The church is fully officered and pledged to self-support from the outset. Your Committee note with satisfaction the presence of Zulu helpers and evangelists among the workers of this mission. The schools are doing a hopeful work. This new mission appeals peculiarly to the constituency of the Board for constant prayer.

The one feature of the year in the Zulu Mission which calls for special mention is the remarkable revival which has visited this, our oldest African mission. The death of Mr. Bridgman sadly weakened the spiritual forces, but God came to the rescue. This revival seems to have been characterized to an unusual degree by deep conviction of sin, by open and full confession on the part of church members, as well as recent converts, by restitution where that was possible, and by the forsaking of vices on the part of many. A new stage seems to have been reached in the life of the church. The effects have been radical and transforming to the last degree. The results have been seen in various ways, among others, in an increased sale of Zulu Bibles, hymn books, etc., in large accessions to the church, and in renewed consecration on the part of Christians. In Umtwalume 85 were received on confession of faith; in Ifafa, 15; in Amahlongwa, 20; in Adams, the oldest station, which was deeply stirred, 17; in Inanda, 29; in Itafamasi, 31; these with others make a total addition of over 200, which is over ten per cent of the previous membership of the churches of the mission. Your Committee feel that there is every reason to see the hand of God in this marvelous awakening which has wrought so radical changes among those who were lately walking in the darkness of the shadow of death. When it is remembered that the Zulu language is spoken all along the coast, and far into the heart of Africa, they feel that there is reason to sing, with reference to the Dark Continent, "The morning light is breaking." Surely a work which bears so rich and precious fruit must not, will not be crippled by inadequate appropriations. The church in Durban is self-supporting, and is making itself felt in the city. All such revivals and quickenings are attended with peril. But how about the lethargy of spiritual indifference! We prefer the dangers of aggressive life.

More might be said, but it is sufficient to add that these missions are nobly doing the work which they were set to do. They therefore deserve the amplest support, and your Committee would write for them, for the guidance of the Board in its provision for the needs of Africa, *Amplius*.

The Committee on Missions to China, Rev. E. C. Ewing, Chairman: —

The reports from our four missions to China present a record of enlarged and enlarging work. Your Committee combine into one the full and interesting statements concerning these several missions, with their numerous stations and out-stations, and refer briefly to a few of the more striking features in the progress of events during the past year.

It is eminently a record of progress and enlargement. Unprecedented growth along nearly all lines of effort is the story of the year. New openings have presented themselves, and in some cases have been urged upon the attention of the overburdened workers. Inquirers and converts have greatly increased in numbers. Additions to the churches have been large and frequent, numbering 871, an advance of over fifty-two per cent upon the previous year. A single church in the Foochow Mission received an accession of 141 on confession of faith; equaled during the same year by only one church of our denomination in this country.

Benevolent contributions advanced upon the previous year by twenty-six hundred dollars, or seventy per cent. In one instance the increase was more than 483 per cent; while efforts at self-support on the part of the native churches have been more general than formerly.

The medical branch of the work has developed to unprecedented proportions; the number of cases treated having advanced from 78,000 the previous year to 103,000; an increase of over thirty-two per cent. Membership in the Sunday-schools shows a gratifying progress from 3,117 to 3,463; nearly fifteen per cent.

The enrollment of pupils in all other schools under the care of the Board remains surprisingly near to that of the previous year. We note, however, a decided increase in attendance upon the schools of higher grade, with a corresponding diminution in the number of pupils in the common schools.

On the whole, progress is manifest all along the line of our work in China. Not only are foundations being laid, as during all the previous history of these missions, but the superstructure is evidently rising and rapidly expanding.

All growth costs, however; and there is painful need of reinforcements, of men and means, corresponding to the unparalleled development of the work. Let it be understood that Congregational Christianity is under bonds to continue and enlarge its work in the Chinese empire.

The Committee on Missions in European and Eastern Turkey, India and Ceylon, Japan, and Papal Lands, Rev. F. W. Fisk, D.D., Chairman: —

EUROPEAN TURKEY. — The work at the five stations of the European Turkey Mission has gone prosperously forward, though amidst a sad condition of unrest, and threatened with impending disasters, with few missionaries and native helpers. The crying need is for means to put sufficient men into fields white for the harvest.

EASTERN TURKEY. — In the Eastern Turkey Mission the situation throughout the whole field is most peculiar and trying. A people exposed to slaughter, decimated and devastated, yet hungering for the gospel and thronging the schools and the churches to learn the way of salvation! Never were missionaries more heroic, never had they wider opportunities for usefulness. A nation is holding out its hands for the bread of life. Shall we withhold it when we have enough and to spare? With great labor and toil did the sainted Wheeler and his associates build up Euphrates College and similar schools of learning, some of which have been laid waste by the adversary. Let them be speedily rebuilt for thronging multitudes; let such heroic men as President Gates be sustained, and not broken down by overwork, as was the lamented Egbert S. Ellis, and let the sadly decimated ranks of our devoted missionaries, both men and women, be made good by hastening to provide the funds needed to send those ready and waiting to go to their assistance.

MARATHI MISSION. — In the Marathi Mission there have been substantial gains along all lines. Never before in the history of the mission have there been such large accessions to the churches. Amid circumstances of great trial and hardship the members of the mission have remained at their posts of service. Special strength seems to have been imparted to them to bear the crushing burdens of the year. Notable events of the year have been the semi-centennial celebration of Dr. S. B. Fairbanks' arrival in India and the visit of Dr. Barrows. All the missions in their reports dwell on the importance of the educational work. The village schools are a means of evangelization. These, with the station schools, the higher schools, the industrial schools, are all essential to the development of an able, independent, aggressive, Christian community.

MADURA MISSION. — The Prudential Committee was able to grant only about half the amount which the mission asked to carry on the work already in hand; but the mission has labored with heroism to save the work from loss. Native brethren have borne their part of the reduction patiently and cheerfully. In some cases one man has done the work of two.

There are five Young Men's Christian Associations; all these are of great assistance in the work of evangelization. There are twenty Societies of Christian Endeavor. They are waking up the people to a new life of activity and usefulness. The brethren of the Madura Mission are earnestly prosecuting all forms of evangelistic work. Villages on all sides are calling for Christian teachers.

CEYLON. — For the first time in five years the Ceylon Mission has issued a printed report. In 1896 the mission completed eighty years of noble life and history. Until 1855 there was a lavish expenditure of both men and means. Since then the effort has been to develop local resources.

Jaffna College, nominally independent, has received comparatively little from the Board. The Girls' Boarding School is practically self-supporting. This year marks the twenty-fifth anniversary of the arrival of Mr. and Mrs. T. S. Smith in the mission.

"In 1871," says Mr. Smith, "there were eleven churches and 562 members; now there are eighteen churches, with very nearly 1,800 members. Then only one church was self-supporting, now all are practically self-supporting, and all have native pastors but two."

The sixty-six day schools, with 3,239 pupils, have become 134 schools, with 9,308 pupils. The people in the Jaffna field show a most intelligent appreciation of the medical work. Largely through the efforts of the late Dr. Green, the attitude of the people has been greatly changed toward Western remedies and Western practice. Altogether, the little Jaffna field is steadily growing into a cultured Christian community.

JAPAN.— Notwithstanding the change which has taken place in the attitude of many who have heretofore favored the work of missions in Japan, the time for the withdrawal of the missionaries has not yet arrived, and even the opposition which the work has met with may be counted as a blessing, for it shows that the spirit of inquiry has been awakened, and in the end the truth will prevail.

The work this year has been largely evangelistic, and everywhere the workers have met with unlooked-for success.

Dr. Davis says that "Japan is more ready to hear the gospel than ever before, and how to supply the demand for both native and foreign preachers is a most pressing problem."

Dr. Atkinson writes that "a reaction has already set in against the harmful preaching indulged in by a few men a few years ago."

Dr. De Forest emphasizes the facts of the large open field and of the hearty coöperation of the Japanese pastors and evangelists, and that they are preaching to the people Christianity in its purer and simpler form.

Similar testimony comes from Mr. Bartlett and others, and there seems to be no end to the demands made upon the missionaries in every direction.

Having separated from the Doshisha, the missionaries are training a few young men for pastoral work, and great need is felt for more extended effort in this direction.

The work among the native young women at Kōbe College is especially to be commended. The graduates already sent out are nearly all engaged in teaching, or in some other way extending the influence of the gospel of Christ among the women of Japan. Three small legacies from natives have recently been received; one from a former graduate, who had completed her education in America and returned as teacher in this College.

Surely with such testimony we must *not* think of withdrawal from Japan, but rather of more extended work whenever the state of our treasury will justify it.

PAPAL LANDS.—The report of the Mexican Mission presents gratifying evidence of progress. It richly deserves increased support. As an illustration of how severely curtailment in the appropriations may cripple work, we would call attention to Rev. Mr. Wright's statement respecting the effect of retrenchment on the Training School at El Paso. He says: "It has cost us the reduction of the teaching force, the loss of one half of the students, the entire manual training feature of the institution, and the greater part of the work of the printing press."

The disquiet and excitement in Spain, due to Cuban affairs, have continued during the year, and it is a remarkable proof of the wisdom and faith of our missionaries that they have prosecuted their labors without interruption. Apart from the immediate purpose of their mission and reason for its continuance, of no little value, at the present juncture, are the confidence, esteem, and good will which they have won as Americans. Both in this country and in Austria the conditions are such as to call for the further prosecution of the work which has been undertaken.

The Special Committee on the paper from the Prudential Committee presented by Mr. Hall, Rev. Newman Smyth, D.D., Chairman:—

We rejoice in the presentation of a paper so full of fresh, and even of what might seem radical suggestions concerning methods of missionary work, and we rejoice that this paper comes not from critics of the Board, but from its own Prudential Committee. We believe that this evidence of the alertness and independence of our official Board will of itself greatly strengthen the confidence and stimulate the interest of the churches at large.

This paper presents suggestions of two kinds: first, it urges considerations which are familiar but increasingly urgent concerning the means best adapted to secure the large and assured financial support which the work of the churches on our missionary fields imperatively requires; secondly, the paper makes suggestions which would involve, if carried out, important readjustments of the policy of the Board.

With reference to the financial support by the churches of their foreign missionary work your Committee would urge that pastors and others call attention throughout the churches to the facts which are presented in this paper, and further they would urge the necessity, not merely of occasional appeals for the relief of pressing exigencies, but of increasing the contributing constituency of the

Board, and of systematic and thorough work throughout the entire membership of our denomination for the permanent and large support of the signal missionary work with which the providence of God in the world has put us in trust.

We express also the hope that the manner in which the Prudential Committee in this paper invite frank and full discussion of the great missionary problems of the present hour may awaken renewed interest in our foreign missionary work, especially among the younger ministry, to whom belong the responsibilities of the future.

The serious questions of missionary policy which this paper throws open for discussion are as follows: —

1. Shall the missions in Papal Lands, or in some Papal Lands, be discontinued?
2. Shall the policy of the Board be shaped more definitely and decisively towards this end, namely, to render certain of our older missions self-supporting and self-governing?
3. Shall a proportionately less amount of the funds of the Board be devoted to educational work?

With regard to the third question thus raised, your Committee are emphatically of the opinion that the educational work of this Board has been in the past one of its signal contributions to the redemption of the world; that it is now fundamental to the solidity of its evangelistic work, and that for the future advancement of the kingdom of God in the world it promises to be of inestimable value. We would not recommend its abandonment or abridgment, so long as the Congregational denomination shall continue to believe in an educated ministry, and in an intelligent church at home.

With regard to the other new and almost radical suggestions which the paper presents, your Committee believe it now desirable that they should be raised for general discussion; but these suggestions and the question, in particular, how far and in what ways it should be the policy of the Board to graduate some of its missions and missionary institutions from its own care, and secure their self-support and self-control, present a problem of far-reaching consequence, which can be wisely determined only after conference with missionaries on the ground, and a careful study of the history and literature of missions. As a wise preliminary to the determination in this respect of the future policy of the Board, your Committee would approve the plan of the Prudential Committee, as indicated in the paper, to send a deputation to visit some of the missionary fields. Their proposed action raises, however, the larger question, which we are not ready to answer, as to the extent of the supervision which the Board should keep over its missions. It may be wise that such visitations should not be exceptional, but that, as other Boards have done, a regular and systematic visitation of the whole field should be maintained. The opposite and extreme alternative would be to put on the several missions the entire management and control of their own affairs. The question is thus presented — a question too large for sudden decision — whether the policy of the Board should be one of more regular and thorough visitation of its missions, or whether it should tend towards their complete independence of its control.

In view of the serious importance of the missionary problems in regard to which the Prudential Committee have by this paper invited the churches to share the burden of their responsibility, your Committee would recommend that this paper be referred to a larger Committee, who shall report at the next Annual Meeting of the Board, or who, if they deem it desirable, may earlier submit such information and conclusions as they may reach, for consideration in all our churches, by means of a preliminary report to the President and Prudential Committee of the Board.

We would further endorse the suggestion contained in this paper that more time be given at the Annual Meeting for full discussion of the great problems touching the work of the Board. We would thereby secure in the Annual Meeting a stated opportunity for public conference concerning missions, whereby more of the vitality may be gained which free discussion, according to the best testimony, has given to the Church Congress in England, while at the same time the action of the business corporation of this Board should continue to be properly guarded against extemporized action. We would therefore recommend that in the morning of one day at the next Annual Meeting an hour for free public discussion of any of the matters pertaining to the policy of the Board, or relating to the great world problems which our missionary work presents, be made the regular order of the day, and that ample time be allowed for such discussion; but further that under such order of the day, and at the time of such discussion the introduction of no resolutions shall be allowed, and no votes or divisions shall be taken.

We believe that our ministry at large would become more enthusiastically interested in the work of the Board if such fuller opportunity be definitely provided for their share and part in bearing the responsibilities and shaping by their voice and influence the policy of the Board.

With these recommendations your Committee would earnestly commend the important paper submitted in behalf of the Prudential Committee to the serious attention of the Board, and the churches which the Board represents.

[*The Reports on Western and Central Turkey Missions and on the Election of Women to Corporate Membership will be given in the Annual Report.*]

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Woman's Boards.

UPON the topic for the December Missionary Concert, "The Work of the Woman's Boards," abundant material is obtainable at the offices of these Boards and through their publications, *Life and Light* and *Mission Studies*. Most pastors can find in the auxiliaries in their several churches some earnest missionary women who can impart much life and interest to the Missionary Concert by reporting what their Woman's Boards have done and are doing.

Schools in Turkey.

FROM every section of Turkey reports are coming of the large numbers presenting themselves for admission to the schools at the opening of the fall terms. It is remarkable that, following so soon upon their temporal distress, the people should press forward so eagerly to secure for their children a Christian education. Our missionaries are overwhelmed with their work, and know not which way to turn to provide accommodations for those who are eager to study.

Converts not Among Moslems.

IN the published reports of an address by President Andrews, of Brown University, touching at length upon the relations of Christianity and Mohammedanism in the East, the speaker expresses great surprise at finding, after "diligent and careful inquiry" upon the ground, that there are no converts from Mohammedanism where "most of us supposed that hundreds and thousands of them had been converted." We are confident that if the audience that heard this utterance was composed of men who had kept themselves at all in touch with missionary work in the Orient, few if any of them supposed that there could anywhere be found thousands or even hundreds of Moslems converted to Christianity. One need not go to Cairo or Constantinople to learn that this is not the case. Mission reports during two generations down to to-day have uniformly recognized the fact that the wall of separation between the followers of the two faiths is practically unbroken, and that for the present the work of missions in the Orient is confined to nominal Christians, among whom there has been large success. The surprising thing connected with this utterance of President Andrews is that he should have been surprised at what we supposed every friend of missions knew. One fact bearing on this subject may well be kept in mind, that whenever a Moslem becomes a Christian, and a few such isolated cases have occurred, he is put out of sight as speedily as possible by methods which are well known in the Orient.

In Memory of Marcus Whitman.

Monday, November 29, will be the fiftieth anniversary of the terrible massacre in which Dr. Marcus Whitman lost his life as the result of his faithful services for God and his country. Americans are only beginning to estimate at its true value the work accomplished by this heroic missionary, and it is fitting that the story of his labors and achievements should be recalled at this time. The day is to be specially observed at Philadelphia, where a statue of Dr. Whitman is to be unveiled, and also at Walla Walla. At its recent Annual Meeting the Board recommended that a special recognition of the work of Dr. Whitman be made in the pulpits of the Congregational churches of the United States on the previous Sunday, November 28. The story of the mission to Oregon, of the wonderful ride of Dr. Whitman, and of what was accomplished through his labors, is intensely interesting, but is altogether too long to be given in our pages. In the *Missionary Herald* for 1885, pages 55 and 346, two interesting articles may be found from the pen of the late Dr. Thomas Laurie defending the memory of Dr. Whitman against those who have sought to discredit the value of his labors. We must refer our readers to such volumes as "Oregon," by Dr. William Barrows, for the full story, but it should ever be remembered that our country owes it to Dr. Whitman and his associates that the great region in the northwest bordering on the Pacific is now a part of the United States. The best memorial to this brave man would be, not a monument in bronze or marble, but a good endowment for Whitman College which would worthily perpetuate the name and carry out the purposes of that heroic missionary.

The Use Made of $100.

We call especial attention to the article on another page showing the proportionate distribution of the contributions received by the Board. The statements will correct false impressions that some have entertained, and will give renewed confidence in the economical administration of the foreign missionary work.

The American Board Almanac.

Our Almanac for 1898 is in course of preparation, and will be ready for distribution early in December. Many missionaries and missionary secretaries of other Boards write us that they deem this Almanac indispensable for themselves, and it certainly should be regarded as indispensable by Congregationalists and all the constituency of our American Board.

No Retreat.

In a letter just received from Rev. C. F. Gates, D.D., of Euphrates College, Harpoot, Eastern Turkey, he says: "For me my duty seems clear. I am here because God called me here. It was no choice of mine, and I shall stay and do all that he gives me to do until he calls me away. I leave the matter with God and with his children in America, whose representatives we are on this field. I seek conscientiously to conserve my strength because I know it is all needed, but I shall do the duties that come to me as long as I have strength for them. It seems to me that the thing for the American Christians to do now, when Armenian Christians are fleeing from the land, is to put *their* own representatives into the country, both men and women, and say, 'Here we have taken our stand, with our hands in the pierced hands of our Master, and *there shall be no retreat!*'"

Financial.

The financial standing of the American Board is to-day the most critical and urgent question which we have to meet. Beside it all other problems are comparatively small. With an active pastor as its new president, and a successful business man as its new vice-president, and with the twelve members of the Prudential Committee taken from the active life of our churches, surely there should be confidence in the administration of the Board's affairs. Absolute dependence must now be placed upon our churches for the maintenance of this work. The receipts for two months of the new fiscal year are encouraging only because the legacies are so much larger than last year. There has, however, been a slight shrinkage in the donations from the living. These donations are the test. We are obliged to note a decrease at a time when an increase is absolutely imperative. Why cannot every church give one prayer-meeting to earnest supplication for the work of Foreign Missions, and follow it by a careful presentation of the work by the pastor on the Sabbath, and follow that by a direct invitation to every member of the church and congregation to make an offering? This is, in a word, the plan used by the Old South Church in Boston, which has been so eminently successful. The plan requires the aid of an efficient foreign missionary committee. In almost every instance where the substance of this plan has been tried it has proven successful. Could it be carried into universal operation, we believe it would not only relieve the Board of its financial burdens, but lift the piety of our churches to a much higher plane. Let every reader study the receipts as printed below.

	October, 1896.	October, 1897.
Regular donations	$41,273.17	$37,562.19
Donations for special objects	3,163.05	1,842.89
Legacies	2,096.74	14,461.67
Total	$46,532.96	$53,866.75
	2 mos. last year.	2 mos. this year.
Regular donations	$50,696.38	$50,215.35
Donations for special objects	4,106.24	3,959.43
Legacies	3,035.08	25,777.29
Total	$57,837.70	$79,952.07

Decrease in two months in regular donations, $481.03; *decrease* in special donations, $146.81; *increase* in legacies, $22,742.21; *total increase*, $22,114.37.

Besides the receipts as indicated above, $850.25 was received for the debt in September and $9,440.28 in the month of October, making the total receipts for this object $10,290.53. The outstanding pledges toward the debt amount to some $12,000.

Pamphlets Issued.

The annual sermon preached before the Board by Dr. Boynton, and Dr. Storrs' address given on Thursday evening, as well as the papers presented from the Prudential Committee, have been issued in pamphlet form, and can be had on application at the several offices of the Board. No full report was obtained of the address of Mr. Mott, but the substance of his address will be found in his volume entitled "Strategic Points in the World's Conquest," published by the Revell Company. We are glad to know that the striking testimony given in the addresses by Dr. F. E. Clark and Dr. J. H. Barrows is being repeated, in substance by them in addresses which they are giving in various parts of the country.

Dr. Thomas Laurie.

Fifty-five years ago, on July 27, 1842, Rev. Thomas Laurie, D.D., who had a few weeks previously been ordained at Jacksonville, Ill., sailed with his wife from Boston to join the mission of the American Board among the Mountain Nestorians. On the death of Dr. Grant and the discontinuance of that mission, Mr. Laurie was transferred to the Syrian mission in 1844. Ill health rendered it necessary for him to return to the United States, and he was released from his connection with the Board in 1848. He was made a Corporate Member in 1875. After filling pastorates in South Hadley and West Roxbury, Mass., he became pastor of the Pilgrim Church in Providence, R. I., in which city, after a long and trying illness, he died October 10. Dr. Laurie was a remarkable man, strong in intellect and strong in faith. His interest in missions was profound and intelligent. No themes enlisted his pen more readily than those that relate to the extension of Christ's kingdom throughout the world. Through a long series of years he contributed much to the *Missionary Herald* and other magazines and periodicals on these themes, but his prominent publications were the *Ely Volume*, or *Missions and Science*, *Dr. Grant and the Mountain Nestorians*, and *Woman and her Saviour in Persia*, volumes of great interest and permanent value. He was a scholar of wide learning, and above all a man of robust spiritual health, abounding in faith and in prayer.

Was it rash?

At the time the reports of the massacres in Turkey were reaching us nearly two years ago, it was frequently suggested that our missionaries were unnecessarily imperiling their lives by remaining at their posts, and that it was their duty to retire. Commenting on this suggestion, Rev. Dr. Thomas Laurie, whose recent death we have noticed in another paragraph, sent us a communication touching upon political affairs in the Orient in such a way as to render its publication by us inexpedient. But one point made in that paper comes to mind very freshly now that the writer has gone from earth, and we quote it here: "The rights of an American citizen are inalienable; they can be forfeited only by crime or extreme rashness. To ascertain whether any course is rash one must go back to the authority for taking that course. Now it is not churches or missionary societies who send out missionaries, but Jesus Christ in person. It is his lips that say, 'Go ye into all the world.' The Lord Jesus makes very much of this fact, for he says, 'As the Father hath sent me into the world, even so have I also sent you into the world.' He also has a perfect knowledge of those to whom he sends, for he says, 'Behold, I send you forth as sheep in the midst of wolves.' He also foresaw that personal violence would be offered. 'The time cometh that whosoever killeth you will think that he doeth God service.' Were they on that account to turn back? No; for he says, 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.' 'If any man come to me and hate not . . . yea, and his own life also, he cannot be my disciple.' 'Be thou faithful unto death, and I will give thee a crown of life.' Is a missionary to be accounted rash who lovingly seeks to walk according to these words of his Master? Let men ponder well these words of Christ before they make the charge."

Unwise Giving.

Missionaries in all countries unite in deprecating the support given to many individuals, natives of mission lands, for the opening and support of independent organizations. In most cases this involves a great waste of energy and material. These persons, however honest they may be, are often incompetent to undertake the management of independent work, and their projects in nine cases out of ten come to an untimely end. One of the ablest papers of India, the *Harvest Field*, edited by a member of the English Wesleyan Missionary Society, has a paragraph on this subject which is so pertinent we quote it here: "Converts who have visited England or America in company with missionaries, and finding their dress, style of speech, etc., so taking with the people, have thought it best to cut themselves off from the mission to which they owe everything, and start on their own account. There are people in England and America who are prepared to give large sums of money to these persons who make a show of work in this land, but spend most of their time in going to and fro between this country and England or America to visit their supporters and quicken their interest. We think that editors of Christian newspapers in England and America should be especially careful as to the appeals they insert from persons unconnected with any organization. The *Bombay Guardian* has helped two Indians to go to England and America, but the result has been disappointment. We know of no instance where such a mission has been successful; but we do know that if the money spent on some of these independent missions had been employed in strengthening old and established missions, much greater good would have resulted. We do not like to say anything that would hinder any spontaneous activity on the part of earnest men; but the dangers connected with such movements are so great, that every precaution must be taken to prevent their being a failure and a waste of money." These are wise words and there is need of uttering them in America as well as in England.

From Ruk.

The remoteness of our Micronesian Mission is brought to mind by the receipt of a letter brought by a chance vessel from Mr. Price, of Ruk, the latest date being June 28. He reports that in April last there was an epidemic of dysentery, but the plague was stayed with comparatively little loss of life. The news from the Mortlock group is not cheering, certain divisions having occurred which threaten the prosperity of the evangelical work. In the Ruk archipelago two new churches had been dedicated, one at Kutua and the other at Elin. Mr. Price says: "One year ago, when I first went to Elin to preach, I found a crowd of almost raw heathen. I preached in an old canoe house where the pigs used to annoy me, running between my feet. When we dedicated the church we had a large congregation of well-dressed people in a neat house of worship, put up entirely by the people. After the service the two chiefs of Elin and Kutua stood talking together in a friendly way, and I could not help remarking the difference between the present and a few years ago, when these chiefs were glaring at each other across the river and devising means for killing each other's people." At the latest date the health report of the mission was good, and Mr. Price says: "There is an excellent spirit in the mission, and the growth of spirituality and devotion is noticeable. Our prayer-meetings are full of tenderness and not without power."

Gift Safe and without Discount.

We supposed that all our friends were aware of the fact that contributions for the temporal relief of sufferers from massacre and famine in Turkey and India, though forwarded through the treasurer of our Board, were not acknowledged in the *Missionary Herald* among the "receipts." Of course they could not be, as such gifts are not for our missionary work. A friend in the West, who had failed to find acknowledgment of eight dollars sent for famine relief in India, wrote some time since, inquiring about the matter, and adding that she "presumed the money never got there." Her letter expressing this singular doubt was forwarded to Rev. Mr. Bruce, of Satara, India, to whom it seems the eight dollars were sent, and he now replies that not only was this sum received without any discount, but it was increased by about fifty per cent, owing to the favorable exchange, and he hoped that the amount would be sufficient to support one little orphan child for about eight months.

The True Ideal.

Mr. Tokutomi, of Japan, a graduate of the Doshisha and later a trustee, and editor of *The Nation's Friend*, has been appointed counselor to the National Department of Home Affairs. He has recently returned to Japan after an extended tour abroad, and has freely said that he should now work for Christianity of the old type, stating that he finds no life in the new theology, and that Japan can amount to nothing without Christianity. On his journeys he visited Tolstoi, and when asked, "What are the ideals of your nation?" he replied, "Reverence of the emperor and love of country." To this Tolstoi replied, "Too low! too low! There is no hope for a nation which does not love God and that has not religion for its ideal."

Patriotism and Christianity.

One of the leading Japanese generals in the late war between that country and China entertains a strong dislike to Christianity upon the ground that no Christian can be truly patriotic. In conversation with one of the stanch pastors of the Kumi-ai churches he asked, "Do you not find, since you have accepted the Western religion and adopted the idea of loving all mankind, that your patriotism is diminishing?" The pastor replied, "Since you have taken the Western methods of fighting with guns and cannon, instead of the sword, which is the soul of the Samurai, do you not find your patriotism diminishing?"

The Annual Meeting.

With singular unanimity testimonies are coming to us, in letters and otherwise, as to the strong and helpful impressions made upon those who were present at the Annual Meeting of the Board. It is regarded by large numbers as the best meeting that the Board has ever held, in the unity of feeling, the ability of the speakers, and the depth of spiritual tone and power. May the impressions produced bear corresponding fruit!

The Plague.

We regret to learn that at several points in the Bombay Presidency the plague has reappeared. A note from Rev. Mr. Harding, of Sholapur, dated October 7, states that there have been in the suburbs of Sholapur perhaps a dozen fatal cases during the previous two weeks. Every effort is made to stamp out the disease, but new cases are reported every day.

The Duty of Ministers.

Dr. Temple, the late bishop of London, now elevated to the Archbishopric of Canterbury, has uttered some forcible words in relation to foreign missions, which we specially commend to ministers not under Episcopal supervision: "I want to press upon the clergy that it should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as part of the work which the Lord Jesus Christ has called upon every one of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, not merely on the occasion of a deputation coming down, or when there is a meeting for the purpose, but time after time in the course of the year, as a matter of Christian instruction. The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to the perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they cannot disregard without very certainly falling short of the standard of true Christian life."

Pocket Consecration.

A letter from one of the Corporate Members of the Board, an eminent pastor, rendering his excuse for necessary absence from the Annual Meeting, contains some sentences which are well worth quoting: "This is no time for advocating retrenchment. The Master did not say, Go ye into all the world, *if* the cost be not too great; or *if* the times are not too hard. The churches have the treasure sufficient, and have had it all these years. All that is needed is the consecration which our hymns so abound in, and which we often sing with such enthusiasm, and when our pockets and our closets join the hymns there will be no lack of funds."

Self-Support.

The vigor with which some of our missionaries are pressing the matter of self-support is indicated by a sentence or two from a letter from Mr. Currie of West Africa, who writes that they are working and praying that their school and evangelistic work "may not cost the Board a penny," and that "the medical work may more than pay its expenses." Mr. Currie adds: "We may come short of all this, but our mark is before us, and trusting God to steady our hand, give keen sight to our eye and courage to our heart, we are going to fire at it as if our very existence depended upon our success."

Peking in Summer.

The great city of Peking is so filthy that it is deserted by all people who can get away from it in the summer. Our missionary, Dr. Virginia Murdock, who remains there for medical work, wrote in July last: "The city is full of smells, dirt, and disease. I wish that while most are away, notice could be given the rest of us in time to get out, and that the place could be cleaned; then have a fire big enough to take in the city, have a flood to wash out streets and sewers, and an earthquake to turn in the whole! It would not be fair to mother earth not to have a cleansing before turning it under."

WHERE THE MONEY GOES. — WHAT IS DONE WITH ONE HUNDRED DOLLARS THROUGH THE AMERICAN BOARD.

It is right that donors for any benevolent work should be informed fully and frequently as to the distribution made of their gifts. In any organization, when properly conducted, it is easy to tell where the money goes so that contributors can judge as to the wisdom of the expenditures and the economy of administration. We should be glad if we could lead every Christian in our land to consider the facts concerning the use made of the funds with which the American Board is intrusted for the spreading of the gospel in foreign lands. These facts are stated plainly in each Annual Report of the Board, but multitudes do not consider them. Were they to do so, such absurd statements as the one sometimes made that it takes a dollar to send a dollar to the heathen would be silenced forever. Dense ignorance rather than malice, charity must lead us to hope, prompts to such a wild utterance as this. The facts in the case are all accessible, and there need be no guessing in the matter. And the exact truth is that ninety-two and a half per cent of all the receipts of the Board go directly to missions abroad, while the remaining seven and one half per cent are needed to cover all cost of collecting and transmitting funds, including agencies, correspondence, publications of all sorts, and all salaries in every department.

We believe that few business enterprises in our own land, whether conducted by individuals or corporations, can make a better showing as to the cost of administration than this, and when it is remembered that the business stretches over not only the greater portion of the United States, but that it is conducted in twenty distant missions in as many different sections of the wide world, thus involving, of course, extra cost, the percentage will be seen to be remarkably low. We call special attention to the following table, showing at a glance how, during the financial year just closed, 1896–97, the money intrusted to the Board was distributed. The total expenditure for the year was $688,414.20. The distribution will be best understood by indicating what portion of each one hundred dollars was used in each line of expenditure.

THE USE MADE OF ONE HUNDRED DOLLARS.

For the three missions in Africa:	West Central	$1.82	
	East Central	1.20	
	Zulu	3.71	$6.73
For the Turkish missions:	European Turkey	5.20	
	Western Turkey	16.10	
	Central Turkey	3.32	
	Eastern Turkey	6.90	31.52
For two Indian and Ceylon missions:	Marathi	7.91	
	Madura	7.73	
	Ceylon	1.47	17.11

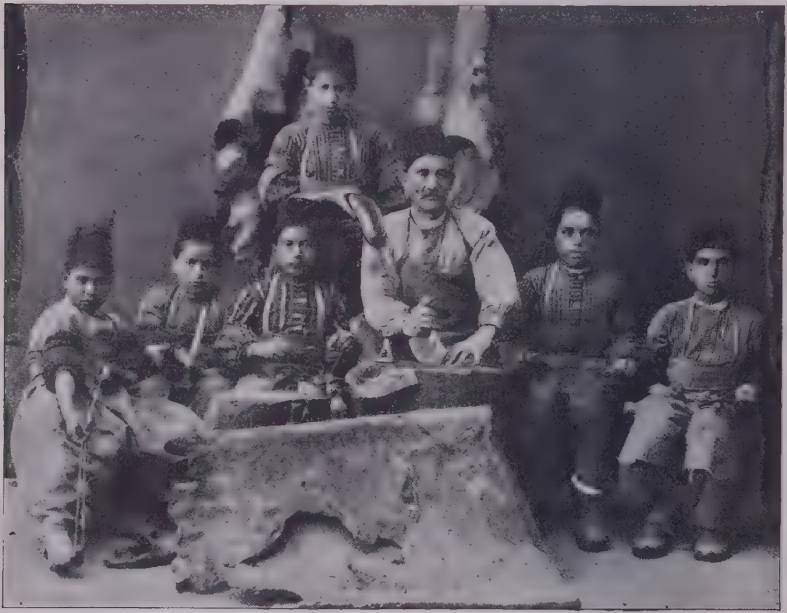
For the four China missions:	Foochow	3.66		
	South China	.86		
	North China	8.20		
	Shansi	1.34		
			14.06	
For the Japan Mission			10.40	
For the Sandwich Islands			.88	
For Micronesia and the *Morning Star*			5.63	
For the three Missions in Papal Lands:	Mexico	2.26		
	Spain	2.26		
	Austria	1.61		
			6.13	
Amount used *directly* for the missions				$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc.		2.23		
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc.		1.44		
For salaries of officers and clerks in the secretarial and treasury departments, postage, rent, and all other items coming under expenses of administration		3.87		
Amount used for Home Expenditures				7.54
				$100.00

In examining the Insurance Department reports of more than a score of the principal life insurance companies of the United States for 1896, it appears that only two of them can report that the ratio of "management expenses" to income is less than 12 per cent. In most cases the expenses have been from 16 to 20 per cent, some of them even higher. The lowest of them all is 10.55 per cent, and this fact is commented upon as indicating great care and economy in management. No intelligent person who considers what is required for the scattering of information, the collection of funds, and for the correspondence involved in the sending out and maintaining 543 missionaries in foreign lands, can deem the expenditure of 7.54 per cent of income for "administration" as other than very moderate. It is surely an occasion for rejoicing that so large a portion as 92.46 per cent can go directly to the support of the missionaries and the work in the field. It should be borne in mind, moreover, that should the receipts of the Board increase to a million dollars annually, as they ought to, the cost of administration would be increased but slightly, and the percentage of expenditure in that department would be materially reduced.

THE ORPHANS OF TURKEY.

The superintendence of work for the orphans in Turkey demands much time and thought from our missionaries at most of our stations within the empire. Hitherto the funds for the maintenance of this work have come from almost all sections of Protestant Europe, as well as from America. But except in two or three localities, arrangements for the orphanages, and for the reception of the children, must of necessity be made by the missionaries on the ground, who know the people and their circumstances. That this has been a labor of love on the part of these missionaries has not served to eliminate the element of toil involved in it, and our brethren and sisters, who write of their joy in this service, are evidently nearly overborne by their exertions.

We are glad to give herewith two photo-engravings showing the orphans in the manual training department of the orphanages at Harpoot. Dr. Barnum reports that there are in that city two homes for orphan boys, with about 105 inmates. All of these attend school, but it was early seen that to fit them for a successful future they should have manual training as well as intellectual training. Therefore a house has been rented as a workshop, and the boys, under proper instruction, are taught shoemaking, tailoring, and carpentry. One of our photo-engravings represents a section of the shoemaking department, with the boys at work. In the girls' homes sewing, spinning, and cooking are taught, and our engraving represents the girls engaged in preparing food, under the care of the "house mother." Of course these pictures show the children not as they were when they came to the homes, for then some of them were in a condition which would not have allowed of their presentation in our pages.



ORPHAN BOYS AT HARPOOT SHOEMAKING.

Aside from the 220 who were aided in Harpoot city, Dr. Barnum reports that there are nearly 600 in other parts of their station field to whom they are giving aid, aside from 200 or more who are in a German orphanage near by. "These are," Dr. Barnum adds, "but a fraction of the very needy ones, but we do not venture to enlarge the work lest the funds should fail."

Reports similar to this from Harpoot come from numerous other stations. At Van, Dr. Raynolds has had the oversight of nearly 300 children, who are deprived of both parents, while this by no means exhausts the list of needy orphans in that city. The number in surrounding villages must reach into the thousands. Mr. Cole, of Bitlis, reports the sending of a score of orphans to the more permanent orphanages at Bardezag and Smyrna. He writes of them: "The dear children have found a warm place in my heart. You might see playing now upon my lower roof more than a hundred of these 'God's little ones,' the boys taking their turns with the girls, seventy of whom will soon occupy the roof. Our girls' school yard is so crowded that I allow them this freedom of my premises. There are touching, almost heartrending recitals in regard to most of them. Some of them bear scars that show how near they themselves were to death when their friends were slain."

ORPHAN GIRLS AT HARPOOT AT HOUSEWORK WITH THE "HOUSE MOTHER."

Let these little ones who are being ministered unto, as well as those who are ministering to them, be remembered in prayers and gifts of the favored people of this land. Dr. Barnum writes: "This work for orphans was undertaken under the conviction that it was the will of God that the most helpless of the waifs who were left by the massacred should be cared for, and that he would raise up friends for them. Money came freely for a time, but for the last three months we have received nothing. The work seemed to be committed to us by the Master, and we did not dare decline to take it up."

THE PREPARATION OF A NATIVE MINISTRY IN NORTH CHINA.

BY REV. D. Z. SHEFFIELD, D.D., OF NORTH CHINA COLLEGE, TUNG-CHO.

THE North China College is a Christian training school. It is purposely run on narrow lines and for definite ends. Our primary object is to supply the ever-growing needs of our mission for native Christian workers. We are also glad to help other missions to such workers. In Christian lands the cry is constant for men and money to give the gospel to the heathen world, but on the mission field it is my decided conviction that there is a greater need of trained native Christian workers than of missionaries — more missionaries. Missionaries must not only make Christian converts, they must finally produce a self-sustaining and self-propagating native church, and this must mean a company of trained Christian leaders, wise and faithful, to go before the church, teaching the truths of Christianity and illustrating them in their lives.

A few days since I received a letter from a missionary in Manchuria, urging his need of a trained Christian man to take charge of a school, and to set before the native church an example of intelligent, devoted Christian living. I was compelled to answer that while we have such men in employ, it was not possible to dislodge such a man. Much as we are now suffering for lack of means to carry forward our work, such native workers of tried worthiness are just the last men to lose hold of. We will divide our last dollar with them rather than let them go from us, as when once gone others know their value as well as ourselves, and we cannot call them back when we find that we have a few more dollars in our pockets! We receive every year not a few just such requests as the above, and would receive many more if we could even occasionally respond to the requests. We have to answer such requests by saying that if you will furnish the right material we will help you to secure such men in the course of eight or ten years.

When I first came to China, twenty-eight years ago, there were two native helpers at this mission station who were preaching in the street chapel, and when my ears began to open to understand what they were saying I found they were preaching a sort of gospel of morality, urging upon the people that Christianity taught the same kind of goodness as Confucianism, Buddhism, Mohammedism, Catholicism, all tending in the same direction to make men good. They told indeed the story of Christ, and taught that men ought to repent and look to God for forgiveness, but they were men who had only accepted Christianity, but were not instructed in it. Their education had been in Confucianism, and their thoughts ran on Confucian rather than on Christian lines. Almost my first work as a missionary was to take these two men and study with them for six months in the book of Romans, when they had much more to say in their preaching that was definitely Christian.

Our mission college grew from a small seed until it is now a thrifty tree, and has produced many excellent fruits. We have now fairly entered upon the second stage in mission work. The type of Confucio-Christian helpers is passing away, and a younger, more vigorous company of men are taking their place, who know the truths of Christianity and love them as cordially as do the missionaries themselves. We have not a few men among our trained native preachers who have studied in this college who are exceedingly interesting preachers. They are like Moody in the simple evangelistic directness of their teaching. They have not been very carefully instructed in Darwinian evolution, in Spencerian ethics, in the brotherhood of all religions, but they are walking Bible concordances, and know thoroughly well the ethics and the theology of Christ.

This college contains only professing Christian students. They are selected at the various stations from among other Christian students, and are first placed in the academic department of the college. After four years of study, if they make a good record in study and in deportment as young Christians, they are taken into the college for a further course of four years. Completing the college course they have three years of study in the theological school before going out to become teachers of their countrymen. We give these young men a good training in their own language and classical literature, about the equivalent of Latin and Greek in a Western college. They must know Confucianism to work among Confucianists. We find no tendency among students as a rule to make too much of their Confucian culture. I often have to warn them against the danger of looking too lightly upon the old teachings, to which they no longer trust as regulative in their lives. They must make Christianity supreme, but they must not slight the moral and religious ideas among their people, as it is exactly in these ideas that they are to plant the higher truths of Christian ethics and theology, rather of Christian faith and living.

These students are also pretty well trained in Western history, mathematics, geography, physics, astronomy, chemistry, the outlines of biology, physiology, zoölogy, etc. I magnify the importance of natural theology in our instruction as a help to revealed theology, and all the above studies are only departments in natural theology. We teach the students to see God in nature, and help them to become preachers to their countrymen of the living God who gives proof of himself in the heavens and the earth, in our capacities, our thoughts, our hopes, and our fears. Confucianism has blinded men's thoughts to the presence of God in nature, teaching that nature moves of itself, without thought or purpose; that it is not a personality, but deserves to be worshiped as a personality for all it has accomplished by its blind evolution!

But our best strength is given to Christian teaching. Our students learn to read their own language by memorizing portions of the Bible. Regular classes in Bible study run through the entire academic and collegiate course. The school has experienced several religious revivals, bringing the students to a deeper religious experience. Many of them are careful and prayerful Bible students, and are active in religious work. They have each year during the warm season a vacation of about four months when they return to their homes and engage in Christian work as they have opportunity. We have a vigorous and active Young Men's Christian Association, the first founded in China, which is doing an excellent work for the students and for the people in the villages round about. We believe we are succeeding in producing Christian workers of the right type, and shall appreciate help in this work from our friends in America.

LITTLE KOREA.

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

A BRIEF health trip the past summer away from Japan has given me a glimpse of the Peninsular Kingdom and impressed me with the duty of penning a few words in her behalf.

Korea has a magnificent but dangerous location. She is hemmed in by two seas and three far more restless lands. With a fine climate, fertile soil, ample and safe harbors, and inspiring scenery, hers is the promise of a grand future. She has a backbone of rugged mountains with much mineral marrow hid away in the segments. Just recently a gold craze has built up a new town of 40,000 people, some fifty miles back of Gensan. It is reported that an enterprising (or reckless) American has staked his all on the output of the new mine, and is likely within a few months to become a beggar, and perhaps a suicide or a multi-millionaire.

But beautiful for situation and her natural attractions as is Korea, she is the vilest of all civilized or semi-civilized countries. The huts (they cannot in decency be called houses) and streets of the native towns are filthy beyond expression. Dirt and dignity are the chief possessions of the large framed, fine looking, but inordinately lazy people. Their language is full of the most charming poetry and exalted conceptions. Philosophy is so common with them that some of its highest flights are depicted on the new postage stamps just coming into general use. Downtrodden as the people have been by centuries of corrupt officialdom, they still retain, to a remarkable degree, their self-respect and a most dignified demeanor. Foreign residents, especially missionaries, become very much attached to them. "Yes, we know their streets and houses are vile, but they themselves are so nice." And so they are, in their white linen clothes, their quaint hats, which being made of black hair or linen are a cross between a beaver and a broad-brimmed straw, their flowing sleeves, and their wadded stockings. As the nation is still in mourning for the murdered queen, who after all these months has not yet been officially buried, the hats worn this season are not black but white, that being the mourning color.

But my special purpose in writing is to call attention to the state and needs of missionary work in the little kingdom by the seas. We were delighted with what we saw and heard concerning the present progress and prospects of Christianity. There must be 1,000 baptized native Protestant Christians in all Korea to-day, of whom fully one quarter have been gathered in during the past year. The Presbyterian work is going ahead most rapidly just at present, with the Methodists in second place and the Episcopalians third. As is well known, our American Board has no work there. During the past few months some twenty small churches have been organized at different points in the interior by Koreans themselves, and we were pleased to note a movement toward self-support that is highly encouraging. The mission grant for drugs to one Presbyterian hospital was reduced last year from $1,000 to $250, the Koreans themselves actually paying in over $700 for medicines. At the same hospital 1,500 tracts are sold every twelve months. At another place one Korean Christian, who had just enough property to support himself in idleness, has gone to work, and last year contributed over $50 to various charities.

Missionaries are welcomed almost everywhere, and the nation is waking from its sleep of centuries. A normal school has been opened in Seoul, showing that even the government is aroused to the need of modern educational methods. One railroad is under construction, domestic mails are already running, and the international service will be put into operation by the end of 1897. Several Russian officers have been engaged to drill Korean soldiers, and there is a strong, rising tide of national feeling. The red blood of a new and higher life is coursing through the veins of this old hermit nation. Protestant missionaries are looked upon as the best friends of the people in this time of change. They are worthy of all the confidence given them, and are doing their best to fill the large place which is theirs at this stage of the nation's development. In a word, this is the golden time for strong missionary service in Korea. One stroke now will count for ten a few years hence.

I have two suggestions to offer. First, that, as members of the wide Christian Church, we give the missionary fraternity in Korea a very large place in our prayers and sympathy the coming year. Those Boards that are already in the field should be sustained at any cost. However much they may be forced to contract elsewhere, they should not retrench in Korea to-day. Nay, rather, they should enlarge and push their work. In my judgment the American Board is *not* called upon at this late day to enter the field. That question was decided once for all a dozen years ago, when one of its Japan missionaries begged for the privilege of opening a mission there. But are we not called to do a little something, say, for our Presbyterian friends upon whom so much of the burden falls in these hard times? In a sense they are our substitutes in the Peninsular Kingdom, and we should deem it a privilege to stand by them in every possible manner.

And my second suggestion is that some Board — or several Boards combined — should do something in behalf of the thousands of Japanese living at the half dozen open ports in Korea. One missionary, either with or without a Japanese associate, might be sent over there for three months of the year at a slight expense, and if the experiment justified itself, something of a more permanent nature be attempted later. Perhaps here again ours is not the denomination to lead off, and yet several *Kumi-ai* Christians are living there, and if the work is to be an interdenominational one, none could serve better than we as a rallying centre. Little Korea needs every possible help at this time. Cannot his much be done for her in addition to the agencies for good already at work here?

"NEW MEASURES AND NEW MEN."

BY REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE.

WE frequently observe, coming from influential quarters, the call for "new methods and new measures and new men" to meet the "crisis in missions." am aware that any word of *caveat* from an old missionary will be received with smile, — we will not say what sort of a smile, — and that, at best, whatever he may say will be discounted ninety-nine per cent. We cheerfully accept this, and are content with one per cent, and we will address ourselves to the one auditor out of the hundred we would like to reach.

As regards the foreign missionary work, we observe that, just now, while some of our home pastors and home churches have become pessimists, all missionaries of experience are optimists. A curious fact, is it not? A decade ago some men dreamed — and told their dream — of evangelizing the world before this century should close. You must allow an old missionary to smile at that. How impatient multitudes of people became with General Grant in the autumn of 1864, and how many shrewd new devices were proposed to end the war! Grant said, "I know of no way to end the war except to beat the armies opposed to us." It might take several periods of three months each, but that was the way to do it, and the way it was done. I know of no other way to meet the mighty forces opposed to the spiritual kingdom of our Lord Jesus Christ. It looks to an old missionary as if our home churches generally have regarded the missionary work as a holiday parade. They look to their young missionaries to "enthuse" them, or they "*won't play*."

Go back eighty years. How firm then, how absolute, how undisputed the sway of "the prince of this world" over almost all Asia and Africa! Come down forty years. We see a considerable number of missionaries in India and in Turkey, a few on the very edge, the fringed border, of China, none in Japan. How were they regarded by the great of this world? In some cases with a gracious and condescending patronage, but generally with high-toned contempt. The "god of this world" seemed in no way anxious concerning the integrity or the permanence of his dominion over men. But the missionaries were men of faith, and those who sent them forth were men of faith; and they were content to fill a little place, and believed that in due time the God they served would be glorified on the earth where his own Son lived and died in order to save men.

Did the home churches expect systems of religion hoary with the life of centuries, holding hundreds of millions of men in ignorant but absolute bondage, and welded to a system of morals that applauds lying, gives lust the largest license, and condones murder even of the innocent, *for the faith*, — systems with which are inseparably bound up all the visible and tangible interests of all their devotees, — systems vitally joined to the civil power, and absolutely controlling all the movements of human society, — did sane men expect such systems to yield their grip on their devotees, to say nothing of abdicating their dominion, without contests and overturnings, setbacks and reverses, and renewed assaults, sustained with unflinching courage from year to year, and from age to age, before the kingdoms of this world shall become the kingdom of our Lord and of his Christ?

What is the meaning of the disappointment met with in Japan? What is the significance of the tremendous storm which has overtaken evangelical Christianity in Turkey? Is it not this, that the work undertaken *has taken hold;* the onset against sin has shaken the strongholds of error beyond what we were prepared for? Imperial powers have turned their jealous, hostile gaze upon every missionary in Turkey. They have proscribed him; unfriendly emissaries have dogged his steps. Constant efforts have been made to misinterpret his conduct, and so put him in the wrong. Stupendous lies concerning him have been told, believed, and widely published. Repeated attempts have been made, in defiance of treaty obligations, to drive him from the country. American property in many places has been wantonly destroyed, even the United States government representative judged it necessary for the missionaries to retire, for a time at least, from the country. Yes, a terrible storm has swept over us. We will not claim that while in the midst of the storm we were never afraid. Alas! we may have to confess that we did sometimes tremble for the ark of God. *That* storm is past; what is left? Everything is left. Souls have gone swiftly to their rest with God. Some wood, hay, and stubble have been burned; but we stand amazed and awed to see how little there was of this compared with the gold, silver, and precious stones that still hold their place in the building of God. The churches remain, the congregations are fuller than ever, the schools of all grades more crowded, and some thousands of orphans are sheltered, fed, clothed, and taught under our care. Book sales are this year increasing.

If the Christians of the United States fail to furnish their missionaries straw with which to make bricks, then, if the weaker flesh will only for a while support the willing spirit, they mean to "make bricks and burn them thoroughly" without straw. The work now done, especially in the department of instruction, with native colaborers at our side, is many fold what it was even twenty years ago, and it is no longer done in a corner, but is, with no seeking of ours, the observed of all observers. Everything we do is known in the king's bedchamber. All the better if it gets reported right.

As to Japan, that self-conscious people over on the other side of Asia, the whole nation seems to have gone to college, and to have reached sophomore year. Were not we also sophomores once? Cannot we be patient, and wait and pray and believe that God's work will greatly prosper there in the near future? Do faith and prayer accomplish less now than a score of years ago? Try them and see. And as to the methods adopted hitherto, God's word preached and taught, everywhere and at all seasons, in faith, patience, prayer, do they need changing? Not counting our lives dear to ourselves, we have held on, and held out, and some of us have held well-nigh through, — nearing life's goal. We are not nervous over the delay of great results; we are content to do little things for God, to help bring one hour nearer the day when a redeemed world shall unitedly shout, "The Lord God omnipotent reigneth!"

Letters from the Missions.

Mexican Mission.

A VACATION TRIP.

Mr. Wright, of El Paso, sends an interesting letter describing an evangelistic tour through the north central portion of the State of Chihuahua. Writing September 10, he says: —

"Our outfit consisted of a wagon with two horses and two saddle horses, a baby organ, a magic lantern with slides illustrating the life of Christ and others, with good gospel hymns and music, a 10 x 12 tent, and the necessary cooking utensils and food. The company was made up of Florentino Piña, a valued colporter, two students from the Training School, both good singers and able to play the organ, myself, and son of five years of age.

"Our method of work was to visit the towns and groups of ranches wherever a congregation could be gathered, call upon the principal municipal authority of the place to advise him of our plans and secure, through his influence if possible, the schoolhouse or some suitable room for the services; then visit all the houses to invite the people to the services, distribute tracts and sell Bibles and religious books. I had secured a list of these authorities and a personal recommendation from the *jefe politico*, under whom politically the whole district is, and this was a great help, as during the whole journey we secured suitable rooms in every town without a cent of expense.

"This is not a thickly populated State, and we were obliged to travel long distances between towns, from twenty to fifty miles; the whole time for the wagon trip was thirty-nine days, during which we traveled over 360 miles, visited ten towns, held thirty public services, with a total attendance of 1,915 people. Of these towns only four have had any evangelical work, and by far the greater part of those who attended had never before entered an evangelical service. Many tracts were distributed, and a good number of Bibles and other books sold. The people listened with the best attention to all that was said, and the rooms were usually as full as they would hold, and many stood at the doors and windows to see and listen.

"But I would not have you infer that there was no opposition to all this. On the contrary, we found the people warned against us in every place that we visited. Many would tear the tracts up in our very faces, and use the most insulting language to us. In one place one of the students discovered that a young man was preceding him along the street, calling at every house and warning the inmates that a 'Protestant devil' was coming with papers to give away which should either be refused, or received and burned immediately. Another one was explaining about the magic lantern views in one house and inviting them to attend, and as he was about to leave handed them some tracts. A woman immediately exclaimed, 'Ah! Now I know who you are. The priest has told us to take care not to receive any papers that were given away, because they are all Protestant and condemned. You must be a Protestant because you give away papers.'"

THE INDIANS. — BATOPILAS.

At Guerrero a change was made from the wagon to horseback, because of the mountain trip to Batopilas. Of this region Mr. Wright says: —

"While the section through which we passed is, perhaps, more populated than that we had already traversed, we could do nothing whatever along the road in gospel work, for they are all Indians, of the Tarahumare tribe, with very little knowledge of the Spanish language, and their own not reduced to writing. They are an extremely retiring tribe, living largely in caves, often being true cliff-dwellers, seldom coming out into sight of the traveler, and always leaving their houses to hide near by if any one approaches. One may take freely of corn or other edibles which he may find there if he put its value in a split stick, leaving it stuck into the ground near the door; but if he omit this little formality it may go hard with him afterward at some point along the road! They are famous runners, are peaceable, living on the corn, beans, and potatoes which they cultivate, and have few vices except the almost universal one of drunkenness from the 'tezguino,' which they make from corn. A part of the way on our return we left the main road in order to visit Bocoyna, and secured Indian guides for two days, with whom we were able to get along very well with the rather limited vocabulary of five words: corn, road, water, hunger, and *pinole* (parched corn ground into a meal, much used by the Indians).

"We held meetings for eight days in Batopilas, with excellent results, and at the close I received six persons to the church, making a total membership of twenty-eight, and there are some twelve more candidates to be received later.

The preacher there, my former student and later assistant in the Training School, has done good work, and Miss Burris' school has helped much in the church. Miss Burris had gone to Sinaloa before I arrived, and was detained there by chills and fever, so that I did not see her at all, but I looked up a suitable house for the school for the next year.

"In all this journeying of about 500 miles in wagon and buggy, 400 on horseback, and 600 by railroad, we have had continual blessings from the Lord, and have learned new lessons of faith in him for everyday needs. In spite of hard work, poor food, bad roads, and a month of almost daily rainstorms, through which we traveled right along, I have enjoyed the trip, and am grateful for the privilege of such work. But through it all the constant question occurs, 'Why do we not develop these wonderfully open and promising places?' The only answer that can be made is that there are no funds to carry on the work. Many of the places are even calling for preachers, but we cannot send them, for we cannot support them; nor is it a possible thing for the work to be self-supporting from the first. Give this field a chance to develop and it will surprise you with its progress."

West Central African Mission.

YOUNG EVANGELISTS.

Mr. Currie writes from Chisamba of the zeal with which some of their young converts are engaging in evangelical work: —

"Two weeks ago one of our youngest boys, who has not yet been admitted to church fellowship, went to see his uncle. The night before he left he came to know whether he might explain 'the words' if his uncle — a large chief — should ask him. I told him yes, of course; but he should speak with the respect due to a father, not scold, or find fault, or chide them; but take a lesson he had learned well himself and explain it with proper humility. He said he would carry his Gospel of Luke with him, for it contained some lessons he had been thinking of a long time. So the boy, perhaps fourteen years old, started, promising to come back and let me know what he did; and being assured that he would be remembered in our prayers. He came back two days before his vacation was over, having been absent eight days.

"He reported as follows. The first night the chief said: 'You always read and sing at the white man's before you go to sleep. Do so to-night. We want to hear. We do not know the words. We cannot read. You are learning. Now read to us;' and he called his young people. The boy chose the temptation of Christ in the wilderness. He explained it in a style largely his own: 'Christ was led by the devil. You are all being led by some one. If a man tells his son to go and steal, he is giving bad advice and the devil is leading him. If he advises him to do good, the Spirit of God is with him. You say when you start on a journey, may God take care of me. When you come back you say your fetish has preserved you. Now, fathers, this is not right. If God takes care of you when you are away from home, you ought to give him credit. The devil tempts us and makes us all do wrong, but he never could make Christ. We ought to all follow Christ; and much more.' When he got through, the chief said he understood and took up the boy's discourse and explained it to the people. Thus was closed every day of the boy's visit to his uncle. If the hearts of our boys are burdened with a desire to preach the 'good words' to their own people, the future of the kingdom of Christ in this country is assured."

East Central African Mission.

WORK FOR WOMEN.

The health report from this mission is good. Mr. Wilder has been living at the new station, Chikore, where there seemed to be a large number of people who can be reached by direct evangelistic work. Miss Gilson writes from Mt. Silinda: —

"For the past five months kraal visitation has been systematically carried on by the wives of the missionaries at Mt. Silinda, assisted by the Zulu women. It was thought that the time had come when an effort should be made to have the women come to the station. It was very encouraging that eighteen responded to the first call for a meeting. It is the plan to hold this meeting every Wednesday afternoon.

"Myadu, one of the Zulu evangelists, visited the Lowlands last month to do evangelistic work, and to assist Mr. Bates in forwarding the mission goods. He returned last week and reports much interest among the people there. The boys who have been taught at Mt. Silinda have done a truly remarkable work at their homes. Of the eight Lowlanders who left us last January, just after uniting with the church, all but one have now returned to again enter the school, and with them eight others, of whom four have never been here before. We are especially glad to receive the first girl from that region, a child of about eleven years of age."

Western Turkey Mission.

TOURING. — CROWDED SCHOOLS.

Miss Willard, of Marsovan, writing October 6, reports the experiences of the past summer, during which she enjoyed several tours. Concerning them she says:

"Life on a tour is too new not to be exceedingly interesting to me. The salutations by the way, the coming out of friends to meet us, our reception by our hosts, the seat on the floor by the little round table, with a wooden or tin spoon with which to dip into the common dish, the long conference in the evening, sitting on the floor (or perhaps even a chair) with the cross-legged, fezzed brethren who are perhaps in unity, or perhaps at enmity with each other, — all this and much more makes touring *interesting;* but the real satisfaction comes from the personal work which they are so ready to receive."

Of the schools Miss Willard says: —

"The summer vacation is past and the work of the new year is fairly begun. It seems as if everything about us in the visible parts of our work were bursting with life and struggling to push out and expand. Students from all directions are anxious to come to us, and are coming. The new theological class begins its work with six men who are believed to be unusually earnest Christians. The college is overcrowded, having more students than ever before, and in the Girls' School the new dormitory is just in time to accommodate our increase of boarders. The city church is no longer large enough to receive all who wish to attend the Protestant service, and it has become necessary to provide a service in the college for part of our students and orphans. We wonder and worship as we see the growth of the work attended by the necessary increase of the force of workers."

Miss Willard concludes her letter by saying: —

"The joy in service and the inspiration of increasing demands and opportunities are among the 'hundred-fold.'"

Marathi Mission.

METHODS OF RELIEF WORK.

Mrs. Sibley, of Wai, reports the forms of famine relief in which they are engaged:

"Since October last, when grain came suddenly up to famine prices, we have sought to do what we could to allay the distress, and this, in addition to usual work, has taken much time and thought. Several small sums from various friends, and larger sums from or through our Board and from the *Christian Herald*, have been great boons to us. To see the suffering and not be able to help would be a burden hard to bear. We praise our God for his great goodness in inclining the hearts of his people to help lift this burden.

"After our return from the hills, early in June, so many poor people came to us, without food and with almost no clothing, and with no means of earning anything, that we felt that some work must be found that would enable them to earn something till the new grain could be reaped. In seeking guidance, we remembered that the black rock just below the surface in our mission compound prevented the growth of trees. We accordingly set the stronger of the men to digging out the rocks, and the weaker men and women and children to bringing earth, in baskets on their heads, to fill up the holes. A few masons, unable to get work at the usual high price given to masons, have been glad to come and work for three annas a day, and dress the stones into shape for building purposes, and so the work of digging and filling has gone on, giving work to from 250 to 300 people for three months past. We hope to be able to continue the work for another two months, when the looked-for better times will enable others to give work to many of them. All of these work people were weak, and many almost ill, from having been without sufficient food for several months, and it was necessary to apportion the work according to their strength, and to nurse the sick ones till they were able to work. One woman died suddenly from cholera and two men from other troubles, but the others have greatly improved under the regular daily food, and are now strong and well.

"There is a daily service for these work people just before the evening pay hour, conducted by the pastor or by the Bible-reader, and they listen attentively and with much interest. Aside from these who have been provided with work, there have been many aged and infirm to whom grain and clothing have been supplied; and to each of these, or to groups of them at a time, as they may come, have we told the wondrous story of life through Him who died and rose again. Many of the cases have been so sad and heartrending that it has been more than ever sweet to tell them of the Comforter and of the Father's love and power.

"The anxiously looked for rain has fallen in many needy parts, and the prospects of a good fall crop are much more cheerful; and though the early crops are an entire failure in some large districts, good fall crops will greatly relieve the hard times. The early rains in this district have been more favorable, and some of the early crops are turning out well, but as the grain and many of the fields are in the hands of traders, the price of grain is quite as high as in the less favored districts. The government has done much to relieve the distress, but it has not been possible for the government to do all, and the (about) 600 people whom our Father has given us the privilege of helping must have suffered terribly and many died without the work and food and clothing and blankets supplied. Our heart's prayer to God is that he will bless all to the winning of these souls to himself. After these people return to their homes and villages again we hope to visit them there and tell them more of him.

"Surely great spiritual blessings must follow this sore time of India's chastening. Famine and plague, war and sedition, are her portion this year, and the end is not yet. Our pastor, preacher, Bible-reader, and teachers have experienced new spiritual blessings to themselves as they have gone on with their work."

Madura Mission.

A CHRISTIAN ENDEAVOR CONVENTION AND PARADE.

UNDER date of September 29, Mr. Wallace writes from Madura city: —

"The September meeting is just over, and gave us good opportunity of meeting the missionaries from the out-stations and all the native helpers. On the day of the Christian Endeavor Convention we had a big parade, with about 1,000 native Christians in line. The procession was headed by a detachment of the Madura police, followed by the Christian Endeavor banner, and one of the native pastors and myself on horseback. Then came a band hired for the occasion, more banners, and the different societies in order, followed by carriages containing the ladies. It made a very fine showing. As we passed the principal squares and bazaars the procession halted, and a mighty chorus of 1,000 voices rose in song. 'Onward, Christian Soldiers,' 'Hold the Fort,' and some of the Tamil lyrics were sung on the way.

In the evening a concert was given, and some really fine singing was heard from Tamil voices. One little fellow, about nine years old, sang in English, very beautifully, 'I have heard of a Saviour's Love.'"

THE STUDENTS AT MADURA HIGH SCHOOL.

"I wish to tell you a little about my school. I do not know the boys very well, but on Sundays, especially, I try to meet them personally and gain some influence over them. Last Sunday I had what seemed to me an especial answer to prayer. I went into the school at four P.M. feeling rather tired, and as I sat through the opening exercises, watching the curious faces of my boys, I was praying earnestly to God to enable me to reach them with the word of life and lead them to Christ. The lesson was a review of the life of Paul, so I had every boy tell what he had learned from Paul and what was his own personal faith. There were seventeen boys in the class; two were Christians, two Mohammedans, three Vishnuites, and ten Sivites, including eight Brahmans. One boy said he did not know anything about Paul; he had not read the Bible, and his own faith was Theism. A Mohammedan boy said, 'I believe there is a God.' Another said, 'Let every nation stick to its own religion; that is most suitable.' He said there is only one God, but he has revealed himself differently to every nation. After they had all spoken, I answered that India had learned that there is only one science, and had discarded her old Vedic science for the modern science that has come through Western nations. I tried to show them that among many religions there is one true religion, though there may be elements of truth in all, and that it would be folly for Hottentots and Kaffres and other heathen nations to rest satisfied in the poor religion of their ancestors, when a better faith was revealed to them.

"When the school was dismissed, one boy, a fine-looking Brahman, came to me and said he wanted to come to my house and learn of me. Surely I felt my prayer was answered. Here was a Brahman boy inquiring the way! As I talked with him, about a dozen other boys gathered around. I gave as strong personal testimony as I could to the saving grace of Jesus Christ, and bade them all salaam. I felt that I had received a great answer to my prayer, and that in some small way I was following in the footsteps of Christ, gathering disciples about me. Who can say there may not be among these bright fellows in the high school a Peter or a Paul to carry the gospel throughout India?

"There are 249 boys in the school, and it alone offers a fine field of labor. Among these all there are only two Christians. As soon as I am able to give my whole time to the school, I hope to double the number of boys and to raise the school to the rank of a college. At present I have to curb my interest in the work in order to succeed in Tamil."

Foochow Mission.

CHEERING ITEMS.

MR. BEARD writes of the examination of the seventeen theological students connected with the Seminary, showing that good work had been done by nearly all the number. He says: —

"The most perfect harmony has prevailed among the students. The only trouble that I have been called on to right was the urgent and frequent calls from churches and chapels for the services of the students to help in conducting meetings. I was obliged to limit this to one evening a week for each student. This of course was refusing opportunities for doing Christian work, and of the most valuable kind, but it could not be helped.

"Two interesting items of news came to me not long since. The literati have petitioned the officials of Foochow to prohibit the practice of foot binding. The petition has been read by the viceroy, and he is pleased with it.

"The officials of Foochow have appointed eighty men — forty in the city and forty in the suburbs — to clean the streets.

This is the first time Foochow has ever known such an appointment. These men are at work. This is the result of the work of Mr. Ding Ming Wong, myself, and several of the literati a year ago. We petitioned the officials to give the literati of the suburbs authority to form a street-cleaning corporation. The petition got as far as the prefect. He asked, 'How much is there in it for me?' On being informed that it was not 'eat rice business,' he tabled the petition. Nothing more was heard till the men were seen this summer cleaning the streets. The bread cast upon the waters returned."

South China Mission.

OUT-STATION WORK.

UNDER date of September 22, Dr. Hager writes from Hong Kong of another visit paid to the stations in the interior, during which he had varied experiences: —

"At Hoi In the work is slowly but steadily advancing, and some fifty souls have been baptized since the commencement of the station, eleven years ago. Six adults were received into the church, one of them being a Chinese doctor who has a good reputation in this region for his medical skill. Various expedients were tried by his friends in order to prevent his being present at our service, but all their little schemes failed completely. Another was the wife of our helper, who has waited ten long years for her conversion. Again and again he has told her that he could not preach any longer if she would not accept the truth, but it was not until my last visit that she finally promised to be a Christian, and then only after a night of prayer, intermingled with tears, by her husband and children. The visit of two Bible-women into this region has aroused much interest, though no immediate fruit has appeared. I had expected more from their visit, but the Chinese women are exceedingly fickle, and although many promised to forsake all for Christ, yet when it came to the point of deciding openly for the truth, their courage failed them. One man and his wife fully expected to identify themselves with the Christian church, yet when their oldest son was taken sick, the wife and mother could not forbear to burn incense to the gods, because her neighbors told her that this would make the son well again. Let us hope that this is only a temporary relapse into the sin of idolatry.

"Our Quonghoi station maintains its own, and it was here that two adults confessed their faith in Christ, one of them being a member of a firm that carries on its business without an idol shrine in its store. The firm does a large business, and I trust that the prestige thus gained will break down the notion that it is degrading to become a Christian. Another member of the same firm wished to join us, but he was necessarily absent on business.

"Our Hoi Han Fan station has not made much advance, though one was received into the church, and there is a spirit of inquiry among some of the people.

"Our Ngau Mi Shan station is steadily growing in numbers and influence, and I had the pleasure of baptizing three adults. Our service was attended by some thirty-two Christians and twice as many non-Christians. The chapel was literally packed through the entire service. Never before has such a large concourse of Christians gathered here, and the impression made was favorable on the outsiders. Some seem to be on the point of giving up all for Christ."

North China Mission.

A PROMISING OUTLOOK.

DR. SMITH, of Pang-Chuang, writes under date of August 25: —

"I have just returned from a half month's tour to several out-stations to the south. The outlook in Hsia Chin and in Kao T'ang is especially promising on account of the many intelligent men who have become interested, a somewhat unusual thing hitherto. The stereopticon was displayed for three nights in Hsia Chin city to great crowds, the explanations being given mainly by returned

T'ung-cho school boys. In three villages it was also shown for the first time to enormous numbers.

"In Kuan Chuang, and in other places also, there are serious difficulties from the unworthy conduct of some who have been for a long time in connection with the church, but are only, in the expressive phrase of the Chinese, 'half-melted.' Nine opium smokers from that region were 'reformed' here last spring, but most of them have relapsed to some extent, and we never expect to find that charity that believeth all things exercised toward such. Whether the man takes up his pipe or not, others will say and think that he does. Nevertheless we have great faith in general principles and in the word of the Lord, which is not void. The father of one of the Kuan Chuang school boys seems to have abandoned both opium and gambling, and is living a wholly new life. On the other hand, a brother of a helper there has relapsed twice after having 'reformed,' and now has insulted an idol in a temple near his home, almost bringing on himself serious punishment, and all for nothing. When we inquire what they do preposterous things for, they often reply in what appears to be a manner of frank simplicity, 'Not on account of any cause!'

"We had a general meeting at Ho Chia T'un, where we had fifty-five communicants present, perhaps the largest number at any single out-station. Several were baptized and others taken on probation.

"A man now on probation in a village near Kao T'ang is the nearest approach to a rich man we have. He has 400 Chinese acres and is a generous and open-hearted man, of whom all speak well; a type of character not too common. He came here in the spring and stayed fifty days, and will be here again in the autumn. His 'yard brother,' from the same village, is about six feet three, and a military graduate of last year. He was in the Yamen employ, but was dropped just in time to abandon his gambling life and become a Christian. He had the best memory and some other qualities of any man we have known in that district, and we have been trying for six years to get him. Now he is wholly reformed, and has been chosen to go to the theological class this autumn. I trust the Lord has a great work for this man to do. We had about eighty at the general meeting at Kao T'ang, one baptized and several received on probation. The opening in the Ch'ih P'ing district, to the south of these, we are following up with persistence, and have met with the friendliest reception thus far."

Japan Mission.

THE HOKKAIDO.

Mr. Rowland, who is now stationed at Sapporo, writes of a gathering of the pastors and evangelists of the Hokkaido, held at Sapporo early in September, which proved of great value. Mr. Rowland writes: —

"During the sessions Dr. Gordon gave a series of four lectures on the 'Study of the Prophets,' and Dr. DeForest gave one each on 'The Church' and on 'Philippians.' All the lectures were interesting and helpful. The young men from the distant places, largely out of contact with the Christian world, and away from opportunities for such helps, were especially interested in them and helped by them. There were reports from the different parts of the field given with some detail. These reports touched on both encouraging and discouraging phases of the work, successes and failures.

"Besides the lectures and reports there were some live subjects taken up for discussion, such as 'How to preach the gospel to the common people.' The men are trying different methods, feeling their way along and earnestly thinking of the best methods. They do not preach abstruse doctrines, such as the Trinity. They preach the *thing* but not the name.

"One man, Sugiura of Nemuro, is trying these days to use his own experiences largely to illustrate the Christian life to his hearers. And he has had some remarkable experiences in his own soul life. 'How to enlarge the work in Hokkaido' was another subject. Some of the men feel that what is being done now is only child's play. They decided to make a representation to the Board, which will doubtless be sent you before long. That will speak for itself when you see it.

"I asked two of the men to write out briefly what they thought of the meetings. One man likened it to the Nara meeting, held at the time of the visit of the Deputation, and spoke of it as a revival, saying it would go down in the history of Christian work in Hokkaido as an important meeting. This man was probably the oldest man in years and in experience among our Japanese associates, a man of deep piety and sober judgment.

"The work of Dr. DeForest and Dr. Gordon in the field before the meetings was most encouraging. They both got out unusually large audiences in several places, greatly to the delight of the local Christians.

"Hitherto the Sapporo church has met in the pastor's house. Lately the Methodist brethren have built a new church, so our people bought and repaired the Methodist meeting-house at an expense of some 285 yen, and moved into it with great rejoicing, September 5, *free from debt*. Over 200 yen were raised by the Japanese themselves. You'll remember that June 19 Iwamizawa dedicated a little church that cost some 220 yen, also *free from debt*. I pride myself just a little that I set my face steadily against going into debt in the first case. Now the people of both places are even more jubilant than we are over it. The Sapporo church would hardly have gone into debt any way. They have some good business men in the church.

"Dr. DeForest thinks the time is ripe for a revival. I am sure that it is time for a steady pull all along the line, a long pull, and a pull altogether. But how insufficient we are for the work that is opening! This is a great island, and we touch it only here and there. It is 150 miles and more between Nemuro and Urokawa, and no work between these places; 125 miles from Urokawa to Sapporo, and nothing between; and nearly 200 miles to Immanuel, with only the slightest hold in one intermediate town. This Ishikori valley is near at hand, and has railroad communication. But it is populous, and our force is nothing like an adequate force for the field and the opportunity. But God can save with a Gideon's band as well as with a mighty host."

Notes from the Wide Field.

NORTH AMERICA.

THE ESKIMOS. — No missionary work with which we are acquainted calls for greater self-sacrifice than that in behalf of the Eskimo of North America. The English Church Missionary Society has a mission at Blacklead Island, on Cumberland Bay, which is above the sixty-fifth degree of north latitude. The face of the country shows nothing except barren granite rocks. On the shortest day of winter the sun is just visible for a few minutes. The winter is intensely cold and stormy. Rev. Mr. Peck and Mr. Parker, who went there in 1895, took provisions for two years. Though it was in the month of August, the "pack" of ice, which is said to have been a hundred miles in extent, detained the little brig from reaching Blacklead Island for several days. A house eighteen feet by twelve was built, and made a fit dwelling for an arctic winter. The confidence of the Eskimos was gained, and the children came gladly for instruction. It was not long before there were thirty who could read and who had a fair knowledge of scriptural history. The message of the gospel evidently met the needs of these people who lead lives of such utter blankness. One woman said, "Yes, let us hear something better, something more satisfying than we have hitherto heard."

The need of a place of worship was soon felt, and inasmuch as there were no trees there or other vegetation, a house was constructed with supports of whalebone and covered with dried sealskins, forty of which were sewed together and stretched on the frame. Old provision boxes and some boards were used for seats, and two lamps were hung from the roof. This tabernacle had a singular ending, for it was eaten up by dogs. A storm, accompanied by fifty degrees of frost, prevented the catch of seals, and the Eskimos had not food enough for themselves, much less for their dogs. These dogs broke through the snow walls one day and got hold of the sealskin tabernacle and ravenously devoured it. Afterward, as there was nothing else to assemble in, a circular wall of snow about six feet high was built to keep out the piercing winds. The seats were made of square blocks of snow placed close to the wall. Mr. Peck writes: "Our service consisted of hymns, prayer, and then I told them some simple Scripture truths. What a strange sight, these walls of snow with nothing above us in that upward direction but the blue heavens! Surely the angels of God might look down on such a gathering with wonder and joy!"

On the twenty-eighth of May, 1896, Mr. Peck wrote: "There is really no night here now; the sun shines about eighteen hours out of the twenty-four, and the twilight seems to me almost as light as the other portion of the day." At another time he speaks of the arctic cold, though so intense, as not their greatest trial: "What one does feel is the sense of utter loneliness and desire to hear something, at least, of the loved ones far away and hungering for some fresh mental food to break the monotony of one's surroundings. Perhaps these factors, through the grace of God, make one's spiritual experiences all the more really deep. One seems at times specially to live in contact with the heavenly powers. Faith is strengthened by the felt need of the Saviour's presence and help, and I continually realized in our arctic home the wonderful sustaining and uplifting power." As yet, of course, the fruits of this mission are not large, but this self-denying missionary sees many things to encourage him in his expectation that the people whom he is seeking to reach will come under the saving power of the gospel. Mr. Peck's associate, Mr. Parker, who labored for nearly two years with him, was drowned about a year ago, leaving the heroic missionary alone.

THE INDIANS OF BRITISH COLUMBIA. — An interesting account is given in *Awake*, a publication of the English Church Missionary Society, of the dedication and opening of a church at Aiyansh, in British Columbia, showing with what success this mission has been prosecuted among the native Indians of that region. Bands, called "Church Armies," came from different tribes, one of them 150 miles across the mountains. A procession was formed of the bands, and on reaching the church, after the reading of a portion of Scripture and a prayer and some words addressed to the people, the doors were thrown open for service in the name of the Triune God. The people filled the edifice completely. Their responses were amens and hallelujahs, "coming forth," as the missionary writes, "like a mighty wave breaking on the shore." The singing was specially interesting, and the missionary writes that "as the people praised God he saw many tears running down their tawny cheeks." The most striking incident of the dedication service was the collection, for which much preparation had been made. It had been given out that the offering would be for the payment of the workmen, and as during the progress of the building the cost had mounted from $500 to $700, and at last to $1,350, the missionary confesses that his faith began to tremble and he cried in anguish of soul, "Oh, my God, thou hast brought water out of the stony rock!" Yet it seemed to human view impossible that such a sum could be raised. The missionary writes: "The alms dish was the largest I ever saw, being two feet in diameter and of solid brass. It was borne down the main aisle, while offerings on each side were collected otherwise. When I came to receive it at the rails, I found I must set my back stiffly to take it. At that moment I felt like Peter when he found his boat filled with fishes." The amount was found to be $1,344.45, and so the building was paid for.

The best of it all was that, with slight exception, the contributions all came from the Indians. Then followed the communion service, and the missionary writes: "It was a soul-stirring sight to see the people coming up in streams and devoutly kneeling to receive the tokens of our blessed Lord's cross and passion, who a few years ago were a people 'without hope and without Christ,' in a world of darkness."

CHINA.

A REMARKABLE CHRISTIAN. — Dr. Griffith John, of Hangkow, gives in the *Chronicle* of the London Society an account of Wei Teh-Yung, a preacher for many years, whom Dr. John calls "God's man to the people." Mr. Wei was in early life an inveterate gambler, and was on the broad way to destruction. Many years ago he was one of two men that came one wet morning to the chapel, where he learned of Jesus Christ as the omnipotent Saviour from sin, one who could save him from the opium habit, from gambling, and from every vice. From that day on he never missed the service, and after months of probation he was received as a member of the church. After his conversion he made it the grand business of his life to make known Christ to his countrymen. During the first year of his church membership he was the means of leading thirteen men to Christ. After he became evangelist, hundreds were baptized through his labors. His life was most blameless. The very sight of his implements of gambling gave him intense pain. His great power as a preacher came from his ability to say, as he often did, "Christ has saved me and therefore I know he can save you. He has delivered me from sin and he can deliver you. Believe! only believe." A vital article in his creed was, "I believe in the Holy Ghost." He was a man of great courage and faith, enduring persecution manfully, and always hoping for good results. Dr. John recalls a day when he himself was cruelly assaulted at Hiau Kan, and Mr. Wei displayed great courage, but some of the brethren were ready to give up all hope. One of them suggested, on the night after that assault, that the enemy had triumphed, and that the kingdom of God was driven out of Hiau Kan. Dr. John says it was worth going through all the perils of that day to see and hear Mr. Wei, as he looked at the old man who was disheartened, and "brought his fist down on the table with a heavy thud, and said, 'Brother, do you think this sort of thing can knock the kingdom of God into nothing? No, ten thousand times no.'" The story of such a noble life, ended by a triumphant death, gives great courage to the laborers in China.

AFRICA.

LIVINGSTONE'S GRAVE. — The grave of David Livingstone, under the mpundu tree at Chitambo, has recently been visited by a Mr. Weatherley, who found the spot, though the tree is fast decaying, and there soon will be little to mark the spot where the heart of the dead hero was buried. The village of Chief Chitambo has been removed, and the chief himself has died and was buried under the same tree where Livingstone's heart reposes. Mr. Weatherley says, "To me Livingstone's grave in Westminster Abbey is nothing to the mpundu tree at Chitambo."

INDIA.

THE PRESENT OUTLOOK. — The August number of *The Harvest Field*, a magazine which we prize most highly among our Indian exchanges, has a brief article on the present outlook which is so serious and thoughtful that we give some of its paragraphs here: "We are by no means pessimistic, but the outlook at the present time is the darkest we have known for twenty years. For months large areas have been suffering from famine. July should bring plenty of rain. The month has nearly passed away; but, while there has been the average rainfall in many parts of the empire, large tracts have received but little, and that is insufficient for purposes of cultivation. It was expected that the numbers on famine relief would have greatly decreased by this time. It is true that in some parts there has been a decrease; but in the South the numbers are rapidly increasing. If the rains completely fail in those regions, famine of a severe kind will be with us for twelve months more, and the sums contributed will by no means meet the needs of the people. Even where rains have fallen in plenty, prices have risen rapidly of late, and the poorer classes are placed in severe straits to obtain the necessaries of life. Some means of relief for these must be devised. Throughout the South of India prices of food grains are nearly double the normal rates, and suffering is widespread. We write thus to remind our readers in the home lands that the end of the famine is not yet.

"We gladly chronicle the noble efforts made in England, America, and other lands to supply the needs of the people. The moneys that have been sent have gladdened many a missionary's heart; for he has thus been able to relieve distress and make the suffering sing aloud for joy. We especially commend the noble work of the *Christian Herald*, of New York. This paper has sent to India $30,000, for which it has made itself responsible. This money has been forwarded chiefly to American missionaries, who have thus been able to relieve a vast amount of suffering. The thanks of all missionaries are due to those who are striving thus nobly to relieve the distressed; and we trust that the knowledge that we are grateful will stimulate the churches to do yet more for the starving and homeless.

"Plague and pestilence are still at work in the land. It is true that in the centres of infection the mortality from plague had practically ceased; but there is a slight recrudescence of the plague in Bombay and other places. Ceaseless vigilance is necessary to stamp out the evil, and we believe the authorities will not rest till the plague is completely stayed. Cholera has broken out with severity in many places, and if it prevails amongst those weakened by famine, as is likely to be the case, the results will be fearful to contemplate. It is true that cholera is ever with us; but if it assumes a virulent epidemic form the worst results may be anticipated.

"Earthquakes have appeared to add to the desolations of plague, pestilence, and famine. Bengal and Assam have suffered severely. The places of worship and other buildings that have been injured are very numerous, though happily the loss of life has not been great, except in Assam, and there the deaths are not so numerous as it was at one time feared. Many missionary societies will be put to great expense to have their buildings repaired, or to provide new ones where the present ones have become unsafe. We are sure the sympathies of the churches will respond to any appeals that are made on behalf of mission buildings rendered unsafe or useless by this disaster. . . . We believe that out of these physical disturbances, racial animosities, and mental disquietude, there will be evolved, in the purposes of God, good, real and permanent, to the peoples of India. The outlook is gloomy as far as the eye of flesh can see; but to the eye of faith these evils are but steps in the path of progress; they are included in the all things that work together for good."

Missions to Lepers. — An impression prevails in some quarters that the most self-denying work in behalf of lepers has been done by Roman Catholics. This is not true. There is a society which is especially engaged in work among lepers in India and the East, which has now made its twenty-second annual report. From this report it appears that the efforts for these afflicted ones have been successful of late. The superintendent of one of the asylums of India writes: "I should like to go on and tell you more and more about these believers in Jesus Christ. Do you wonder that one's heart is drawn to love them, and to rejoice when we see them responding to the love of God in Christ Jesus? Their sad lot physically strains the cords of pity to breaking sometimes, but the music of rejoicing echoes through the heart when we see them receiving the Lord Jesus into their hearts, and so becoming inspired with hope, joy, and gladness." It is interesting to note that there are now over 1,000 professing Christians in the various asylums with which the mission is connected.

THE NEW HEBRIDES.

The Free Church of Scotland Monthly for October has an interesting *résumé* of the work within this group. A native pastor has been ordained on Aneityum. Futuna and Epi bid fair in no long time to be wholly Christian. There are most hopeful movements on South Santo and Tanna. Summing up the reports, the following may be given as the present condition of the Christian work at these islands: "There are now at work in this mission 256 teachers; 13,084 people are attending more or less regularly at Sabbath services; and 5,463 are attending the day schools; 207 adult baptisms and 142 Christian marriages were celebrated, and 231 were added to church membership; and there are now 239 candidates asking for baptism. Thirty-three teachers were settled during the year, and the total contributions for mission purposes were £884 3*s*., amounting together to the sum of £1,308 9*s*. All the above figures are exclusive of the island of Efate, from which no returns were received."

Miscellany.

BIBLIOGRAPHICAL.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., Missionary of the A. B. C. F. M., in Japan. New York, Chicago, and Toronto: F. H. Revell & Co. London: The Religious Tract Society.

This book, it seems to us, is sure to attract the attention of all students of the kingdom of God on earth. It has double interest to the readers of the *Missionary Herald* as coming from one of the missionaries of the American Board, who, while attending to the tasks of his peculiar mission in Japan, has yet kept in broad association with the facts relating to the progress of the kingdom. This volume has grown from a single address, first delivered to a company of Japanese students, into the successive chapters which are before us. It should be read with reference to the fact that it is an apologetic before the critical students of Japan, and asks for a study of the Christian religion. The problem with which the book begins is the old question whether the world is growing better or worse. It is refreshing to find one who without hesitation declares his belief that the kingdom of God is a constant growth, and that this generation surpasses all others in doing God's will. As the church and society cover ages in their growth, so comparisons which cover like periods are necessary to correct results. The author raises inquiries along four lines: growth in numbers, growth in understanding, growth in practice, and growth in influence. Wonderfully interesting charts accompany the text, illustrating this growth, contrasting one nation with another, Christian with non-Christian, and Protestant with Catholic, gathering up all the methods of practical work and missionary enterprise, and from these facts proving the great blessings which this kingdom confers upon its members. The chapters, not originally intended for the book, upon the growth of Christianity in England and the United States, are full of suggestion for the student of our own history. That knowledge and practice go together in our religion is made evident. The argument in favor of Christianity is convincing. The final chapter, on "The Significance of the Growth of Christianity," leads to the conclusion that Christian nations will be supreme because they have accepted the eternal truths of God. We turn away from this book with the consciousness that Jesus is holding a larger place than ever in this world, that his light is reflected further than ever, and that his kingdom is evermore progressive. The volume will surely attract attention. At some points it shows haste in preparation, yet it is always direct in thought. The table of contents is full, but an index would help the book greatly.

The Gist of Japan: The Islands, their People and Missions. By Rev. R. B. Peery, PH.D., of the Lutheran Mission in Japan. pp. 317. Price, $1.25. F. H. Revell Co.

In this volume Mr. Peery attempts what no other book has hitherto attempted, namely, to cover in one volume the country, history, people, national characteristics, customs, and religions of Japan. To this is added, which is indeed the main body of the work, the history of Christianity in that country, and especially the work of modern Christian missions.

The author has succeeded in producing a very readable and instructive book which cannot fail to have a wide reading. In our judgment he might with profit have omitted the two chapters on the "Private Life of the Missionary," and "Methods of Work." The former is necessarily general, having no peculiar relations to the subject under discussion, and the latter would have greater value had the author, by a longer residence in that country, won the right to judge as to the best methods of prosecuting Christian work.

A Concise History of Missions. By Edwin Munsell Bliss, D.D., Editor of the Encyclopædia of Missions. New York: Fleming H. Revell Co. pp. 321. Price, 75c.

Nearly twenty years ago Dr. Theodore Christlieb, of Bonn, gave to the world a universal survey of Protestant foreign missions. His small volume was translated into several languages and was widely circulated. Dr. Bliss' book, which has just come from the press, seeks, as did Christlieb's, to give in the briefest compass the story of the development of the missionary idea from apostolic times to the present day, with some notice of the forces at work and the fields occupied. Nearly one third of the volume is devoted to a consideration of the methods by which the work has been prosecuted, taking up such topics as the organization of missions, the agencies employed, including the evangelistic, educational, medical, and publication branches of the work. The amount of information packed into this small volume is remarkable. The arrangement of the matter is excellent, and, so far as we have noticed, the statements are correct. Yet with such a vast field to survey, and in such brief space, details are out of the question. A photograph of a large congregation can, at best, show distinctly but few individuals, while if the photograph must be greatly reduced individuals are hardly discernible. From the necessities of the case the same is true of a work so condensed as this of Dr. Bliss. Yet it furnishes an admirable index to the history of world-wide missions, and those who study it will be well prepared for further investigation in this most interesting department of church history and Christian life.

BOOKS RECEIVED.

Ye Nexte Thynge. By Eleanor Amermam Sulphen. Fleming H. Revell Co. pp. 57. Price, 30c.

Walled In. A true story of Randall's Island. By William O. Stoddard. Illustrated. pp. 134. Price, 75c.

Nadya. A Tale of the Steppes. By Oliver M. Norris. pp. 256. Price, $1.25. New York: F. H. Revell Co.

Shall We Continue in Sin? By Arthur T. Pierson, D.D. Price, 75c. New York: F. H. Revell Co.

Practical Idealism. By William DeWitt Hyde, President of Bowdoin College. pp. 335. Price, $1.50. The Macmillan Co., 66 Fifth Ave., New York.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the work of the Woman's Boards. With thanks for the development of this work within the past thirty years, and for the patient labors and heroic spirit of hundreds of missionary women in behalf of their sisters in unevangelized lands, let there be prayer that the fruits of this toil may be greatly increased; that the health and strength of these laborers may be preserved; and that their number may be multiplied.

ARRIVALS AT STATIONS.

September . At Benguella, West Africa, Rev. Wesley M. Stover and Mrs. Marion M. Webster.

September 28. At Smyrna, Miss Minnie B. Mills.

September 28. At Kōbe, Japan, Miss Gertrude Cozad.

October 2. At Tientsin, China, Rev. J. B. Thompson and Rev. Charles W. Price, of the Shansi Mission.

October 9. At Cesarea, Western Turkey, Rev. W. A. Farnsworth, D.D., and wife.

October 13. At Kōbe, Japan, Rev. Cyrus A. Clark and wife, and Miss Cora McCandlish.

ARRIVALS IN THE UNITED STATES.

October 21. At New York, Rev. Lyndon S. Crawford and wife, of the Western Turkey Mission

October 23. At New York, Miss Susan C. Hyde, of the Western Turkey Mission.

October 23. At New York, Rev. Samuel W. Howland, D.D., and wife, of the Ceylon Mission. This return was made necessary on account of the serious ill health of Mrs. Howland.

October 25. At Boston, Mrs. R. O. Ireland, of the Zulu Mission, and Miss Nancy Jones, of the East Central African Mission.

DEPARTURES.

September 4. From New York, Rev. F. E. Jeffery and wife, to rejoin the Madura Mission.

October 21. From San Francisco, Rev. George E. Albrecht and wife, and Miss Mary B. Daniels, returning to the Japan Mission.

October 30. From San Francisco, Rev. Wallace Taylor, M.D., returning to the Japan Mission.

November 3. From Boston, Rev. John S. Chandler and wife, returning to the Madura Mission.

November 13. From New York, Rev. Robert S. Stapleton, to join the Eastern Turkey Mission at Erzroom. Mr. Stapleton is the son of Rev. Robert Stapleton, of Ogden, Iowa; was graduated at Olivet College in 1894, and from Chicago Theological Seminary in 1897. Mrs. Stapleton, also a graduate of Olivet College, will complete her medical studies in the United States, and join her husband next year.

MARRIAGES.

August 11. Rev. Otis C. Olds, of the Mexican Mission, to Miss Helen Cattell.

October 30. At New York, by Rev. C. C. Creegan, D.D., Rev. Robert S. Stapleton and Miss Ida M. Salmond.

DEATHS.

October 10. At Providence, R. I., Rev. Thomas Laurie, D.D., missionary of the American Board in Persia and Syria from 1842–1846. (See page 496.)

October 30. At West Haven, Conn., of diphtheria, Mary E., daughter of Rev. and Mrs. Lyman P. Peet, of the Foochow Mission, aged 6 years 6 months. Almost her last words were: "I do not know what I shall be, but I know what I am. I am the daughter of a missionary and the granddaughter of a missionary."

Donations Received in October.

MAINE.

Bangor, Central ch.	45 00	
Bath, Cong. ch.	2 00	
Bar Mills, Cong. ch.	25	
Cornish, Cong. ch.	9 42	
Dennysville, Cong. ch.	20 31	
Groveville, Cong. ch.	3 75	
Hampden, 1st Cong. ch.	8 25	
Kenduskeag, Cong. ch., Member,	10 00	
Kennebunk, Union Cong. ch.	51 46	
Lovell, Friend of missions,	5 77	
Machias, Centre-st. Cong. ch.	8 31	
Oakland, Mr. and Mrs. Lyman K. Lee,	5 00	
Portland, Thank-offering,	10 00	
Rockland, Cong. ch.	42 53	
Sanford, Cong. ch.	8 00	
———, Friend,	5 00	235 05

NEW HAMPSHIRE.

Atkinson, Miss Abigail L. Page, to const. ALBERT PRESCOTT COLE, H. M.	50 00	
Bennington, Cong. ch.	8 00	
Colebrook, Cong. ch., 5; Miss Tilly Nickels, 5,	10 00	
Greenfield, Cong. ch.	5 50	
Hanover, Dartmouth College Cong. ch.	118 15	
Hinsdale, Cong. ch.	9 18	
Keene, E. A. Kingsbury,	12 00	
Nashua, Pilgrim ch.	119 72	
New London, E. Maynard,	5 00	
Orford, Cong. ch.	4 75	
Peterboro, Y. P. S. C. E. of Union Cong. ch., toward "Forward Movement," support Rev. J. H. Pettee,	10 00	
Pittsfield, Y. P. S. C. E., toward "Forward Movement," support Rev. J. H. Pettee,	10 00	
Raymond, Cong. ch.	12 00	
Wilton, 2d Cong. ch.	24 40	398 70
Legacies. — Exeter, Mrs. Anna W. Chadwick, add'l,		5 60
		404 30

VERMONT.

Bennington, 2d Cong. ch., Mrs. M. B. Kinsley and Miss Anna C. Park,	3 00	
Brattleboro, Centre Cong. ch., 93.96; do., A friend, 5,	98 96	
Brownington and Barton Landing, Cong. ch.	14 86	
East Braintree and West Brookfield, Cong. ch.	4 20	
Essex Junction, Cong. ch.	9 00	
Ferrisburg, Cong. ch.	2 37	
Highgate, Cong. ch.	4 00	
Manchester, Samuel G. Cone, to const., with prev. dona., Clement H. Cone, H. M.	50 00	
No. Craftsbury, Cong. ch.	5 00	
Royalton, 1st Cong. ch.	25 00	
Salisbury, Cong. ch.	7 00	
St. Johnsbury, Rev. C. F. Morse,	40 00	
Sherburne, Cong. ch., 5; Friend, 5,	10 00	
South Royalton, Cong. ch.	16 36	
West Brattleboro, Cong. ch.	22 53	
Windham Co., Friend,	100 00	412 28
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Trustee,		11 16
		423 44

MASSACHUSETTS.

Abington, 1st Cong. ch.	7 51	
Acton, Cong. ch.	10 00	
Amesbury, Main-st. Cong. ch., toward support Rev. H. G. Bissell,	50 00	
Ashland, Cong. ch.	20 00	
Auburndale, Cong. ch.	576 27	
Beverly, Dane-st. Cong. ch., Friend,	1 00	
Berkley, 1st Cong. ch.	41 86	
Boston, Y. P. S. C. E. of Park-st. ch., toward salary Rev. Jas. Smith, 100; do. of 2d ch., Dorchester, toward salary Dr. F. C. Wellman, 100; Trinity ch., Neponset, 38.10; Central ch., Jamaica Plain, 7; A friend, 200; M. N. T., to const. W. N. Crafts, H. M., "In memory of his father," 100; Y. P. S. C. E. of Boylston Cong. ch., for native helpers, Foochow, 25; H. S. Drew, toward support Rev. Dwight Goddard, 10; Sidney Gerhard, 5; Mrs. L. P. Kelley, 3; Friend, 1,	589 10	
Boxford, Friend,	10 00	
Brookline, Harvard Cong. ch., 155.84; Leyden Cong. ch., 98.35,	254 19	
Cambridge, Prospect-st. Y. P. S. C. E., toward "Forward Movement," support Rev. E. S. Sanders,	10 00	
Cambridgeport, Pilgrim Cong. ch., 69.43; 1st Cong. ch., 25.59,	95 02	
Chelmsford, Central Cong. ch.	46 42	
Chelsea, 3d Cong. ch.	17 67	
Chicopee Falls, S. M. Cook,	20 00	
Clinton, 1st Cong. Y. P. S. C. E., for "Forward Movement," support Rev. C. S. Sanders, 25; Friend, 5,	30 00	
Cummington, Friend,	8 00	
Dedham, 1st Cong. ch., 202; do., Extra Cent-a-day Band, 30.88,	232 88	
East Bridgewater, Union Cong. ch.	3 81	
East Hampton, 1st Cong. ch.	32 92	
East Longmeadow, 1st Cong. ch.	3 31	
Fall River, Central Cong. ch.	691 96	
Fitchburg, Wm. W. Dole,	25 00	
Gloucester, Trinity Cong. ch., "Tabithas,"	2 30	
Granby, Church of Christ,	12 00	
Groveland, Cong. ch.	19 00	
Hanson, Cong. ch.	4 02	
Hatfield, Cong. ch.	38 32	
Haverhill, Friend, 50; Friends, 15,	65 00	
Holliston, 1st Cong. ch., Member,	2 50	
Holyoke, 2d Cong. ch.	112 23	
Indian Orchard, Cong. ch.	50 00	
Kingston, Mayflower Cong. ch.	10 00	
Leverett, Moore's Corner ch.	4 00	
Lowell, Friend,	1 00	
Lynn, 1st Cong. ch.	2 00	
Manchester, Essex South Conference,	31 00	
Marshfield Hills, Cong. ch.	10 07	
Middleboro, 1st Cong. ch.	138 00	
Millbury, Worcester South Conference,	40 92	
Mittineague, Cong. ch.	28 25	
Monson, Cong. ch.	21 18	
Needham, Cong. ch.	39 26	
Newburyport, North Cong. ch.	50 00	
Newton, Mrs. J. R. Burdett and daughter,	4 00	
Newton Highlands, Cong. ch., to const. Mrs. Delia H. Warren, H. M.	204 90	
Northboro, Cong. ch.	18 80	
Northampton, "W."	300 00	
North Hadley, 2d Cong. ch.	13 15	
North Leominster, Cong. ch.	9 57	
North Weymouth, Pilgrim Cong. ch., 13.25; Y. P. S. C. E. of do., for "Forward Movement," 2,	15 25	
North Wilbraham, Grace Union Cong. ch.	6 16	
Peabody, South Cong. ch., 211; West Cong. ch., 6.45,	217 45	
Petersham, Elizabeth H. Buss, Thank-offering,	50	
Reading, Cong. ch.	10 00	
Sheffield, Cong. ch.	7 29	
Shelburne, Y. P. S. C. E., toward "Forward Movement," support Rev. Dwight Goddard,	10 00	
Southampton, Cong. ch.	34 09	
South Egremont, Cong. ch.	13 56	
South Hadley, 1st Cong. ch.	22 50	
South Hadley Falls, Cong ch.	9 17	
Springfield, Hope Cong. ch., 66.62; South Cong. ch., 60; Faith Cong. ch., 10.82; J. B. Roberts, 82c.	138 26	
Sturbridge, 1st Cong. ch.	65 80	
Sunderland, Cong. ch.	92 20	
Tewksbury, Cong. ch.	41 26	
Upton, Friend, per W. W. F.	25 44	
Walpole, Friend,	1 00	
Waltham, Trin. Cong. ch., 23.36; Mrs. G. A. Oviatt, 10; Friend, 3,	36 36	
Watertown, Phillips ch.	110 00	
Waverly, Cong. ch.	11 55	
West Springfield, Park Cong. ch., 31.50; 1st Cong. ch., 17.75; Ashley Fund, 126.26,	175 51	
Wilbraham, 1st Cong. ch.	25 75	
Whitinsville, Cong. ch., Mrs. M. F. W. Abbott, 45; Y. P. S. C. E., for native pastor, Perchenj, 35.26,	80 26	
Worcester, Plymouth ch., to const. Dr. John C. Berry, and Mrs. Octavia Holden, H. M., 364; Pilgrim ch., 156.61,	520 61	5,678 36
Legacies.—Andover, Mrs. Hannah Newman Fay, widow of Samuel Austin Fay, by Rev. Cecil F. B. Bancroft, Adm'r,	1,000 00	
Blandford, Reuben Boise, by Mrs. R. D. Boise, Ex'x, to {const. Mrs. R. D. Boise, H. M.	100 00	
Brookline, Augusta S. Noyes, by Charles E. Miles, Ex'r, add'l,	1,000 00	
Boston, Rev. Edmund K. Alden, D.D.	1,000 00	
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F. Savage, Ex'rs, add'l,	2,315 00	5,415 00
		11,093 36

RHODE ISLAND.

Legacies.—Providence, Asa Lyman, by R. M. Lyman, Adm'r,		35

CONNECTICUT.

Bridgeport, 1st Cong. ch., 131.88; Olivet Cong. ch., 23,	154 88
Bristol, Cong. ch.	84 28
Chester, Cong. ch.	4 33
Columbia, Cong. ch.	58 17
Derby, 1st Cong. ch.	22 25
East Haddam, 1st Cong. ch.	16 45
Essex, 1st Cong. ch.	25 02

Fairfield, 1st Cong. ch., to const. Mrs. E. W. S. Pickett, H. M.	143 46	
Georgetown, Swedish Cong. ch.	1 62	
Gilead, Cong. ch., Ladies' soc.	32 25	
Griswold, 1st Cong. ch.	7 75	
Hartford, Pearl-st. Cong. ch., to const. David Calhoun, H. M., 196.89; Park Cong. ch., 58.79; Asylum Hill Cong. ch., 5; Mrs. C. M. Starkweather, 15,	275 68	
Huntington, Cong. ch.	26 00	
Lebanon, 1st Cong. ch.	25 46	
Lyme, Old Lyme Cong. ch.	10 00	
Meriden, Centre Y. P. S. C. E., for "Forward Movement," support Rev. R. A. Hume,	5 00	
Middletown, 1st Cong. ch.	24 60	
New Britain, 1st Cong. ch.	50 00	
New Canaan, Cong. ch.	78 16	
New Haven, United Cong. ch., 750; Grand-ave. Cong. ch., 165; Humphrey-st. Cong. ch., 137,	1,052 00	
New London, 1st ch. of Christ (of which 12.70, m. c.)	131 92	
New Milford, 1st Cong. ch.	50 00	
Northfield, Cong. ch.	10 21	
Norwich, 1st Cong. ch., to const. Miss Harriet S. Park, H. M.	150 00	
North Windham, Cong. ch. and Y. P. S. C. E.	12 52	
Old Saybrook, Cong. ch.	15 36	
Orange, Cong. ch.	14 43	
Pomfret Centre, 1st Cong. Sab. sch., for "Forward Movement,"	15 35	
Portland, 1st Cong. ch.	38 05	
Plymouth, Cong. ch.	5 00	
Salisbury, Cong. ch., for China,	7 22	
Simsbury, 1st ch. of Christ,	14 92	
South Coventry, 1st Cong. ch.	23 24	
South Glastonbury, Cong. ch. and Sab. sch.	7 73	
Suffield, 1st Cong. ch.	27 51	
Taftville, Cong. ch.	13 70	
Thomaston, 1st Cong. ch.	12 02	
Waterbury, Wm. A. Hyde,	7 00	
West Avon, Cong. ch.	6 00	
Whitneyville, Cong. ch.	27 26	
Windsor Locks, Rev. Richard Wright,	1 00	
Woodstock, 1st Cong. ch.	20 00	2,707 80
Legacies. — Greenwich, Almira Mead, add'l,	1,500 00	
Newington, Hepzibah D. Goddard, by William H. Webster, Ex'r,	500 00	
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs,	1,000 00	3,000 00
		5,707 80

NEW YORK.

Albany, C. A. Hagaman,	2 50	
Brooklyn, Bushwick-ave. Cong. ch., 30.74; Beecher Mem. Cong. ch., 25; Puritan Cong. ch., 14; Rochester-ave. Cong. ch., 2.81; "W. H. T.," 3,	75 55	
East Buffalo, Mission ch.	2 10	
East Rockaway, Bethany Cong. ch.	15 00	
Elizabethtown, Cong. ch.	11 15	
Griffin's Mills, Cong. ch.	18 25	
Homer, Cong. ch., E. G. Ranney,	10 00	
Lockport, 1st Cong. ch.	10 00	
New York, Broadway Tabernacle ch., 25; Camp. Mem., Cong. ch., for Africa, 10; Mrs. Olivia E. P. Stokes, for Armenia, 300; Mrs. Caroline S. Smith, 20; Friend, 45,	400 00	
Northville, Cong. ch.	16 58	
Orient, Cong. ch.	21 13	
Sidney, Cong. ch.	36 15	
Union Centre, Local Cong. ch.	3 00	
West Brook, Plymouth Cong. ch.	3 50	624 91

NEW JERSEY.

East Orange, Lydia Hulskamper,	50 00	
Jersey City, Geo. H. Ware,	2 00	
Montclair, 1st Cong. ch.	418 10	
Newark, Belleville ave. Cong. ch.	3 03	473 13
Legacies. — Plainfield, Thomas C. Moore, by William Foulke, Trustee,		6,029 56
		6,502 69

PENNSYLVANIA.

Allegheny, Young La. Bible Class, for Ceylon,	3 00	
Athens, Sarah A. Perkins,	5 00	
Guy's Mills, Woman's Mis. Soc.	5 00	
Kane, 1st Cong. ch.	10 00	
Plainsville, 1st Cong. Sab. sch. and Y. P. S. C. E., toward support Rev. Mark Williams,	10 00	
Philadelphia, Chas. M. Morton,	50 00	
Pittsburg, Cash,	250 00	
Ridgway, 1st Cong. ch.	62 36	395 36

ALABAMA.

Talladega, Cong. ch., 35.38; Mission Band, 5,		40 38

KENTUCKY.

Berea, Church of Christ,		15 02

MISSOURI.

Aurora, 1st Cong. ch.	15 95	
St. Louis, Bethlehem Boh. Cong. ch.	2 00	17 95

OHIO.

Cleveland, Bethlehem Cong. ch., 43.34; Euclid-ave. Cong. ch., 30; Plymouth Cong. ch., 23.50; Lake View, Cong. ch., 5; Olivet Cong. ch., 1.76; Mary F. Willard, 10,	113 60	
Columbus, Plymouth Cong. ch., 20.40; Eastwood, Cong. ch., 2,	22 40	
Elyria, M. M. Lickonish,	12 00	
Garrettsville, Cong. ch.	20 45	
Lorain, Cong. ch.	7 62	
Mansfield, Mayflower Y. P. S. C. E., for "Forward Movement,"	2 00	
New Knoxville, Immanuel Cong. ch.	10 00	
Oberlin, 2d Cong. ch., 228.41; 1st Cong. ch., 51.44; Mrs. Wesley M. Stover, Thank-offering, 5,	284 85	
Toledo, 1st Cong. ch., toward salary Mrs. M. M. Webster,	200 00	
West Williamsfield, Cong. ch.	7 50	680 42

ILLINOIS.

Alton, Church of the Redeemer,	9 60	
Aurora, New England Cong. ch.	10 44	
Austin, Waterman Hunt,	10 00	
Bowmanville, Cong. ch.	26 29	
Champaign, Cong. ch.	5 86	
Chicago, Warren-ave. Cong. ch., add'l, 10; Emily P. Freeland, 50c.	10 50	
Decatur, Miss M. L. Johnson,	5 00	
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Geneva, Cong. ch., 15.50; Rev. Carl H. Corwin, 30,	45 50	
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Richmond, Cong. ch.	1 50	
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Shabbona, Cong. ch.	27 00	
Wayne, Cong. ch.	21 00	476 28

MICHIGAN.

Calumet, 1st Cong. ch.	48 97	
Chase, Cong. ch.	3 00	
Cheboygan, 1st Cong. ch.	4 75	

Sandstone, Union Cong. ch.	5 00	
South Haven, Cong. ch.	7 00	
West Adrian, Cong. ch.	14 34	83 06

WISCONSIN.

Beloit, 1st Cong. ch.	9 79	
Berlin, Union ch.	5 80	
Burlington, Plymouth Cong. ch.	25 77	
Clintonville, Scan. Cong. ch.	2 86	
Delavan, Cong. ch.	10 50	
Elkhorn, 1st Cong. ch.	32 60	
Elroy, Cong. ch.	2 25	
Peshtigo, Plymouth Cong. ch.	13 25	
Platteville, Cong. ch.	29 61	
Ripon, 1st Cong. ch.	53 56	
Royalton, Cong. ch.	4 50	190 49

IOWA

Belmond, Cong. ch.	7 80	
Cedar Falls, Cong. ch.	81 41	
Cedar Rapids, 1st Cong. ch.	6 00	
Charles City, Friend,	3 00	
Iowa City, Cong. ch.	5 00	
Otho, Cong. ch.	16 00	
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Sherrill, Ger. Cong. ch.	2 00	
Traer, In memoriam,	5 00	140 21

MINNESOTA.

Campbell, Cong. ch.	5 00	
Glyndon, Cong. ch. and Sab. sch.	5 43	
Mantorville, 1st Cong. ch.	10 00	
Red Wing, D. C. Hill,	10 00	
St. Paul, Pacific Cong. ch.	2 57	
Springfield, Cong. ch.	50	33 50

KANSAS.

Burlington, Cong. ch.	17 00	
Eureka, Cong. ch.	3 42	
Neosho Falls, Rev. S. B. Dyckman,	1 00	
Olathe, Cong. ch.	13 10	
Sterling, 1st Cong. ch., Friend,	1 00	
Stockton, Cong. ch.	7 71	
Wabaunsee, 1st ch. of Christ,	2 75	45 98

NEBRASKA.

Butte, Zion Cong. ch.	2 50	
Chadron, Cong. ch.	9 00	
Friend, Ger. Cong. ch., 4; Wm. B. Payne, 5,	9 00	
Hay Springs, Cong. ch.	5 71	
Lincoln, Vine-st. Cong. ch.	18 42	
Naper, Christus Cong. ch.	2 50	
Plymouth, 1st Cong. ch.	8 20	
Rokeby, Cong. ch.	7 90	63 23

CALIFORNIA.

Auburn, Cong. ch.	4 50	
Avalon, Cong. ch.	4 00	
Compton, Cong. ch.	5 50	
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WASHINGTON.

Riverside, Cong. ch.	35	
Seattle, Taylor Cong. ch.	12 05	
Skokomish, Cong. ch.	2 15	14 55

UTAH.

Salt Lake City, Phillips Woman's Miss. Aux.		2 00

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Hoffnungsberg, Ger. Cong. ch.	5 00	
Huron, Cong. ch.	15 69	
Parkston, Zion Ger. Cong. ch., 6.25; Salem Ger. Cong. ch., 4,	10 25	
Wolf Creek, Ger. Cong. ch.	2 00	
Yankton, 1st Cong. ch.	46 00	91 94

COLORADO.

Manitou, 1st Cong. ch.	9 10

DOMINION OF CANADA.

Province of Quebec. — Ormstown, Mrs. John Winter, 1; Mrs. E. Sadler, 1,	2 00

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Rhode Island. — Central Falls, Y. P. S. C. E.	20 00
Connecticut. — Branford, Jun. C. E. S., 5; Broad Brook, Jun. C. E. S., 1.50; Clinton, Cong. Sab. sch., 10; Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Granby, Y. P. S. C. E., 20; Greenfield Hill, Y. P. S. C. E., 20; Hartford, Home Dept. of Center Cong. Sab. sch., 30,	91 50
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New Jersey. — Plainfield, Cong. Sab. sch., for Africa, 20; Woodbridge, 1st Cong. Sab. sch., 15.22,	35 22
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Iowa. — Cromwell, Y. P. S. C. E., 9; Grinnell, Y. P. S. C. E., 2.50; Muscatine, 1st Cong. Sab. sch., 6.16,	17 66
California. — Niles, Cong. Sab. sch.	5 00
	611 07

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	7 87

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Michigan. — Detroit, Y. P. S. C. E. of 1st Cong. ch., for Lee Fund, 25; do., Y. P. S. C. E. of Brewster Cong. ch., for do., 22,	47 00
Iowa. — Cedar Falls, Y. P. S. C. E., for White Fund, 5; Charles City, Y. P. S. C. E., for do., 10; Clear Lake, do., for do., 7.70; College Springs, do., for do., 5.36; Manson, do., for do., 4; Ogden, do., for do., 3; Rockford, do., for do., 10,	45 06
Wisconsin. — Arena, Y. P. S. C. E., Local Union, for Olds Fund, 3.44; South Kaukauna, Y. P. S. C. E., for do., 7.50,	10 94
Missouri. — Kansas City, Y. P. S. C. E. of 1st Cong. ch., 6.25; Y. P. S. C. E. of Union Cong. ch., for Bates Fund, 1.60,	7 85
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South Dakota. — Highmore, Y. P. S. C. E., for Albrecht Fund, 1.66; Spearfish, do., for do., 3.95,	5 61
	199 21

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	9,440 28

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For work, care Miss M. L. Daniels,	12 00	
For work, care Rev. H. C. Hazen,	85 00	
For work, care Miss Bessie B. Noyes,	25 00	
For work, care Dr. F. A. Waples,	20 00	
For use of Miss Gertrude R. Hance,	25 00	
For use of Mrs. Richard Winsor,	10 00	
For building for Bible-women in Battalagundu,	34 00	327 80

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work, care Rev. J. E. Abbott,	100 00	
For use of Rev. Geo. E. White,	20 00	
For use of Mrs. W. E. Hitchcock,	40 00	
For use of Miss Meda Hess,	3 00	
For use of Mrs. L. T. Seelye,	10 00	
For use of Mrs. H. C. Haskell,	10 00	
For pupil, care Mrs. H. C. Haskell,	20 00	203 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund for scholarship,	60 31
	1,842 89
Donations received in October,	49,695 61
Legacies received in October,	14,461 67
	64,157 28

Total from September 1, 1897, to October 31, 1897: Donations, $64,465.31; Legacies, $25,777.29=$90,242.60.

FOR YOUNG PEOPLE.

THE SNAKE-BITTEN HINDU'S GRATITUDE.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPALLE, INDIA.

[In the *Harvest Field* of India for August, 1897, Dr. Chamberlain, the well-known Arcot missionary, gives a striking story of the coming to his mountain retreat, not far from Madanapalle, of a man named Timmayya Reddi, of whom he had no remembrance, but who asked for an interview that he might render his thanks to Dr. Chamberlain for saving his life some twenty-four years ago, when he had been bitten by a deadly serpent. We are obliged to abbreviate slightly Dr. Chamberlain's story.]

WHEN Timmayya Reddi was seated, for well on to half an hour he talked, pouring out his gratitude, and recounting in minute detail the occurrences of that momentous day in his life. I have since conversed with one of our native Christians who was there and saw him after he was bitten, and saw the venomous reptile that inflicted the wound, and was at my tent while I was treating him, and who confirmed his statements in every particular. I will give his story, and, where I can, will give it in his own words, turned into English:—

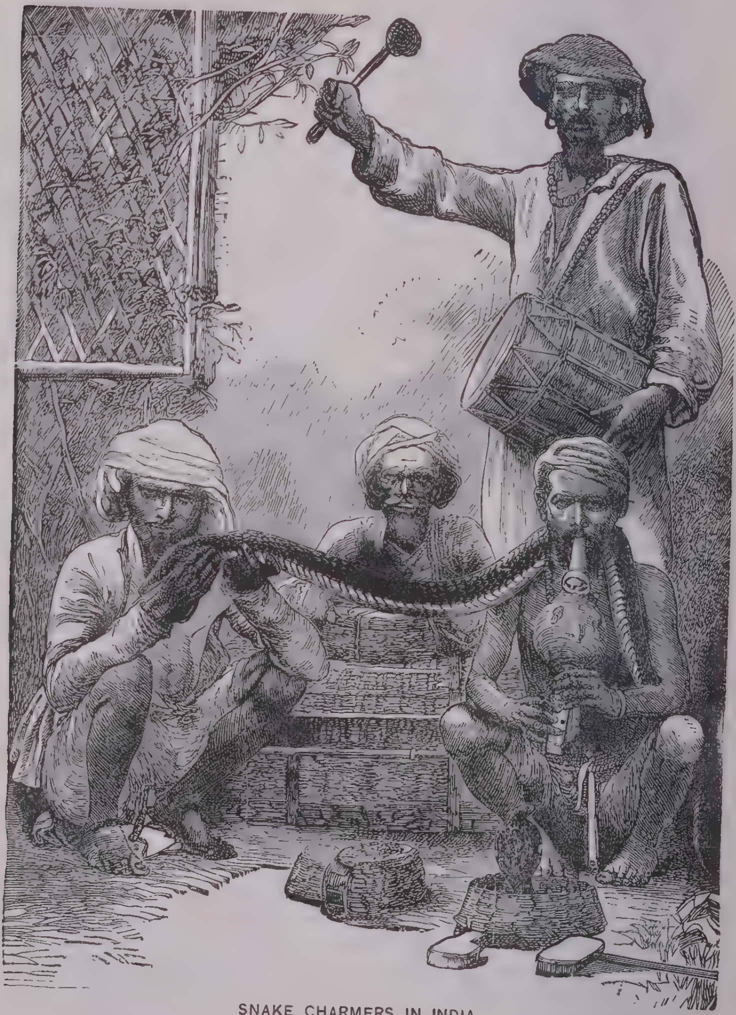
"It was more than two decades ago: I know not just how many years, but I was then only a boy of fifteen, and now I have a wife and children. It was early morning. I had gone with my uncle out to our sugar-cane field to see that the irrigation channels were open, and the field being properly watered. One channel seemed clogged. I pressed in among the tall cane to see what was the matter. What seemed like a reddish-brown stick of wood, larger than my arm at the shoulder, lay across the channel in the water. I raised my crooked axe, or billhook, and struck it a blow to break it and draw it out of the way. The rotten log, as I thought it, squirmed and turned upon me. I saw the head, the eyes, the fangs of a deadly serpent.

"Back I sprang with all my might, shouting for my uncle. The serpent was spryer than I. Into my right ankle he drove those fangs. Ugh! how his eyes glared as he turned and ran off, showing the big gash I had made with my axe in his body, only a cubit from his head. That glare of his eyes, those horrid fangs, that blood-spurting gash in his body were the last things these eyes saw that morning as I fell over among the sugar cane. How the pains shot up my leg. How my heart began to flutter. How soon my eyes became dim and shut as in death.

"My uncle sprang in and caught me by the shoulders, just in time to see the serpent, five cubits long, disappear among the thick cane. No, it was not a cobra; cobras are not so large; but this is regarded as equally deadly and is as much dreaded by us. But my uncle dragged me into the open, threw me on his shoulder, ran with me to our house in the village and laid me, limp as dead, on the bench at my mother's door.

"I knew nothing from the time I fell over in the cane, but I have heard my uncle and my mother and my cousins so often recount all that happened that day, that I can see it all now with my eyes, though they then were closed and dead, and I can tell you everything that took place that day.

"Up went the death wail. The village was gathered at our door to see me as I lay on the settee, just barely breathing. 'Do this,' said one. 'It's no use; the death mark is on him,' was the reply. 'Do that,' said another; 'Did we not try it when this very serpent bit Ramayya, and he never opened his eyes?' 'Who has a snake-stone? They say it will extract the poison. Is there not one in this village?' 'No; and if there were, one has never been known to cure the bite of this king of poisons.'



SNAKE CHARMERS IN INDIA.

"Just then there came running up some of your Christians, who had heard the shouts and seen the commotion from their hamlet a few rods away. 'The missionary doctor! The missionary doctor!' shouted they. 'Quick! Take the boy to him. He came last night to Timmareddipalle. He is in his tent there now. He never fails to cure any snake bite that is brought to him. Take him and run!'

"'Where is there a cart to put him in?' 'Don't wait for any cart! He will be dead before you can get him there by the cart road. Take him on your shoulders and run by the short cut. It's only a mile by the short footpath.'

"On his strong shoulders my uncle instantly threw me. Two vigorous cousins ran at his sides, and every now and then took me from his shoulder on to theirs as they ran. Another cousin, the fastest runner of the village, ran on ahead to your tent to bear the news and let you get ready. Panting they brought me to your tent and laid me on the grass under a tree at your tent door.

"You were there ready, and one of your trained men to help you. All gave way as they brought the snake-bitten boy up. 'Can he cure him? Can he cure him?' ran the question through the crowd. 'No, it is too late; he's dead already,' was the sad reply. My uncle says he thought so too, but that you said, 'Steady! no noise, no commotion, no wailing, only do as I say.' How eagerly he and they watched you!

"As they laid me down, you had in your hand a bottle of that magic poison-killing liquid [Liquor Ammoniæ Fortissimus, which we use for cobra, viper, and scorpion stings]. Up my nostrils you threw some of its spray; with a stick you pried open my set teeth, and poured some of it mixed with water into my mouth; strongly you rubbed the front of my neck and milked it down my throat. Your assistant the while was pulling open the fang wounds on my ankle with his finger nail and dropping in, drop by drop, the poison-killer that it might follow up the very course taken by the poison, while another was, with the same magic liquid, bathing the leg over the ascending vein, which was beginning to feel hard and ropy all the way up to the body.

"The commotion had all ceased. In intense expectancy the fifty people around watched all that you did, so quietly and yet so confidently. Half an hour had not passed before I opened my eyes and asked where I was and what had happened, for until then you had been constantly repeating the doses of the magic fluid. Soon I sat up and the power of the poison was gone. What wonderful medicine that poison-killing liquid is, if one knows how to use it!

"In an hour, leaning on the arm of my uncle, I walked to the house of my great-aunt, in the village adjacent to which your tent was pitched. Several times that day and in the evening and the next morning you came to her house to see how I got on and to administer anything further that was needed, and the second day I walked back to my village and into my mother's house, whence I had been carried almost a corpse.

"That was before you went away to the far-off America land the first time. I saw you once after your return, at the close of the great famine, and gave you my thanks, but now for fifteen years and more I have not beheld your face. I am alive through your kindness and skill. My wife and my children revere your name and invoke blessings on your head. Five months ago I heard of your return from America once more to this land that owes you so much, and ever since I have desired to see you, and once more tell you how grateful I am for what you did for me. I have come this ten miles, on foot through the hills, to-day once more to see your face and receive your benediction."

Is it any wonder that I was moved by the recital and by his deep and reverential gratitude? My heart yearned towards him with an intense desire to do him still more good. I told him of the "Old Serpent" and of the sting of sin; of the great Physician, who can, who will, surely cure all who will apply to him; all who have that sin-venom coursing in their veins. I told him how we are all spiritually dead from this poison; how the eyes of our understanding are already closed from its venom. I told him of the blood of Jesus, that poison-killer that kills the sin-venom and gives life — yes, eternal life — to every one who accepts its application and by faith clasps the hand of that Jesus Christ as his personal Saviour. I pressed him with earnest words to come to that Jesus Christ now and receive a healing far more marvelous, far more blessed, than that which by God's help I had conferred on him. He went away thoughtful and grateful. The fruitage of this interview — may it be to him eternal life!

A MISSIONARY CAMP IN INDIA.

THREE DAY

Missionary Herald
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THREE DAY

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